

तमसो मा ज्योतिर्गमय

SANTINIKETAN
VISWA BHARATI
LIBRARY

S. B.

- 41. 03

THE
BRAHMO YEAR-BOOK

FOR 1876.

BRIEF RECORDS OF WORK AND LIFE
IN THE
THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

Brahma kripáhi kevalam.
“God’s mercy alone availeth.”

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1876.

CONTENTS.

	PAGE.
GLOSSARY	4
PREFACE	5
INTRODUCTION	9
1. From 1830 to 1866	9
2. Ideals of Brahmoism	10
3. Organization of Brahmoism	13
GENERAL SURVEY OF THE BRAHMO SOMAJES AND THEIR WORK	17
1. List of Brahmo Somajes in 1876	17
2. The Metropolitan Somajes	18
3. Environs of Calcutta	25
4. Eastern Bengal	26
5. Western Bengal	31
6. The Punjab	35
7. Western India	36
8. Southern India	41
THE BRAHMO SOMAJ AND SOCIAL REFORM	43
1. General Principles	43
2. Improvement of Women	47
3. Suppression of Intemperance	49
ERRATA	52

GLOSSARY.

- Adi*, first, original.
Asram, a religious house.
Bāmabodhinyor, won: an-enlightening,
 from *bānā*, woman, and *bodhiny*,
 an enlightener.
Blarat, India.
Brahma, the Supreme.
Brahma Dharma, the religion of the
 One True God; Brahmoism, or
 Theism.
Bra'mica (f) } a Theist.
Brahmo (m) }
 ,, *Somav*, Theistic Church.
Dharma, religion, lit. the sacred Law.
Hitoishwiy, a well-wisher.
Mandir, a temple or church.
Niktan, a dwelling.
Patricā, a periodical paper: lit. a
 document.
- Prarthana*, prayer.
Sabha, an association.
Saṅgat, united. *Saṅgat Sabha*, an
 association for religious conver-
 sation.
Sankirtan, *San*, together, *kirtan*,
 praise: a peculiar kind of
 popular hymn, sung in chorus.
Somav, society: an assembly, or
 church.
Stoka, a verse, or text.
Ta'ta, truth. *Dharma Tatva*,
 religious truth.
Utsav, a religious festival.
Tattvabodhiny, truth-informing, or
 teaching.

PREFACE.

The Brahmo Somaj or Theistic Church of India is an experiment hitherto unique in religious history. It has been received with warm sympathy by some observers, with suspicion and dislike by others; but very little is generally known of its actual condition or principles beyond what may be gleaned from the speeches or writings of a few of its leaders who have visited England. Consequently, the most absurd misapprehensions exist on the subject in many quarters. The object of the present publication is to supply, periodically, recent and reliable information on the chief representative features of this Church, so interesting alike to the practical Christian and the religious philosopher.

The materials before me are so abundant and varied that selection has been difficult; but it seemed best to commence by devoting this first Number to preliminary information on fundamental principles, and a general survey of what has actually been done towards their realization by the various Somajes scattered throughout India. This should have been followed by subsequent sections treating of the development of Brahmoism in three departments,—Devotional, Theological, and Practical. But want of space and of time rendered this impossible, and all that could be done was to give a fragmentary report of the work done in the third department, which is less represented in the General Survey than the two others.

The list of Somajes on pages 17 and 18 is based on a partly similar one which appeared in the *Theistic Annual* for 1872. Since then, a few Somajes have become extinct, and many new ones have been founded; a careful revision of the list was therefore necessary. This I have done my best to give, by diligent research and collation of records; but it is scarcely possible that my list should be wholly free from error. Probably several Somajes possess *Mandirs* that are not marked as doing so; and a few of the dates of less prominent Somajes, not easy for me to check, may perhaps be incorrect. Besides which, the small Somajes in Calcutta are not given, as I could not obtain the details in time. But as the List is to be a permanent feature of the Year-Book, I shall be greatly obliged if any Somaj which may be here omitted or incorrectly set down, will favour me with correct information in good time for the next Number.

In the vexed question of the spelling of Indian names, I have reluctantly adopted a compromise. As this work is not written mainly for scholars, it seemed needless to aim at a strict system of transliteration, which, to be really complete, would turn Calcutta into Kalikátá, and Madras into Mandráj. I have therefore simply followed the practice which is usually adopted in the *Indian Mirror*, viz., a compromise between transliteration and phonetics, which gives about as much of each as is compatible with the other.

Much condensation in the intelligence paragraphs has of course been necessary, but they are always given as nearly as possible in the words of the original writers. As, however, English is a foreign language to all of these, I have thought it permissible to correct some of the mistakes in the "Gleanings" which could not but occur now and then. These are chiefly in the use of prepositions and in the potential mood.

Lastly, a few words must be said on the purely theological aspect of the position taken by the Brahmo Somaj in relation to other religions, and especially to Christianity. That position cannot be better described than by the following extracts from a speech of Mr. Sen's, closing a discussion at the Society of Theistic Friends in Calcutta (in September, 1872) which followed a controversial lecture by an American Unitarian missionary:—

"The Brahmo Somaj is not, as some suppose, a mere movement or a tendency, a striving or groping amid uncertainty and conjectures, after a light which is yet to come. It has, like other Churches, a definite creed for our guidance and salvation. It is true we have yet much to learn, and in the course of our onward journey through eternity we hope to enter more deeply into the secrets of divine revelation. But in the light already vouchsafed unto us our faith is firm, and that is no unsteady, hazy, or flickering light; it is the saving light of truth, ever streaming down from the Eternal Sun of Holiness. The words already spoken by the Divine Master in nature and in the inner soul give no uncertain sound; they speak unto us peace, love, and purity."

"The learned lecturer has condemned the attempt made by some professed Christians to regard as Christian every form of goodness and purity, even though it be found in men and nations outside the pale of Christendom. However unwarrantable and inconceivable this may be, I think it to be a very hopeful and encouraging sign of the time that the Broad Church should interpret Christ as 'the light that lighteth every man that cometh into the world,' and accordingly acknowledge all virtues, whether in Christian or heathen, to be Christian virtues. There is something catholic and noble in such arguments. Let the Hindu and the Mohammedan argue in the same way, and try to include in their faith whatever is good outside

it, and we shall soon see the various creeds drawing nearer to each other and to the grand doctrine of Theism, that all truth is Divine and all goodness is Divine. I believe that truth, like light, is neither Asiatic nor European, neither Hindu nor Christian, but God's truth, universal as humanity. Touching the question asked—is Christ our guide?—I desire to say a word or two. If a Theist were asked to answer the question, he would immediately reply in the negative; he would at once point to God as his Supreme Guide. I revere Christ as a teacher, and find in the Gospel much to enlighten, ennoble, and purify my soul. To Chaitanya and other Indian prophets too, and to the ancient Scriptures of the Hindus we are profoundly thankful for our spiritual growth. But we look upon none of these as our guide in the path of salvation. I put it to you, my friends, whether it is Christ that leads me to God, or God who leads me to Christ. It is an incontestable fact that none can find any aid in scriptures or prophets unless God should vouchsafe unto him light and guidance and strength. The whole Bible would be a sealed book but for the enlightening and guiding Spirit of God. We are apt to look upon those books and prophets as our guides to whose teachings we trace our conversion. But let me ask who brought us to those books and prophets? Who helped us to understand them and prefer them to other sources of instruction? Assuredly it is God, who in the first instance turns the heart of man, animates him with a strong thirst for salvation, and also guides him to such places and persons and brings him under such influences as may help to satisfy his thirst. Led by God, man finds truth everywhere; in the Bible and the Vedas, in the world below and in the heavens above. In the midst of apparent darkness, where the wise are confounded and staggered, the babe under divine guidance finds the light of truth. Let us then all march heavenward with only God's banners flying over us. The regiments that compose His army may display geographical or political or social differences and peculiarities, but religiously they must serve and obey as one man, the Supreme God as their Commander in Chief. They cannot, they dare not war with each other under their different scripture-guides and prophet-guides; but all their distinctive peculiarities of faith must merge in the harmony of universal revelation, and their differing battle-cries commingle in one cry—Truth against Error. Thus, brethren, let us march as one united body of brave and disciplined soldiers, conquering all foes in the name of God, and extending His Kingdom under His guidance. The impregnable walls of the citadel of idolatry, superstition and sectarianism shall be smashed into ten thousand atoms, and the wicked world shall tremble and surrender itself to the advancing army of God."

A few comments on this speech will indicate the stand-point of the present publication.

It is not only the Broad Church, but the New Testament (John i. 9) which "interprets Christ as 'the light which lighteth every man that cometh into the world'." But, unfortunately, this declaration has been hitherto so slightly heeded by Christendom that it now sounds like a new heresy. If it be, however,—as I heartily believe,—a fundamental truth, it follows that all souls in whom that Light shines visibly forth *are truly Christ's*, and that whatever their theological notions may be *about* him, they are in spiritual contact (more or less) *with* him. I think few reasonable Christians can read even the brief records in the following pages without perceiving that such is the case with many a Brahmo. Their aim is ours,—to establish the Kingdom of God in the heart of every man and woman and nation and community. Their faith is ours in the Fatherhood of God and the Brotherhood of man. Their trust is ours, in the Lord of the heart who seeth in secret, and redeemeth the penitent sinner. Their joy is ours, in communion with the Holy and Perfect God, and in "doing the work He loveth;" and their hope is ours in the immortal life which shall make that joy our own for eternity. And while so much of the world around lies steeped in sin or blighted by misery and unbelief, surely all who look for the coming of the Kingdom of God should, wherever possible, combine their forces for the great work of promoting that Kingdom, and not let differences on other points, however real, obscure their brotherly sympathy or hinder their united action.

My present aim, therefore, is to help in bringing nearer together all those who seek to cherish and obey "the Light which lighteth every man," whether they do or do not identify that Light with the Founder of Christianity. The practical Christian and the devout Theist (whether Jew or Brahmo, Asiatic or Saxon) have each lessons to learn from the other; they already hold far more in common than either is wont to suspect; and the world will be the better for their mutual interchange of spiritual experience. I dedicate this little Year-Book to my friends in both communions, with best wishes for their growth in faith and charity, and in the hope that we may all be united in that happy time when the faithful "shall come from the East and the West and the North and the South, and shall sit down in the Kingdom of God."

S. D. C.

33, Hamilton Road, Highbury, London, N.,
December, 1876.

INTRODUCTION.

1. FROM 1830 TO 1866.

The Brahmo Somaj or Theistic Church of India owes its origin to the Rajah Ram Mohun Roy, a man of remarkable mind and noble character, whose life was mainly spent in various endeavours to elevate his countrymen, especially by seeking their deliverance from the corruptions of modern Hinduism. About three-and-a-half years before his death he founded what was then called the Brahmu Subha or Brahmiya Sunaj (Society of God) in the city of Calcutta, on the 23rd of January, 1830. "His direct object in founding this church was to persuade his countrymen to forsake idolatry and to become monotheists; but he also invited 'all sorts and descriptions of people without distinction' to unite in the worship of their common Father, the Supreme God of all nations, and he directed that the services should always be of such a catholic character as to 'strengthen the bonds of union between men of all religious persuasions and creeds.' Practically, however, the Brahmo Somaj became simply a Hindu Unitarian church, and the latter object was altogether lost sight of." The Somaj made but little progress until it fell into the hands of Debendra Nath Tagore, who joined it in 1842, and who may almost be said to have re-founded the institution. "He converted this body of mere worshippers into an association of believers, by binding them to a few articles of belief and to a covenant enjoining purity of life. He also started a religious journal, appointed teachers, and published several doctrinal and devotional treatises; and he succeeded in the course of a few years in enrolling hundreds of followers, and helping the formation of several branch Somajes in different parts of Bengal." It was with his sanction, also, that (after much conflict) the authority of the Vedas was given up, the Vedantic element was eliminated from the Brahmic Covenant, and the Brahmo Somaj became a purely Theistic Church. This was the first active period of the Brahmo Somaj.

A second and still more active period set in after the fall of Vedantism, with the adhesion of Keshub Chunder Sen, who joined the Church in 1858. His chief object was to make Brahmoism "the religion of *life*," and his influence soon began to be felt in a variety of practical reforms. But as years passed on, the differences between the more conservative and the more progressive conceptions of religion and life became increasingly divergent, and at length, in February, 1865, a large number of the younger Brahmos quitted the Calcutta Somaj (leaving behind them all the accumulated property of the institution), and "went out, not knowing whither

they went." In November, 1866, they were organized by K. C. Sen into a new body entitled the "Brahmo Somaj of India," with a view to make it the centre of all the Brahmo Somajes throughout the country. No President was appointed, a resolution being passed unanimously that "God is to be recognized as the Head of the Somaj." But Keshub Chunder Sen was chosen to be their Secretary, and he has ever since been their chief leader. Since then, the Brahmo Somaj has increased so much in numbers, in power, and in range, that this third foundation of the body in 1866 may be regarded as the period at which it virtually entered upon its distinctive existence. As it is essential to the comprehension of all that follows that the character of this starting-point should be clearly understood, a few illustrative extracts are here presented which will show the Brahmic ideals (i) of the Church, (ii) of Worship, and (iii) of Life.

2. IDEALS OF BRAHMOISM.

i. *The Brahmo Church.*

Extract from K. C. Sen's speech at the General Meeting held on November 11, 1866, to incorporate the Brahmo community, Babu Wooma Nath Gupta in the chair. The meeting commenced with Divine Service, consisting of prayers, hymns, scripture readings, and a sermon (by the Chairman); after which, Mr. Sen moved the first resolution, speaking as follows :

"We have met here to discharge a most important duty ; a duty which we owe to ourselves, to our Church, and to India. Our present object is simply to organize and incorporate the Brahmo community, to establish such enduring bonds of sympathy and union among the several members of our community as are essential to their individual and common welfare, to the consolidity and growth of our Church, and to the effectual propagation of Brahma Dharma [Theism]. For this purpose God has gathered us together this evening. May He enable us to achieve it! * * We see around us a large number of Brahmo Somajes in different parts of the country for the congregational worship of the One True God, and hundreds upon hundreds of men professing the Brahmo faith ; we have, besides, Missionaries going about in all directions to preach the saving truths of Brahma Dharma ; books and tracts inculcating these truths are also being published from time to time. To unite all such Brahmos and form them into a body, to reduce their individual and collective labours into a vast but well-organized system of unity and co-operation—this is all that is sought to be accomplished at the present meeting. Professing a common faith, it is our duty to combine for common good, and not to remain isolated from and be regardless of each other. We must endeavour to realize, so far as lies in our power, the true Ideal of the Church of God ; we must form a truly Theistic

Brotherhood, a family of God's children of which He is our common Father and Head; that holy Kingdom of Heaven of which He is the Eternal King.

"Without further remarks, I beg to read to you the resolution I have in hand:—That those who have faith in Brahma Dharma be incorporated into a Church, for their mutual benefit and the effectual propagation of Brahmie worship and knowledge, under the name of '*The Brahma Somaj of India.*'"

ii. *Brahmic Worship.*

Declaration of principles read (August 22, 1869) at the opening of the "Brahma Mandir of India," 89, Machooabazar Street, Calcutta, the metropolitan Church of the Progressive Brahmos, of which Mr. Sen is the minister.

"To-day, by Divine grace, the public worship of God is instituted in these premises for the use of the Brahma community. Every day, at least every week, the One only God without a second, the Perfect and Infinite, the Creator of all, Omnipresent, Almighty, All-knowing, All-merciful and All-holy, shall be worshipped in these premises. No created object shall be worshipped here. No man or inferior being or material object shall be worshipped here, as identical with God or like unto God, or as an incarnation of God; and no prayer or hymn shall be offered or chanted unto or in the name of any except God. No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of worship, or the remembrance of a particular event, shall be preserved here. No creature shall be sacrificed here. Neither eating, nor drinking, nor any manner of mirth or amusement shall be allowed here. No created being or object that has been or may hereafter be worshipped by any sect shall be ridiculed or contemned in the course of the Divine service to be conducted here. No book shall be acknowledged or revered as the infallible word of God; yet no book which has been or may hereafter be acknowledged by any sect to be infallible shall be ridiculed or contemned. No sect shall be vilified, ridiculed, or hated. No prayer, hymn, sermon, or discourse to be delivered or used here shall countenance or encourage any manner of idolatry, sectarianism, or sin. Divine service shall be conducted here in such spirit and manner as may enable all men and women, irrespective of distinctions of caste, colour, and condition, to unite in one family, eschew all manner of error and sin, and advance in wisdom, faith, and righteousness. The congregation of the "Brahma Mandir of India" shall worship God in these premises according to the rules and principles hereinbefore set forth.

"Peace! Peace! Peace!

"KESHUB CHUNDER SEN."

iii. *Brahmic Life.*

PRECEPTS OF PRACTICAL DEVOTION.

Originally delivered by Keshub Chunder Sen as a solemn address to his own congregation (Nov. 5, 1869), and afterwards slightly enlarged and published in its present form as an aid to missionary labours.

(1.) Pray unto God every day, and worship the Only Perfect, Infinite, Omnipresent, Omnipotent, Omniscient, All-merciful, and All-holy One.

(a). Never worship man or any inferior animal, or any created object whatever.

(b). Carefully cut off all connection with every manner of idolatrous ceremony and festival.

(c). Do not encourage idolatry.

(d). Exert thyself with all thy might to annihilate idolatry.

(2.) Knowing God to be the common Father, thou shalt love every man as thy brother, and every woman as thy sister.

(a). Never hate any man, whatever be his denomination, race, or condition of life.

(b). Do not bear the Brahminical thread, or any other emblem of idolatry.

(c). Do not join any ceremony or encourage any movement which upholds the distinction of caste.

(d). Exert thyself with all thy might to unite men of all races into one family.

(3.) Be truthful.

(a). Never utter a falsehood, nor speak in such a disingenuous way that others may be led to form a wrong notion of what thou sayest.

(b). Never even wish to tell an untruth.

(c). Avoid all hypocrisy.

(d). Exert thyself with all thy might to establish truth and destroy untruth.

(4.) Be good unto others.

(a). Never do harm to anybody.

(b). Do not even wish to do harm to anybody, neither must thou feel unhappy at another's prosperity.

(c). Have a kind heart, and give food to the hungry, water to the thirsty, medicine to the sick, money to the poor, knowledge to the illiterate, and piety to the impious.

(d). Exert thyself with all thy might to advance both the temporal and spiritual well-being of society.

- (5). Deal justly.
 - (a). Do not deprive anybody of his just due.
 - (b). Do not take any man's property without his permission.
 - (c). Thou shalt not injure any man's wealth, happiness, or honour.
 - (d). Never wish ill to others.
- (6). Be forgiving.
 - (a). When bitterly persecuted, never take vengeance.
 - (b). Do not even indulge in the thought of taking revenge.
 - (c). Always wish and attempt to serve the well-being of those that persecute you and wish ill to you.
 - (d). Exert thyself with all thy might to establish and spread peace among men, and to dispel discord and every manner of disagreement.
- (7). Govern all thy passions, and keep them under restraint.
 - (a). Never go to any other woman than the one that is lawfully wedded to thee in marriage.
 - (b). Never look with an impure eye upon any woman.
 - (c). Beware that thou dost commit no adultery even in thy thought or imagination.
 - (d). Exert thyself with all thy might to cherish a holy regard for all women.
- (8). Faithfully perform thy domestic duties.
 - (a). Serve thy parents with reverence.
 - (b). Love thy brothers and sisters, and with tender care nourish the body and soul of thy children.
 - (c). Husband and wife bound in holy love should help each other in the performance of domestic and religious duties.
 - (d). Discharge all thy worldly duties according to the dictates of Theism.

3. ORGANIZATION OF BRAHMOISM.

Such being the main ideals of the Brahmo Somaj, what progress has been made towards their realization?

In the first place, the extension of the Church has been considerable. Partly through missionary agency, partly through the spontaneous efforts of Brahmoe residing in various localities, the Brahmo Somaj has now more than 100 branches in the towns or villages of India. More than half of these are in Bengal, and the movement has often been said to be a mere Bengali affair, especially as many of the Somajes in other parts of India have been established by Bengalis who were located there. But Theism is now taking root among other Indian races, and putting forth unmistakable manifestations of spontaneous life. Not only in East Bengal and Behar, but in the Punjab, and in Northern and Southern India,

provincial sub-centres have been established, which facilitate Brahmo organization, and assist in the development of local energies. The connection between the various Somajes is, however, mostly kept up by their common relation to the metropolitan "Brahmo Somaj of India," which is generally regarded as the Coryphæus of the whole body, its functions being not merely local, but central also. The most important features in this relationship are probably the following :

(a). The Mission Department.—The missionary element in the Brahmo Somaj first took definite shape under the influence of Keshub Chunder Sen. In 1860 he founded a little society (afterwards called the *Sangat Sabha*) for religious conversation, wherein he and his friends, mostly young men in or just out of college, discussed the most important topics of religious life; and from this society sprang the first half-dozen or so of Brahmo missionaries. Their operations, at first confined to Bengal, gradually extended to other parts of India. Bombay and Madras, the Punjab and N.W. Provinces, Assam, Orissa, and South Canara were all visited in turn, and usually with a large amount of sympathetic response. At first the efforts of the missionaries were directed almost exclusively to educated men, but K. C. Sen could not rest satisfied with this. He led the way, both in preaching to the poor and in opening the blessings of social worship to the female half of the Brahmo community; and it is now habitual with Brahmo missionaries to preach to the masses, and to note in their reports the presence or absence of women at the services, as an indication of progress or the reverse. The Brahmo Somaj of India also issues newspaper organs in English and Bengali, as well as a number of small publications which set forth the principles and progress of the movement, and keep distant members informed of what concerns them. By all these agencies the ideas and sentiments of the leading men in Calcutta are diffused throughout the country.

(b). The General Meetings.—An annual festival is always held in Calcutta on the anniversary of the foundation of the Brahmo Somaj by Ram Mohun Roy, and is attended by a great many of the provincial members, who sometimes come many hundreds of miles to be present. The actual day of the anniversary is the 23rd of January (or rather the 11th of Magh, from which the festival or *utsab* is called the *Maghotsab*), but the celebrations extend over a whole week, and are of various kinds, one of the most important being a General Conference of all the members, in which the provincial Somajes are of course represented by their deputies. Besides this, when matters of importance arise (such as the Brahmo Marriage question) which concern the whole body, the opinions of the provincial Somajes are requested by the Secretaries of the Brahmo Somaj of India, and concerted action is aimed at as much as

possible. By all these means, the Brahmo Somaj is gradually acquiring the status of an organized community, in which life circulates from the centre to the extremities, and *vice versa*. There are still great deficiencies in this respect, but the ideal has been grasped, and progress made towards its realization.

In the next place, how far has the extension of the Brahmo name been accompanied by the spread of Brahmo principles? This is not an easy matter to decide. The table in the following "Survey" will show the names and ages of all the Brahmo Somajes now existing, as far as I can ascertain them by reference to the best authorities. But these names represent very unequal realities, both as to the number of members in each Somaj, and as to the quality of their Brahmoism. The number of members ranges from 3 or 4 to 10, 20, 70, 200, or 300. Sometimes a small Somaj exerts an active influence for good in its locality, being strong through its fervour and courage. Sometimes, alas! a comparatively large Somaj is weak through its deficiency in those qualities. The first great practical test of Brahmoism is, of course, the total renunciation of idolatrous customs in the performance of the ceremonies pertaining to marriage, birth, and death, and the substitution of pure Brahmic rites on all these occasions. The second great test is the renunciation of caste, and the recognition of all men and all women as brothers and sisters before God,—a principle which virtually includes the very important corollary of the right of women to equal spiritual and mental development with men. Where these two practical tests are heartily accepted, all other good things are wont to follow in due course; but those Somajes which evade this ordeal are sure to "lose their savour," if not to fade away and be lost in the surrounding mass of Hinduism. Many such wrecks overshadow the history of the Brahmo Somaj. We must not, however, forget that more than average constancy and courage are required by a faithful Brahmo, even at the present day. Public violence (such as the burning of the Somaj house at Cagmari by a Hindu mob in June, 1871) is rare, but much social and domestic persecution still exists, which the peculiar solidarity of family ties in Indian society renders especially difficult to overcome. Altogether, those Brahmos who live up to their faith have much to endure in various ways, and the position of the Brahmo Somaj must, for many years yet, be that of a Church Militant. All the more honour to those brave souls who, amid the ceaseless waves of harassing opposition, steadily build up the citadels of a nobler society on the enduring Rock of Ages.

Now it is only possible for those who are actually in the Brahmo Somaj to judge fairly and fully how far the several organizations realize their ideals, and wherein, or to what extent, they fall short thereof. My task in this Year-Book is an humbler one, viz., to

record what good work has been actually achieved, or is in process of achievement. Of course only a small proportion of such records can be given here, and this opening Number is chiefly taken up with preliminary information. The "General Survey of the Somajes and their work" has been compiled and condensed from the most original and reliable sources with all the care in my power. Most of the details are taken from the authorized reports in the *Indian Mirror* and *Theistic Annual*; but I have also been favoured with some original communications expressly for this work, from leading Brahmos in Dacca and Barisal, which add much to the value and interest of the following pages. For the subsequent chapter on Social Reform I have also received valuable help from Barisal and Calcutta. My surveys, both religious and social, are in fact, little more than mosaic compilations, but they have been classified and arranged so as to aid the reader, as far as possible, in acquiring a tolerably connected view of the present state of the Brahmo community as a whole.

GENERAL SURVEY OF THE BRAHMO SOMAJES AND THEIR WORK.

1. LIST OF THE BRAHMO SOMAJES IN 1876.

N.B.—Those Somajes which have a meeting-house or Mandir of their own are marked by a *; those which issue a journal by a †; and those which sent up petitions for the legalization of Brahma marriages (afterwards secured by Act III of 1872) by a ‡.

BENGAL.			No.	Name of Somaj.	Date of Foundation.
No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
1.	Calcutta, 1—Adi Brahma Somaj*† ..	1830	37.	Howrah†	1864
2.	„ 2—Brahmo Somaj of India*†‡ ..	1866	38.	Julpigori	1870
3.	Akna	1871	39.	Kakina	1870
4.	Bagachra	1864	40.	Kaligacha†	1867
5.	Barahanagore*†	1865	41.	Kalighat†	1869
6.	Baripur*†	1867	42.	Kissoregunge†	1866
7.	Barisal*†	1861	43.	Krishnagore†	1844
8.	Beaulea†	1859	44.	Malpara	1870
9.	Behala*	1853	45.	Mandara	1871
10.	Berhampore	1864	46.	Moodially	1873
11.	Bhagulpore†	1863	47.	Moorsheidabad	1874
12.	Bhowanipore, 1*	1852	48.	Mymensingh*†	1853
13.	„ 2		49.	Noakhally*	1872
14.	„ 3	1874	50.	Osmanpore†	1870
15.	Bogra*†	1858	51.	Pachumba	1874
16.	Boluhati	1857	52.	Pubna	1867
17.	Brahmanbaria*†	1863	53.	Rampur Hat	1874
18.	Burdwan*†	1857	54.	Ranchi	1870
19.	Cachar†	1870	55.	Ranigunge	1874
20.	Calna	1868	56.	Rangpore	1864
21.	Chandernagore, 1*	1860	57.	Santipore	1863
22.	„ 2	1872	58.	Selida†	1867
23.	Chinsura*†	1864	59.	Serajungo	1870
24.	Chittagong*†	1850	60.	Serampore	1862
25.	Commilla	1854	61.	Shapore	1865
26.	Coomerkhally†	1848	62.	Sultangacha	1863
27.	Connagore†	1863	63.	Sylhet†	1863
28.	Cooch Behar	1873	BEHAR.—		
29.	Dacca (Eastern Bengal Brahma Somaj)*†‡ ..	1846	64.	Monghyr (Behar Brahma Somaj)*†	1866
30.	Dinajepore	1870	65.	Gya*†	1867
31.	Faridpore*†	1857	66.	Jumalpore*†	1867
32.	Gourifa	1875	67.	Patna (Bankipore)†	1866
33.	Gournagore†	1860	ORISSA.—		
34.	Harinabhi†	1869	68.	Balasore†	1865
35.	Hazaribagh*†	1867	69.	Bhadrack	1873
36.	Hooghly	1870	70.	Cuttack, 1	1865
			71.	„ 2 (Utkal Brahma Somaj)†	1869

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
ASSAM.—			WESTERN INDIA.		
72.	Gowalpara†	1870	92.	Bombay (Prarthana So-maj)*††	1867
73.	Gowhatty†*	1870	93.	Ahmedabad*	1871
74.	Nowgong†	1870	94.	Kolhapore	1875
75.	Shillong	1875	95.	Pandharpore	1874
76.	Sibsagar†	1866	96.	Puna	1870
77.	Tezpor	1870	97.	Rajkote	1873
NORTH-WEST PROVINCES.			98.	Ratnaghiri	1869
78.	Allahabad, 1	1864	99.	Sattara	1874
79.	" 2 (Northern India Brahmo Somaj)†	1867	100.	Surat	1875
80.	Bareilly†	1864	SINDH.—		
81.	Cawnpore†	1865	101.	Hyderabad*	1869
82.	Dehra Dhun†	1867	102.	Karachi	1869
83.	Ghazipore	1872	SOUTHERN INDIA.		
84.	Gwalior	1872	103.	Madras, first started as the Veda Somaj	1864
CENTRAL INDIA.				Reconstituted as the Southern India Brahmo Somaj†	1871
85.	Jabalpore† (Central Provinces)	1868	104.	Bangalore, 1	1867
86.	Jeyapore (Rajputana)	1873	105.	" 2	1870
87.	Lucknow (Oudh B. S.)†	1867	106.	" 3 (Regimental Somaj)	1871
THE PANJAB.			107.	Mangalore†	1870
88.	Lahore (Panjab B. S.)*†	1863	108.	Salem	1867
89.	Amritsar	1873			
90.	Multan	1875			
91.	Rawul Pindi†	1867			

THE METROPOLITAN SOMAJES.

ADI BRAHMO SOMAJ, Jorasanko, Calcutta. Founded 1830.

Secretary: Raj Narain Bose.

Assistant Secretary: Hem Chandra Bhattacharjya.

Divine service every Wednesday evening, and a morning Sunday service once a month.

Journals: 1 (B). *The Tattvobodhing Patrica*. Started August 3, 1843.
A monthly religious newspaper.

2 (E). *The National Paper*. Started July, 1865.
A weekly political newspaper.

This Somaj is the continuation of the original institution founded by Ram Mohun Roy in 1830. Latterly, since the name of the "Calcutta Brahmo Somaj" has ceased to be distinctive, it has been entitled the "Adi" or original Brahmo Somaj. The venerable Debendra Nath Tagore, who was for many years its *Prodhan Acharyja* or chief minister, has now almost wholly retired from

public life. The Secretary, however, is an able and well-known man, who has long been a chief pillar of the Conservative Brahmos. He is an accomplished English writer, and has issued several English lectures and tracts.

BRAHMO SOMAJ OF INDIA. Founded 1866.—Mission Office, 13, Mirzapore Street, Calcutta.

Secretary : Keshub Chunder Sen.

Assistant Secretary : Protap Chunder Mozoomdar.

Brahma Mandir of India, 89, Machooabazar Street. Opened August 22, 1869. - Divine service every Sunday evening, and on the morning of the last Sunday in every Bengali month.

Minister : Keshub Chunder Sen.

(Other weekly prayer meetings, some of which are of long standing, are held in other parts of Calcutta.)

Bharat Asram, 13, Mirzapore Street. Opened February 5, 1872. An institution where a number of Brahmo families reside together for intellectual, moral, and religious improvement.

Manager : Wooma Nath Gupta.

Brahmo Niketan, 3, Mirzapore Street. Opened September 16, 1873.—A boarding institution for Brahmo students.

Manager : Anrita Lal Bose.

Journals : 1 (B). *The Dharma Tatteea*. Started October, 1865. Published at the Mission Office, on the 1st and 16th of every Bengali month.—A religious newspaper, containing sermons, hymns, news of missionary movements, &c.

2 (E). *The Indian Mirror*. Started August 1, 1861. Office, 15, College Square.—A daily newspaper (Mondays excepted), which advocates political, social, and religious reforms. The Sunday issues (which commenced in 1873) are mainly devoted to religious topics.

3 (B and E). *The Samadarsi*, or *Liberal*. Started November, 1874. Office, 11, College Square.—A monthly Theistic magazine. Edited by Siva Nath Shastri, M.A.

Brahmo Marriage Registrars, under the Native Marriage Act (III of 1872).
Narendro Nath Sen, 11, Old Post Office Street.
Durga Mohun Dass, 4, Strand, 2nd floor.

It was in February, 1865, that the Progressive Brahmos of Calcutta seceded from the parent Somaj; in November, 1866, they were re-organized as the "Brahmo Somaj of India:" in January, 1868, the foundation-stone was laid of their *Mandir*, and in August, 1869, it was opened for worship. Its external appearance is of a somewhat nondescript character, combining the features of several styles, including a steeple. Within, the rectangular hall has a gallery at each end, allotted respectively to the choir and to the ladies, the latter being screened by a curtain; while on the long side opposite the entrance doors is the *Vedi* or pulpit, a white

marble slab (approached by a small flight of steps), on which the minister sits. The hall will hold from 500 to 600 persons. The average attendance during last year (1875) was between 400 and 500. The sermons delivered here are usually reported in the *Dharma Tattva*. The routine of the service is as follows:

Hymn.	Hymn.
Invocation.	Scripture Readings.
Hymn.	Sermon.
Adoration.	Prayer.
Silent Communion.	Benediction.
United prayer by the congregation.	Hymn.
Prayer for universal salvation.	

In a little compilation of Brahmo Prayers entitled "Theistic Devotions" (Daldy and Isbister, 1874), I have given the specimen liturgy issued by the Brahmo Somaj of India as a skeleton form to be filled up at the discretion of individual ministers. Instead of repeating this here, I will give, as illustrating the Brahma Mandir services, the following accounts of the *Bhadrotsabs* of 1871 and 1874, i.e., the anniversary celebrations of the opening of this Church in the month of *Bhadro*. On the second of these occasions Mr Sen was absent from illness.

The Bhadrotsab of 1871. (Indian Mirror, August 22, 1871.)

"Early in the morning on Sunday last, just as the clock struck six, the first hymn was chanted in the upper gallery of the Brahma Mandir, thus heralding the great festival of the day. A good number of hymns followed, accompanied by the harmonium, which drew away the hearts of the congregation from the world, led them into the presence of God, and prepared them for the morning service which began at 7. In the course of the service the minister preached a sermon on the 'Importance of an abiding Sacred Fellowship amongst the Brahmos.' He spoke of God as the Brahmo's Father and Friend, ever beautiful and dear. But His beauty is not that of a new acquaintance, it is not the charm of new friendship that endears Him to us. Of those we know He is the oldest and therefore the dearest. Of earthly acquaintances our parents are the dearest because the oldest. No doubt it is old and tried affection that makes parents and friends, and above all, our divine Father and Friend, truly beautiful and dear. Whenever we think of Him we are struck with the constancy of His mercy, and the unchangeable character of His loving providence. Hence is it that we rejoice in worshipping, loving and serving Him as our Father. The minister then expressed his deep regret that the beauty he spoke of concerning the Father was not to be found in the Brahmo as a brother. He discoursed to this effect:—It is true we sometimes look upon and love each other as brethren, but our brotherhood, as a rule, derives its interest and charm from novelty.

We are constantly getting new accessions to our Church ; their new faces are dear and we love them. But alas ! how few continue to love or be loved. The charms of novelty soon fade away, friendship is severely tried and too often it succumbs ; differences of opinion cause ill-feeling and discord ; the best friends part, those who continue to be friends lose their original warmth and freshness and sweetness of new love. We do not see amongst us even a small band of friends and brothers who have preserved the freshness and sweetness of fraternal love amidst all trials, and have been consolidated into an abiding and faithful brotherhood. In short we do not yet find in the Brahmo Somaj a holy and sweet family. The Father is amongst us, ever dear and ever sweet ; but where are the brothers and sisters ever dear and ever sweet ? Our Father is truly beautiful, but alas ! we have no beautiful brotherhood as yet. The minister exhorted the congregation to endeavour to supply this great spiritual want. He called upon them to give up all manner of unbrotherly feeling, and to continue to love each other as brothers and sisters, so as to organize a holy and happy Family of God's children, which would in time extend on all sides.

" After the morning service the congregation broke up at 10, and only a few remained, who eagerly surrounded the minister on the marble slab facing the pulpit, and anxiously interrogated him on subjects which were agitating their minds. The chief subject discussed was God's direct revelation to man in his inner consciousness. The inquirers were informed that conscience is the ear of the soul which hears God's precepts and commands. Those who prayerfully and humbly depend upon Him distinctly hear that enlightening and saving voice within which erreth not, which answers all inquiries, removes all doubts and difficulties, teaches the right way, rebukes infidelity, and protests against impurity, and dispenses light and peace unto salvation. Other questions were also put and answered, relating to the next world, brotherhood, inspiration, animal food, &c. These occupied about two hours, the inquirers patiently listening all the time.

" The attendance began to thicken a little after 12, when the recitation of Sanscrit texts commenced. Four gentlemen, Babus Bijai Krishna Goswamy, Aghor Nath Gupta, Siba Nath Bhattacharjya, and Umesh Chandra Datta read in chorus certain texts from the Upanishads and other Hindu religious books, which were translated by the minister. These were followed by a few beautiful original Sanscrit texts composed for the occasion by Babu Siba Nath.

" At 1 p.m. the minister recited and expounded a few Sanscrit texts from the " Compilation of Theistic Texts." He explained at great length four *slokas* treating of the doctrine of Revelation, and showed how they supported what the Brahmos believed on the

subject. The substance of these four passages is respectively as follows :—The Vedas are inferior to the true scripture which revealeth the Eternal God. 2. The wise should reject untruth and accept only truth. 3. From all scriptures, great and small, gather the essence, that is truth. 4. In order to find God one must reconcile scripture, prophet and intuition, and seek truth where the teachings of these three harmonize. Other texts were also expounded.

“From two to three various questions were put to the minister with a view to elicit satisfactory replies. A few of these we note below :—What is the secret of spiritual culture, and how much of it is due to Divine grace and how much to human agency? God sometimes plants even the desire of salvation in the heart, what is left for man to do? Is formal initiation into Brahmic faith necessary? What is meant by seeing God, and how is it to be verified? What is meant by the next world, and how can we intensify our faith in it? Appropriate answers were given by the minister to these questions.

“The next hour was occupied with the reading of short papers recording the spiritual experiences of the writers, and embodying important truths and principles gathered by them in the course of their experiences. The papers were read by Babus Bijai Krishna Goswamy, Aghor Nath Gupta, Amrita Lal Bose, Siba Nath Bhattacharjya, Thakur Das Sen, Umesh Chandra Datta and Dina Nath Mazumdar.

“The minister then in a few introductory words called upon the congregation to engage their hearts in the contemplation of God and to realize His sacred presence. All was quiet, and solemn stillness prevailed on all sides. The congregation then with closed eyes gave themselves up to meditation, and entered into communion with the Infinite Spirit.

“Meditation was naturally followed by prayers. Three gentlemen humbly offered prayers to the Merciful Lord, which were followed by one from the minister.

“As soon as the last prayer was over the congregation heartily engaged in chanting hymns. Shortly after, a large number rose up and performed *Sankirtan* with remarkably fervent spirit, which soon rose to an enthusiastic pitch. The thrilling and animating effect of the hymns was evident. The hymns occupied an hour and a half.

“The evening service followed, commencing precisely at 7. What gave peculiar interest to the service was the formal initiation of seven young men into the true church of God, followed by the usual charge of the minister. A sermon was preached on the Sweetness of the Brahmic Faith, in the course of which the minister deprecated dryness of heart and want of peace as un-Brahmic, and exhorted the

congregation to drink largely of the nectar of God's love, and not to rest satisfied with a little. The service lasted till about 9.30. Although the proceedings of the day extended over more than fifteen hours, the congregation did not feel tired; on the contrary, they greatly enjoyed the festival, and feelingly sang towards the close of the service that beautiful hymn, 'The heart wishes not to return home,' &c."

The Bhadratsab of 1874. (*Indian Mirror*, August 30, 1874.)

"The Utsab on last Sunday in commemoration of the opening of the Brahma Mandir passed off with great success. The only circumstance which threatened to mar the effect of the festival was the absence of the Minister whose face and voice were so familiar to the congregation. This seemed to throw a gloom upon the worshippers generally, though it seemed on the whole to render them more earnest, more hopeful and more determined to make the Utsab a success. The morning and evening services were, in the absence of the Minister, conducted by Babu Bijai Krishna Goswamy, whose earnestness and eloquence made a deep impression upon the congregation. The *Sankirtan* was admirably done. Those that took part in it were visibly affected. In the evening the minister took for his text the well-known saying of Chaitanya—"Unless ye be as lowly as the straw, ye shall not see God." The minister's words, interrupted every moment by sobs, touched every heart. He asked his brethren whether they had learnt to humble themselves and destroy their pride, reminding them that unless that were done, their prayers, their words would be of no avail. There was a solemn touch of melancholy in every face as the proceedings of the festival came to a close, and many liked to remain longer in the church, not to lose the sight of that blessed place so suddenly. We hope and pray that the effects of the festival will be visible in every Brahmo's life, thoughts, and aspirations."

Bharat Asram (Indian Home).—This boarding house is an experiment, made by co-religionists, of joint residence for moral, intellectual, and religious improvement. Its history has been one of considerable vicissitude, too long and complex to epitomize here. How far the institution has been successful in realizing the high aims with which it was started, it is not easy to say; but there can be no doubt that it has effected much real good, especially for the ladies who reside there. Particulars of their studies, &c., will be found in another section of this work.

Brahmo Niketan.—This boarding house for young students was established on September 16, 1873, with 17 boarders. From a full report published two years later (*I. M.*, September 26, 1875) we learn that it had then 26 boarders, of whom 18 were students

attending schools and colleges, 5 were employed as clerks, and 3 as private students. Since the opening of the institution, 66 boarders had been admitted, of whom 2 were from Orissa, 2 from Mangalore, 1 from Bangalore, 1 from Madras, and 1 from Ceylon, the remaining 59 having been Bengalis. The report concluded "by conveying the heartfelt thanks of the boarders first of all to our much revered minister Babu K. C. Sen, to whom the institution is indebted for its very life and existence; to the missionaries of the Brahmo Somaj who have all along watched with interest the spiritual progress of the inmates, and specially to those who have conducted divine service here and tried their best for the good of the institution, under many discouragements."

It may be added that there is a small library in the Niketan, available to the Brahmo public, and consisting of a number of books purchased in England and in Calcutta for the Brahmo Somaj, besides others that have been presented thereunto from its various well-wishers.

There have been other institutions connected with the Brahmo Somaj of India, among which the *Sangut Sabha*, the Society of Theistic Friends, and the Brahmo Theological School have done much good service. These are, unfortunately, more or less in abeyance at present, but it is to be earnestly hoped that such will not remain permanently the case.

In conclusion, a few words must be said on one of the most important departments of this Somaj—the Brahmo Mission. There are 14 missionaries whose home is in Calcutta, and who usually reside in one dwelling. Some of them minister to the small congregations forming local Somajes in the various neighbourhoods of the city; some of them teach in the Native Ladies' Normal School of the Indian Reform Association, or write for the Bengali journals connected with that body, or with the Brahmo Somaj of India. Some, again, go out on preaching tours, far or near; and in the summer vacation, this is done by nearly all of them. Reports of their mission work are usually published in the "Theistic Annual" issued at the anniversary *Maghotsab*.

Only two of these Calcutta missionaries are supported from their own inherited resources; the other twelve, with their wives and children, numbering altogether more than 40 souls, are supported by the Mission Fund, which, though partly derived from the sale of the publications issued at the Mission Office, depends mainly upon voluntary subscriptions and donations (the latter sometimes consisting of food and clothing). It may well be guessed that these contributions often fall short of the need of the recipients, and the cherished principle of the Mission, "Take no thought for the morrow," is sometimes put to a severe trial. But this difficulty has lately been met (to some extent at least) by a fervid movement in favour of what is called *Bairagya*, a term for which the nearest

English equivalent is probably the Roman Catholic expression "detachment" (in contrast to *Anuragya* or attachment), but which has usually been rendered as "asceticism." It seems to be a combination of both of these, and to have arisen in the Brahmo Somaj from several concurrent causes. The extent to which it actually modifies the lives of those who accept it is not very clear, but enough is visible to show that it is a very Oriental movement, which encounters the trials and temptations of life by resorting to methods which have long been rejected by the majority of Western Christendom. But the Brahmo leaders affirm that *their* "asceticism" keeps clear of the well-known abuses of earlier times, and that, so modified, it is called for by present moral and spiritual needs in their community. And it is not for a foreigner to say them nay. Every race must follow its own genius, and the discipline which injures one may benefit another. Meanwhile, it may be noted that a paper was lately read before the Dacca Brahmos by one of their leading members, Babu Durga Das Roy, on "The Real Spirit of Asceticism," in which that term was (quite newly) defined as "attachment to something noble, or to God Himself, and consequent abnegation of all that tends to slacken it,"—thus resting the emphasis on the positive *Anuragya* rather than on the negative *Bairagya*. If the *Bairagya* movement can thus pass upward into the simple spirit of self-sacrificing love, stimulating all devoted service and adoring faith, it will win cordial sympathy from the West as well as from the East. Let us await results, and hope for the best.

3. ENVIRONS OF CALCUTTA.

Barahanagore.—Much good was effected during the residence here of Babu Sasipada Banerjee (now removed to Burdwan), who was for several years minister of the local Somaj. A Girls' School, a Night School for men and boys, a Working Men's Club, a Savings' Bank, a Temperance Library, &c., &c., all owe to him their origin and much of the effort and expense necessary for their maintenance. He still conducts a cheap monthly magazine (started by him in 1874) entitled the *Bharat Sramjibi* or Indian Workman. Full accounts of his work at Barahanagore will be found in Miss Carpenter's "Six Months in India" (1867), and in the Vols. for 1871 and 1872 of the "Journal of the National Indian Association."

Connagore.—(Gleaning: *I. M.*, March 26, 1876.)—"We are glad to learn that Babu Shib Chunder Deb of Connagore has recovered his health and has resumed his philanthropic work in the above town. It is owing to his exertions that Connagore, with its Boys' School, Girls' School, Dispensary and Brahmo Somaj, has become a model town, and it is to him that the local community, and especially the poor, the sick, the infirm, and the helpless, look

as their guardian and friend. Here we see how much good a single Brahmo may do."—This gentleman is also Brahmo Marriage Registrar for the district of Hooghly.

Harinabhi.—(Gleanings: 1. Oct. 29, 1869.)—"The persecution of young Brahmos at Harinabhi, to which we alluded some time ago, has, it appears, assumed serious proportions. While divine service was being conducted as usual on Wednesday last, a number of orthodox Hindus assembled outside the house of worship, and after indulging for some time in sneers and sarcasms of a blasphemous character, rushed into the house, interrupted the service, put out the light, assaulted some members of the congregation, insulted others, and violently dragged away two of them. We are glad to learn that not a single blow or abusive epithet was returned."

(2. February 25, 1870.)—"The anniversary of the Harinabhi Brahmo Somaj was celebrated with *éclat* on Saturday last, and several Brahmos and Brahmo missionaries from Calcutta went to the village on the occasion. The morning service was held at the old place of worship, whence, as we announced some time back, the Brahmos were expelled with persecution. In the afternoon, a piece of ground canopied and spread with carpets, where a Somaj house is to be erected, was consecrated with prayers and hymns. In the evening there was a procession and *Sankirtan*, in which several orthodox Hindus of the village joined heartily, and the proceedings concluded with the evening service. It is striking how all persecution has been quelled at this village by the true spirit of Theistic love and meekness. The piece of ground which was consecrated, has been presented rent free to the Brahmo Somaj by a gentleman who took the principal part in expelling and insulting them some few months ago."

(3. February 20, 1871.)—"Last Saturday the anniversary of the Harinabhi Brahmo Somaj was celebrated. Hundreds of men of every caste and grade in society from the adjacent villages gathered to hear the prayers and precepts of Babu K. C. Sen."

(4. July 17, 1872.)—"At Harinabhi, the local Somaj has established a Dispensary to relieve the sick poor."—(*Indian Mirror*.)

4. EASTERN BENGAL.

(Gleaning: *I. M.*, December 15, 1865.)—"We have always been delighted to find a greater firmness and decision of character in our countrymen of East Bengal than in those of the neighbouring districts of Calcutta. * * In religion, too, we observe in East Bengal a peculiar kind of earnestness and sincerity. As there is a greater degree of religious persecution, so there is a greater amount of religious struggle than at many other places. Hindus of East Bengal are more bitterly oppressive than Hindus elsewhere, in this

part of the country. We have nothing in the shape of *active* persecution against the Brahmo Somaj here in these days. But East Bengal has rekindled the old spirit of Hindu persecution. A society is elaborately organized by the oldest and most respectable Hindus for excommunicating the young members of the Brahmo Somaj. Fathers have solemnly vowed to desert their sons, brothers to forsake brothers, and relations to disown their nearest kinsmen. There was even a strike, under such auspices, among the Brahmins, and the barbers, and the washermen, and the shop-keepers, against conscientious Brahmos. * * The Brahmos, we mean those who are sincere among them, made a good and resolute struggle, but without efficient encouragement they were nearly desponding. Babu Keshub Chunder Sen's arrival among them seems to be most opportune and beneficial, and his lectures on such important subjects as Faith, Love, and Salvation appear to be thankfully appreciated. That indifference and morbid apathy to truth which mark the surcharged life of the 'river-siders'—that moral and religious satiety which is the consequence of intellectual cramming, in the absence of the heart's education, have no place in the spirit of East Bengal."

The above characterization, written about 11 years ago, still continues to be fairly descriptive of the Brahmoism of Eastern Bengal, a district which has produced some of the most active and faithful members of the Brahmo Church. In 1869, the Dacca Somaj (founded in 1846) was able to open a regularly-built Mandir, which was then specialized as the Eastern Bengal Brahma Mandir, Dacca holding a sort of metropolitan position as the oldest and largest of the Eastern Bengal Somajes. The following statistics will show the various channels in which the energies of this zealous Church have found vent.

EAST BENGAL BRAHMO SOMAJ, DACCA. Founded in 1846.

Eastern Bengal Brahma Mandir. Opened December 5, 1869.

Minister: Banga Chunder Roy.

Divine service every Sunday morning and evening. The morning service is especially attended by those who are either initiated (male) Brahmos, or who have been excommunicated from the Hindu community. The average attendance is 40, including 22 ladies. The evening service is attended by the educated in general; the average number is 150. The ladies attend it only now and then.

There are also two weekly prayer meetings in existence, held respectively on the evenings of Thursday and Saturday.

Dacca Mission Society.—Secretaries: Kailas Chunder Nandi.

Behari Lal Sen.

"This society is nothing but a branch of the Mission Society of the Brahmo Somaj of India in spirit. Its work is to send out missionaries to different parts of East Bengal. At present, three young men are under especial training for mission work." The society occasionally issues tracts.

Eastern Bengal Asram. Founded in 1875, and formally inaugurated on June 21, 1876.—Here a few Brahmo families live together for religious improvement. They hold the following meetings:—

1. Daily Family Prayer Meeting, attended by all the boarders.
2. Weekly Prayer Meeting for the Brahmins every Wednesday evening (conducted by the Minister of the Mandir), for the purpose of giving them especial religious instruction.
3. Conversational Meeting of the Brahmins every Saturday afternoon, ending with a short prayer.
4. *Sangat Sa'ha* or religious conversation for the Brahmo lads every Tuesday evening, usually presided over by the Minister.

Journals: 1 (B). The *Banqu Bandhu* (Friend of Bengal).—Started July 22, 1870.—A fortnightly religious newspaper.

2 (E). The *East*.—Started January 1st, 1875.—A weekly newspaper, of liberal politics and Brahmo principles.

Office for both journals, East Bengal Press, 15, Lakshmibazar, Dacca.

Brahmo Marriage Registrar, Gobin Chunder Doss.

Many interesting episodes might be gleaned from the annals of Dacca Brahmoism, but space forbids at present, and they are put aside to make room for the following (somewhat abridged) English sermon by the excellent Minister, Babu Banga Chunder Roy. It was delivered at the Mandir last New Year's Day, during Miss Carpenter's visit to Dacca, when an English Service was held at her request, several other European ladies and gentlemen joining the congregation.

"We walk by faith, not by sight."—2 *Corinthians* v. 7.

"I have taken up this text as the subject of my sermon to-day, purposely to enable you to understand the spirit in which we endeavour to reduce our religion to life; and this spirit, we sincerely and firmly believe, should be the only guiding spirit of all those who would be the true worshippers of the One True God. The Apostle Paul makes a positive declaration of his pious life, confessing in plain terms that 'we walk by faith, not by sight;' but as for ourselves, weak as we still are in faith, we cannot be bold enough to make such a declaration before you at the present moment. However, I must not hesitate to tell the truth outright, and it is this—we do make endeavours to walk by faith, and not by sight. We have been led by the Holy Spirit of the Living God so far as not to have any faith in sight—in the life of sense—but to endeavour to have faith in the spiritual life which is eternal. * * To endeavour to walk by faith is, negatively, 'to ply the vessel of life against the current,—and, positively, to practise to live according as our Father in Heaven works in us both to will and to do. Glory be to the never-failing mercy of the Friend of Sinners, that

His Holy Spirit is, ever and anon, working in us, both to will and to do. Had not our Father in Heaven been engaged in unceasingly working out the redemption of the land, we, the Hindus, long, long drowned in idolatry and worldliness, could not have begun to see the Sun of Righteousness rise again in the East, to chase away the Egyptian darkness from the land, and to show us the way leading to the Holy Land of Spirits. Blind as we have been, we could not have made a step towards the right direction but for the redeeming mercy of God, who never ceaseth to be our Father, how sinful soever we may be, and howsoever unconscious we may be of His never-failing mercy because of our wilful disobedience. * *

“ ‘ Seek ye first the Kingdom of Heaven,’ and ‘ Be perfect even as your Father in Heaven is perfect’ are not considered, by those who would walk by faith, merely as noble sayings, always to be admired and never to be acted up to, but as direct revelations from God Himself, the former being the goal and the latter the ideal of human life. In order that we may draw nearer to this goal, and become more and more god-like, we must needs take spiritual exercises by holding communion with God, and doing good to our fellow-creatures every day of our life. By holding communion with God we become like Him, which is the highest Ideal ; and by doing good to our fellow-creatures we do the will of God, and become fit to be united at once with the Divinity and the humanity ; which is the goal of our life. Hence the best among the Brahmos are as mindful of daily spiritual exercises as of good works ; carefully and prayerfully watching against mysticism on the one hand, and pride of works on the other. Hence the plan of life followed by them is misunderstood on the one hand by those who are inclined to think religious exercises to be the only end of religious life, as also by those who think good works to be the only end of religious life, and religious exercises to be mere helps to them. The former is the prevalent orthodox idea of religious life, and the latter is the prevalent modern idea of it. We are determined to steer clear of these two deceitful rocks, lying under the surface of what passes for religiousness or piety in the world, and on which many vessels of good and pious lives have been wrecked.

“ Before I conclude I must try to explain a little the force of the phrase ‘ walk by Faith ’ in the text. There is a great difference between having faith and walking by faith. One may have faith in God, but it may be so weak and so little that he cannot walk by it ; of the man of such little faith it is said in the Bible that he was afraid of waters when they were seen rolling in waves, and was unable to walk upon them. Such little faith may swell and rise very high at the time of prayer, when the man of little faith is necessarily away from all temptations ; but when he is required to walk in life by encountering lions and removing mountains in the

way, he is sure to turn back, tremble with fear and despair of true life. But should we endeavour to walk by faith, we must needs have faith, though it be 'like a grain of mustard seed,' in such a developed state as to bear the wear and tear of life in general in this world of temptations and trials. It is peculiarly necessary for us, the natives, to walk by faith, should we be anxious to be really good men and women and to do the will of God even in the ordinary sense of these terms. Kept at bay as we natives are, not by internal enemies only, but enemies without in the shape of bad customs, evil practices at home and abroad, very bad examples, and more than all, positive hatred and persecution to be encountered for a slight move in the right direction in any respect whatever, we are in need of true faith in the realities of the world to come, of which this world of ours is, at best, nothing else but a shadow; we are in need of true faith in the holy relations that finite spirits bear to the Infinite Spirit and to each other, of which our earthly relations even in their perfect state are mere shadows. It is my firm conviction that without this one thing needful, we, the natives, cannot move a step onward and forward. The saying that every reformation of the natives must begin from within, has a deeper meaning than what is generally understood. It means the reformation of our individual and national being. True faith may be said to be the true being of our spirits. And in order that our individual and national being may be truly good, it must needs flow from our direct communion with God—the Fountain of Goodness; and in order that our sayings and doings may be really right and good, they must be according as God works in us both to will and to do. Hence the absolute necessity of walking by faith. * *

“It behoves ourselves as well as our benefactors to care more for the improvement of our spirit within than the improvement of mere customs and manners without. It is no doubt necessary that the improvement of the spirit within and that of manners and customs without should go hand in hand, but it is absolutely necessary that the spirit should be cared for more than the outward manners and customs. For it is the Christian spirit that is the life of the western civilization. The civilized manners and customs of the Europeans without their spirit of faith and charity must needs prove a dead body of manners and customs full of fashionable vices. It is for this reason we, the natives, have suffered a great deal from the introduction of European manners and customs among us without the spirit, through the agency of secular education. We do, therefore, sincerely believe the mission of the Brahmo Somaj to be, if not anything else, the education of the inner man—the spirit within. If the spirit of true faith is breathed into our hearts by God, it is sure and certain we cannot put up with evil in our manners and customs. Hence the Brahmos

have always been found ready to carry out social reforms. We sincerely believe 'God's grace in the heart makes the knowledge of the head a blessing;' and as our Good Father in Heaven has been showering over our heads the blessings of intellectual and religious education, leading us as it were by the hand, to Educational Institutions on the one hand and Brahmo Somajes on the other, we thank Him and glorify His tender mercies and loving kindness. The future prospect of our country is, indeed, very cheering. Should the spirit of true faith be breathed into the very heart of our nation, India shall certainly regain its former position in spite of all the difficulties which now seem insurmountable to the weak in faith. When the Saviour of nations and individuals has once begun His work of redemption in this land, we Brahmos can on no account despair of the happiest issue, though it may require a century more for its fulfilment. May God hasten the day is our earnest prayer. Hallowed be His Holy Name. Amen."

Mymensingh.—A private letter of July 18, 1876, informs me that "in Eastern Bengal this Somaj stands second both in strength and in spirit. The members here are very zealous and progressive. There are six Brahmicas here. There is something like an *Asram* here, though it has not got a name as yet. A family prayer meeting is daily held in the house, where a good number of Brahmos and Brahmicas live together. The finger-mark of kind Providence is quite apparent in what is going on here."—It may be added that for the district of Mymensingh (in which the small town of that name is situated), a Brahmo Marriage Registrar (Babu Ananda Nath Ghosh) has just been appointed,—a sure sign of progress.

Chittagong.—(From the brief annual report of this Somaj sent to Calcutta last January, we glean the following particulars.)—Divine Service was conducted almost throughout the year (1875) by the local Minister, Babu Rajeswar Gupta. A Congregational meeting is held every Friday in the Mandir, its object being to extend the spirit of Brahmoism in the district. Some students of the neighbouring schools attend this meeting. There is also a *Sangat Sabha* which meets on Thursdays. It was organized more than four years ago for mutual conversation on spiritual matters among the Brahmos. But as all the Brahmos were not found to attend its meetings, it was converted last year into a *Sadhak Somaj*, i.e., a number of men who are determined to carry out in their lives the resolutions made at their meetings.

Barisal.—The name of Barisal is well-known in Bengal for its excellent Female Improvement Society, which was started in 1871 by one of the leading Brahmos there, Babu Jagat Bandhu Laha, M.A., Head Master of the Government English School. This

gentleman is also Brahmo Marriage Registrar for the district of Backergunge, of which Barisal is the chief town. Since his arrival there in 1871, his name has been connected with most of the good work done in Barisal for the benefit of both sexes, and many interesting anecdotes are told of his disinterestedness and zeal. The following sketch of the Barisal Somaj with which he has favoured me will therefore be read with additional interest.

"The Brahmo Somaj of Barisal was established on the 10th of Ashar 1783, corresponding to the 22nd or 23rd of June 1861. The members were of course very limited in number, and their moral courage was weak. They were in constant dread of their guardians or orthodox relations, and were not unfrequently compelled to conduct their prayers with closed doors. Their meetings were at first held in the private residence of Babu Rakhal Chunder Ray, a zemindar of this district, but the father of Rakhal Babu, who was an orthodox Brahmin, shut his doors against the Brahmos, as soon as the matter reached his ears. They were therefore obliged, for want of better accommodation, to meet at the appointed hour, either under the shade of a tree, or by the bank of the river, or the side of a tank. But these difficulties did not damp their spirits, and they continued to hold their meetings, until, after some time, they found warm friends in the persons of Babus Tara Prasad Chatterjee, B.A., and Dina Bandhu Nyayaratna, two deputy Magistrates, who were posted to this station. The Somaj was removed to the house of Babu T. P. Chatterjee, and continued to hold its meetings, when it was brought to a crisis by a circumstance which will probably long be remembered at Barisal, not because it was the first of its kind here, but because it purged the Somaj of its weak members, and gave it, after a shock that seemed to threaten its existence, a firmer footing than before. It was a public feast, in which no caste distinction was observed. As might be expected, the orthodox Hindus flew into a rage, and excommunicated nearly all that had joined the feast. This was a severe blow to several members, who expiated for their offence, and re-entered the Hindu society. A few stood firm, and quietly and manfully bore all the persecutions to which they were subjected. The attendance at the Brahmo Somaj dwindled to three or four, and its existence was despaired of. But it rallied, and attracted more numbers than it had ever done before. Thus three years passed away. In the fourth year, *i.e.* in 1865, a decent *Mandir* was erected, chiefly through the exertions of Babu Durga Mohan Dass (then a leading member of the Barisal bar, but at present a pleader of the Calcutta High Court), and the Somaj was removed to it in the November of the same year. At this time, ladies began to attend the Somaj, and as many as 28 families declared themselves Brahmos. This was the most flourishing period of the Somaj. An adult

female school in connection with it was opened in 1867, and religious instructions were imparted to 14 or 15 pupils. An English lady, Mrs. Balfour, wife of the then District Judge, volunteered to instruct them in needle and carpet work, and the School went on in a very hopeful way for about a year. But as almost all the pupils were married ladies, several domestic circumstances prevented their attending regularly, and the school had eventually to be given up.

"The social observances celebrated at Barisal in accordance with Brahmic rites may be seen from the following table :—

<i>Jatkarma</i> or ceremony of thanks- giving after child- birth.	<i>Namkaran</i> or ceremony of naming a child.	<i>Bibaha</i> or Marriage.			<i>Anyesh- tikria</i> or funeral ceremony.	<i>Shrad</i> or prayer for the welfare of the departed.
		Marriage of virgins with bride- groom of same caste.	Marriage of widows with bride- grooms of same caste.	Inter- widow marriage.		
10	10	1	3	6	2	6

"In 1871, a *Sangat Sabha*, or an association for cultivating a spirit of prayer and forming the character, was established, chiefly for the benefit of schoolboys. This association has had good success; it has weaned several boys from evil paths; it has exercised a healthy influence in elevating the character generally, and it has infused, in some at least of the members, a spirit of prayer. It is at present in a declining state, owing to the departure from the station of several of its zealous members, who, having passed the Entrance Examination, proceeded to Calcutta or Dacca last year to continue their studies in the College department. It will take some time before a fresh batch is prepared.

"The present condition of the *Brahmo Somaj* is not so good as it was some years back. The attendance has fallen off, and the members lack in energy, zeal, and spiritual fervour. This is probably owing to the departure of several earnest members from the station, and partly to the secular spirit of the times, which seems to have spread a spirit of indifference towards religion among the educated classes. This seems to have checked the progress of the *Somaj* more or less in several places; and Barisal has suffered in common with these places. But notwithstanding this deterioration, the Barisal *Somaj* may still be reckoned among the good *Somajes* of Bengal. The average attendance at the *Somaj* is now 20.

"We have no *Brahmo* school or *Brahmo* magazine at Barisal, but the *Somaj* has two publications of its own, viz., a translation of some of the Prayers of Theodore Parker, under the name of *Prarthana Mala* (Garland of Prayer), and a history of the local *Brahmo Somaj*."

5. WESTERN BENGAL.

Rampore Hat.—(Gleaning: *Theistic Annual*, 1876.)—"This newly-established Somaj completed its first year only in June last, when they celebrated their first anniversary. The whole of the respectable population joined the services.—A night school has, since the last nine months, been opened under the name of the Brahmo Somaj Night School, for giving literary and moral education to the labourers. About 60 attend; many of them can read easy lessons, and many have given up their old habit of drinking: some have even discontinued smoking tobacco. The Railway Company have, on application, kindly contributed a grant of 15 rupees a month, many of their employés having joined the school. A piece of land has been secured for the erection of a *Mandir*, which has been granted free of rent by an enlightened Mahometan Zemindar of the locality, and bricks are being made for the Somaj house. Members have commenced to perform domestic ceremonies according to the rites of Brahmoism."

Behar Brahmo Somaj, Monghyr.—The remaining Somajes to be noticed in Western Bengal belong to the ancient province of Behar, whose inhabitants are of different race and language to the Bengalis. It is the latter, however, who have introduced Brahmoism into the district, and have more or less drawn the Beharis to sympathize with them. The Monghyr Somaj has a deeply interesting history of its own, which cannot be given here, space only admitting of a few details from recent reports.

(Gleanings: 1. *Theistic Annual*, 1875.)—"The Behar Brahmo Somaj in Monghyr has a separate hour set apart for devotional service in Hindi for the Beharis, besides the time taken for the Bengali services every week. The Hindustani members are slowly progressing. It is through the exertions of some of the Behari members that an Urdu newspaper, the *Nadir-ul-Akbar*, was started in Monghyr during last year (1874), and they also introduced some initiatory education into their zenana."—(2. *Ibid*, 1876.)—"The Hindustani Somaj has of late undergone some change, though the attendance is good, counting sometimes more than a score.—The non-Brahmos here have sympathy with the Brahmos, some of whom are always willing and ready to serve them when they are in need of such services. Mrs. Dear, an elderly wealthy Christian lady in Monghyr, expresses deep sympathy with our cause, and now and then helps the Behar Brahmo Somaj with funds."

Gya.—(Gleanings: 1. *Indian Mirror*, June 18, 1869.)—"It is gratifying to observe that the provincial Brahmo Somajes are securing a local habitation one after another. The new Somaj building at Gya was consecrated on Sunday the 7th instant. It is a little bungalow capable of accommodating about 100 persons, with a side

room for ladies. A small two-storied house is also attached to it which is intended for the residence of missionaries. Service began early in the morning; a sermon was preached on 'Be perfect even as your Father which is in Heaven is perfect.' There was also evening service preceded by *Sunkirtan*. We are glad our Gya friends are steadily growing in faith and prayerful humility."

(2. *Theistic Annual*, 1875.)—"The Somaj here has got a house of its own, and a number of earnest members, who seem to be willing to improve themselves, their families, and the local Hindustanis here. Meetings for holding conversation and prayer are often convened for the Hindustanis, who attend in no small numbers."

Jamalpore.—(Gleaning: *Theistic Annual*, 1875.)—"The members here have much improved their spiritual nature in comparison with previous years, and though they met with some obstacles in their way of progress now and then from their orthodox friends and neighbours, they have been able to overcome those difficulties through Divine Grace. They have now commenced to perform their domestic ceremonies according to the rites of Brahmoism. It is through their exertions that the new railway town, Jamalpore, has got a school for the Bengali girls, a night school for the Bengali workmen, an infant school, and a charitable institution, which has contributed hundreds of rupees towards the support of many famine-stricken people during the last year [1874]. The public, therefore, have a sympathy with the local Somaj, and join the Brahmos on many occasions. They erected a beautiful house for their Somaj in the beginning of last year."

6. THE PANJAB.

(Gleaning: *Theistic Annual*, 1875.)—"The Panjab really presents a very promising field of action—the like of which can be rarely found anywhere else. About 400 years ago Guru Nanak set on foot the religious movement of the Sikhs; nine other Gurus followed him; a host of saints and martyrs lived, and sealed their religion with their blood. The religion of Nanak is pure monotheism; it resembles our faith in many things. The impetus given by Sikhism to men's minds is so powerful that great religious fervour and agitation can always be found in the Panjab. The Panjabis, above all other people, know best how to honour and revere *sadhus* or religious teachers, without distinction of caste, creed, or colour. The simple truths of our religion therefore produced wonderful effects upon their hearts. We have got a beautiful Mandir at Lahore, where services are conducted in Bengali and Hindi on two different days of the week."

The "Panjab Brahmo Somaj" at Lahore dates from 1863. In past years it was greatly indebted to the exertions of Babu Nobin Chunder Roy, an able and highly-cultivated man, who did much for the good of Lahore in various ways during his residence there.

(He is now occupying a Government post at Agra, but still continues to exert himself for the diffusion of Brahmoism.) From the last annual report (*Indian Mirror*, Dec. 4, 1875) of this Somaj we learn that it has the following institutions. (1) A Society for the translation and publication of Brahmo tracts,—a work which “is steadily progressing.” (2) A journal, in Urdu and Hindi, entitled the *Hadi Hakikud*; and (3) a Boys’ School. “The number of boys on the roll is 40, and it is a very cheering sign that we have been able this year to send 13 students to the Panjab University for examination.”

The Secretary also reports two interesting events of the past year. The first was the loss of their previous Secretary, who had left them to become a missionary; while regretting the loss of “his valuable services,” “it must be acknowledged with heartfelt gratitude to the kind God that He has chosen a servant of His from this Somaj.” The other event was a visit from Babu Keshub Chunder Sen. “His presence at a time when we needed his counsel, advice, and instructions more [than usual] was productive of great good to us all. Though his stay here was of very short duration, not exceeding over a week even, we had the full benefit of his services in the Mandir, morning prayers in private families, accessible to all, and in which many joined, his soul-stirring sermons, the deep spiritual lecture on ‘True Communion,’ and above all, the advantage of familiar conversation on essential subjects and the benefit of his pious company at home. All these have tended to shed a holy influence on many, and it is delightful to observe that this has begun to take root in some, and it is hoped, under God’s grace, it will bring in good harvest in time.”

7. WESTERN INDIA.

The Theistic Church in Western India occupies a position of its own. Indirectly, no doubt, it has owed much to the example of Bengal; but although identical in doctrine with the Bengali Somajes, and in thoroughly fraternal relations therewith, it is of indigenous growth and of independent standing. The chief Theistic Church in Bombay city is entitled the “Prarthana Somaj” (or Prayer Society), a designation adopted by several other of the Western Somajes. It was founded in 1867, and has always owed much to the guidance and help of Dr. Atmaram Pandurang, a respected and philanthropic medical practitioner of Bombay. The following gleanings are mainly selected from the reports sent from Bombay, Guzerat, and Sindh, to the *Theistic Annual* for 1876.

“Progress of Theism in the Bombay Presidency.

“It is a divine influence which reaches a person intellectually and morally, and produces in him a sense of his duties towards the

Great God, towards himself, and towards society. First, the mind of an individual is acted upon. He begins to feel his helplessness, his dependence on God, and to be conscious of the continuous struggle in the inmost recesses of the heart between the good and evil principles, between the temptations of the evil spirit, and the promptings of the Holy Ghost. The individual, under the influence of Theism, feels called upon to act in harmony with the dictates of the good principle. He realizes his helplessness and dependence, and rises from his grovelling position as a transient being to the height which opens before him endless prospects of growth in truth, knowledge, purity, holiness, and love. The duties before him are definite. He has to resist the evil spirit. The struggle in the inner man is long, continuous, and arduous. To triumph in this struggle requires patience, perseverance, and inner strength, such as springs up from faith in God. A perceptible result follows, consisting of prayerfulness, and love of God in the heart, and purity of conduct and nobility of character which the world cannot but discern. Influenced by feelings of piety and sensible charity, a Theist naturally and in spite of himself sees himself engaged in a war against idolatry, caste, ignorance, and slavery of every kind. Himself free, he seeks the emancipation of all about him.

"Persons under such an influence form an essential element in the history of Theism; yet it is impossible to take a census of such members. No one can know how many belong to the Church of the One True God. There is no badge by which they can be distinguished. Different influences to be enumerated tend to enlarge this church. There are prayerful, pious, and benevolent persons in all the great towns of the Western Presidency." * *

"M. M. KUNTE." [Puna.]

Bombay.—"The first Theistic Church in Western India was the Prarthana Somaj, established at Bombay in 1867. Since then, Somajes have been established at Puna, Ratnaghiri, Sattara, Ahmedabad, Karachi, Hyderabad, and the latest has been opened at Pandharpore, which is an abode of Brahmanical superstition and idolatry, being the seat of the god Vithoba, so celebrated throughout the length and breadth of Maharashtra." * *

"The Somaj at Puna is maintained by the activity and zeal of our friends Rao Bahadur M. G. Ranade, and Messrs. M. M. Kunte and K. P. Godbole, the secretary. In a similar manner, the Ratnaghiri Somaj owes its existence and continuance to the zeal of Mr Vaman Abaji Moduk, the Head Master of the High School there. The Sattara Somaj must have suffered by the transfer to Kulladghi of Mr. R. T. Rajay, to whose earnest exertions it mainly owed its continuance.

"The Bombay Prarthana Somaj began with 18 members and now counts 82; of these about 55 are in Bombay itself, and the rest at

different places in the Presidency. All the members are Hindus [by birth], mostly Marathi, with the exception of 7 who are Guzerathi. The members meet for public worship once a week in their Mandir." "It has a ground floor and an upper gallery, the latter being generally set apart for the use of ladies. It can afford accommodation for about 800 persons." "The service is conducted by 3 or 4 members in turns. These meetings are open to the public, and are attended by from 100 to 200 people, among whom, a few are Parsis. The service is conducted in Marathi, and occasionally in Guzerathi. Besides this public worship, some members meet at the Mandir once or twice in the week for private worship."

"There is a Theistic Association in connection with the Somaj for the discussion and promotion of religious and social matters. It has different committees, one for the production of cheap literature, which issues the Marathi and Guzerathi Patrica or pice papers; one for the improvement of females, one for holding night classes for the instruction of the labouring classes, &c. But these committees for some time past have not been in working order, with the exception, that the pice papers have continued to be published. Attempts are being made to resuscitate them, but with what success remains to be seen." * *

BHASKAR BHAGVAT,
Secretary of the Prarthana Somaj.

Bombay, 10th of January, 1876.

Since then we learn from the Bombay correspondent of the *East* (August 14, 1876) that now "there are three night schools for the benefit of the working classes, entirely under the management of the members of the local Theistic Association. I was present at the half-yearly meeting of the most numerously attended of these schools. The average attendance is between 40 and 50. All of these do not belong to the working classes. As a rule, however, the pupils are either employed in the mills or serve as peons and others. As might be expected, those who attend other schools came out best in the examination, which was conducted by Mr Bala Mangesh Wagle, Barrister-at-law, one of the most active members of the Prarthana Somaj."

Ahmedabad (Guzerat).—The Prarthana Somaj of Ahmedabad was founded on the 17th of December, 1871, in the following singular way. The Prince of Wales's illness having excited a wide and sympathetic anxiety, the local Theists "invited their fellow-citizens on that day to meet in the hall of the Guzerat Training College, and pray to the Common Father to save the life of their future Emperor. The invitation was well responded to, and a crowded meeting took place, in which were some of the leaders of the Ahmedabad community, students, native officials, &c. The form of prayers adopted pleased all who were present, and the reformers

taking advantage of this requested the members to meet every Sunday regularly for prayers. This was agreed to by many." In the subsequent four years more than 200 men have joined the society "by registering their names in the book of the Somaj, besides many who attend its prayers, but are afraid of joining it formally. At every meeting a sermon is preached in the vernacular.

"Separate meetings are also held for ladies, of whom from 25 to 50 attend; some of the ladies preach also." ("The Ahmedabad Brahmica Somaj, I was told, is fairly prospering; there are regular services conducted, and sermons delivered, by a female member of the Association." M. N. Bose in the *Annual* for 1875).

"One great cause of success which the Somaj has hitherto secured is the excellent prayer-book composed by the learned president of the Somaj. To disseminate a knowledge of Theistic principles and pure morality, the Somaj has commenced publishing books and pamphlets. The Managing Committee of the Somaj is contemplating the formation of a Theistic ritual for future use. *

"The remarkable success in getting subscriptions for erecting a Mandir for the Somaj proves that the movement is not a hollow one. The Mandir is nearly ready for use now at a cost of about 10,000 rupees, and will be opened shortly, when the Somaj expects a large gathering of Theists from all parts of India to offer a national prayer and thanksgiving to the Creator and Ruler of the Universe.

"MAHIPATAM RUPRAM."

Hyderabad (Sindh).—"In the Hyderabad Somaj there are ten members, all Sindhis and natives of the place, and most of these meet every day in the Mandir for daily evening worship for half-an-hour. On Sunday morning there is a regular service which is attended by all the members, and about ten visitors on the average. At times, short sermons, expounding the principles of the Somaj, are delivered in the vernacular of the country.

"A few of the members have commenced to live up to the truths and principles of Brahmoism, and some of their actions, such as severing all connection with idolatrous ceremonies and rites, throwing off the Paita (the sacred thread), and breaking caste rules, have incensed their parents and relations. They are objects of dislike to the general public. They have not, however, been formally excommunicated, but eating and drinking with them is avoided as much as possible. I believe they can, by the mercy of God in whom they have full faith, stand any opposition from their orthodox brothers."

The Hyderabad Mandir was opened on the 19th of September, 1875. "The building is a small one, having an accommodation in it for about 50 persons, but it has a large compound. On the occasion of the inaugural ceremony there was a large gathering. I believe more than 600 persons were present at the Sindh service in

the morning, and the same number at the English service in the evening. I should, I think, be correct in stating that almost all the educated natives sympathize with our movement, but the fear of getting a bad name among the orthodox Hindus, and the difficulty that they think they would experience in getting their daughters married among their caste-fellows, deter many from joining us publicly. I hope, however, by the grace of the All-merciful God, in the course of a few years, when the young men that are now studying in our schools have finished their education, many will openly accept the saving religion of the Brahmo Somaj, and follow it in their lives. Even now the Brahmo English and Sindhi tracts have a very rapid sale, and at times there is great demand for them. * *

“NAVAL RAO.”

The inaugural address at the English evening service referred to above was delivered by a highly respected native judge, Babu Satyendra Nath Tagore (a son of Babu Debendra Nath's), and has lately been reprinted in the *Christian Life* (London) of August 26, 1876. The following extract from its concluding paragraph will interest the English reader :

“If you wish to earn divine love and grace, my advice to you is, give up whatever separates you from your God. Abandon the pleasures and pursuits that keep you away from the path of righteousness. Pray to Him always, pray to Him unceasingly. Let our prayer be, ‘Lord, not mine, but Thy will be done.’ Sinful, insignificant creatures that we are, is it not a privilege to us to be able to approach His throne? And is there anything too precious to be sacrificed that we might earn that privilege? We have nought to do with the slaughter of harmless animals to propitiate the Almighty. What is acceptable to our Lord is the sacrifice of our selfish desires, the sacrifice of pleasure at the altar of duty, the sacrifice of individual inclinations to the end that His will might be done. We, as members of this Somaj, have discarded idolatry. It is not merely the worship of images that we have to guard against. There are far more debasing forms of idolatry which we are called upon to abandon. There is the worship of wealth, the worship of power, of birth, of rank; all these things that debase our spiritual nature, that lead us astray from the path of righteousness, that separate us from our God are so many idols, worse than graven images, and we must give them up if we want our spiritual welfare. Show by your life and example that the religion you profess is not a mere show, but a reality. Discard hypocrisy and all manner of falsehood and untruth. It is no book religion that we want, no external pomp and ceremonies. What we want is purity and love and truth, and the living God. Theism is our creed. We must make it a part of our every-day life. We

must show by our words and deeds that we are the worshippers of *Ekamevadityam*, One God without a second. We see all sorts of degrading influences around us. There is idolatry; social, domestic, and political slavery; slavery of woman; intemperance, and other vices. Let us try our best and rise above these influences. If there is anything which is likely to enable us to rise superior to these influences, it is the force of true religion. Let us therefore embrace and follow at all hazards the saving truths of Brahmoism, preach those truths from door to door, and, above all, practise them in our daily life.

"The seed has been sown by the blessing of God, and it now remains with you whether it shall wither away to nothingness, or fructify in course of ages into a mighty tree whose branches will spread throughout the length and breadth of the land, giving joy to the comfortless and rest to the weary.

"Peace! Peace! Peace!"

It is gratifying to learn that the Hyderabad Brahmos have already made efforts to bring "joy to the comfortless and rest to the weary," by ministering in the prisons of the city. Miss Carpenter, in a narrative of her last visit to India, given on the 17th of May, 1876, said,—“In all the places which I visited I went to see the prisons. In Hyderabad I was delighted to find that on Sunday mornings all the prisoners were assembled to hear addresses of a moral and religious kind from native gentlemen,—the heads of the Brahmo Somaj. Some seven years ago, with the sanction of the Government, they commenced this plan of addressing the prisoners, and it has been continued ever since; the directors of the prisons have assured me that it did much good. The prisoners listened in a most respectful manner, at the close of the address reverently bowing the head.”

8. SOUTHERN INDIA.

The history of Brahmoism in Southern India contains some of the most interesting episodes in the annals of the whole Brahmo Church. But they are unavoidably deferred to a future *Year-Book*, and a few main facts are all that can be given at present.

In 1864, a Theistic Church was founded in Madras city by local enterprise, and entitled the "Veda Somaj," from the supreme authority which it assigned to the Vedas as the standard of faith. This Society was in cordial relations with the Brahmo Somaj, and displayed creditable activity as far as it went. But some of its most active members died a few years after its foundation, and the Society gradually fell to pieces. In 1871 some of the surviving members, together with fresh adherents, reconstructed it on a strictly Theistic basis, as the "Southern India Brahmo Somaj," and for some years it worked well under its able Secretary, Sridharalu

Naidu. But in February, 1874, he, too, was taken away from his labours, to the serious injury of his cause in Madras. The story of his devoted life and patient death has yet to be told.

The Somaj at Mangalore in South Canara was founded in 1870 by three of the missionaries of the Brahmo Somaj of India, who travelled thither (about 2000 miles) at the urgent entreaty of a large number of the Billowars, a half-civilized tribe of men forming the lowest and most despised class of the Mangalore population. The history of the Mangalore Mission is deeply interesting, and I hope to give it at full length on a future occasion, but space forbids more at present than the following extract from a lecture by Mr. P. C. Mozoomdar on the "Progress of Theism," given on the 17th of September, 1870, before the Society of Theistic Friends.

"The progress of our religion in the hilly and uncivilized coasts of South Canara establishes beyond doubt the principle that the truths of Theism are not only adapted to the understanding and necessities of refined and educated men, but also find eager acceptance with uncivilized and ignorant people, who stand extremely low in the scale of Hindu society. Some of the poor and uneducated Billowars have manifested a love of truth, a spirit of disinterestedness and sacrifice, a simplicity of faith and generosity of heart before which learned and long-trained Brahmos may very well hide their heads in shame. The tender personal attachment they have shown to me and my brother missionaries is what we cannot easily forget. God bless them, the poor, simple children of our motherland. God bless our ignorant Billowar brethren, and make them worthy members of His holy Church."

At Bangalore, the chief military station of Mysore, there are three Brahmo Somajes, which recently numbered 75 members altogether. One of the Somajes consists of about two dozen sepoys in the 36th Regiment of Madras Native Infantry, which at the time of the Somaj's foundation, in May, 1871, was at Thayetmyo in British Burmah, but has, since February, 1872, been stationed at Bangalore. The founders of this Regimental Somaj were two of the native officers, who seem to have been very zealous in the matter, establishing a school for the daughters of the regiment, and helping the Madras Somaj with funds for its Tamil journal. Another member of this Somaj, a havildar who is described as "a very quiet and mild-tempered man," "has twice proved himself to be the best shot in the native armies of India, and carried away the gold medal presented by the Viceroy." (*Indian Mirror*, June 24, 1875.) One more gleaming must conclude this General Survey.

(*Indian Mirror*, February 7, 1875.)—"We have been much gratified by the sight of a photograph brought home by Babu Amrita Lal Bose, of the Brahmo soldiers and officers belonging to the 36th Regiment of Madras Native Infantry. The number of these military Brahmos is about twenty-five, and they are all

photographed in uniform with our friend in their midst. They look manly and spirited men, with a good deal of determination in their faces. Their European officers heartily encourage them, and promote their views. This is as gratifying as we may expect."

THE BRAHMO SOMAJ AND SOCIAL REFORM.

1. GENERAL PRINCIPLES.

The position taken by the Brahmo Somaj in Social Reform has been lucidly described by one of their leaders in an editorial article in the *Theistic Annual* for 1876, entitled "Social Reform in the Brahmo Somaj." Omitting, as too long to condense, the portion relating to Caste, the following representative selections are given as being far more instructive to the English reader than any epitome from an outside observer.

"The relation between religious and social institutions in Hindu society has been so deep, practical, and inseparable, that it must influence the action of every one who wants to purify the faith, and elevate the morality of the people. The social organization of the Hindus is the strictly natural out-come of the Hindu religion. It is more or less so in every highly organized society. In India, however, the relation is unique, because of the rigid exclusion of foreign influences, and the unexampled predominance of a hereditary sacerdotal caste, permeating the very depths of social life. *

* In ceasing to believe in the popular forms of Hindu faith, the Brahmo Somaj found themselves surrounded by an elaborate machinery of social ordinances, a very small quantum of which only could be conscientiously adopted by them in strict fidelity to their own convictions. On the contrary, they met with a good many which appeared positively mischievous in every way. Gradually, then, the Brahmos have been awakened to the necessity of creating around them a social atmosphere morally invigorating, religiously healthful, intellectually enlightening, that gives due exercise and nourishment to the feelings and instincts of the human mind in a state of transition and progress. * *

"The first of these important reforms was the instilling of our principles into the minds of the other sex. This does not seem much at first. But when it is said that learning those principles it became necessary for our wives and sisters to think of them; that thought and example led them gradually to the doors of devotion; that private prayers naturally induced domestic services, which in their turn created a longing to attend the places of public worship, perhaps some measure of the importance will be realized. Nor is that all. Reformed religious ideas could not but throw a light on

the intellect; they opened the key to new desires, excited new aspirations and feelings. The women reflected on their condition, moral, social, intellectual; wanted to know more, see more, enjoy more, and in short felt some foregleams of a better and brighter destiny. That this new destiny has dawned on them in the Brahmo Somaj will be admitted even by those who are inclined to make a very moderate estimate of our work." * * *

"Of all institutions in Hindu society marriage is the most essential, and most complicated. It involves a number of other usages, each one of which is exceedingly important in itself. The questions of age, of creed, of rites and forms, of caste, of the degrees of consanguinity, of monogamy and polygamy, of widow celibacy, &c., are all included at one and the same time in the problem of marriage reform. In fact, the whole constitution of Hindu society, as at present organized, comes to be re-considered, when you make up your mind to re-model the institution of marriage; and the supreme difficulty stares you in the face that your reform is demonstrably contrary to the law of the land. In spite of this, the Brahmos determined to do away with every evil connected with the Hindu marriage system. They removed from their midst the custom of infant weddings. The opinions of the most eminent medical men in the country were taken as to the right marriageable age, and the best suggestions on this point were adhered to. The enforced celibacy of widows was a disability as unjustifiable in theory as dangerous in practice. So that too was set aside. Not only was gross idolatry removed from marriage rites, but all absurdities in form and practice were alike eliminated. Strict monogamy was enforced, and the marriage tie was made inviolable. Marriages between different castes, whenever deemed eligible, were solemnized. The sacred responsibilities of marriage were explained to the parties bound in wedlock, seriously and effectively, and all foolish expense and unnecessary pomp were excluded as far as desirable. But one terrible difficulty underlay all these reforms. The Brahmo marriage was illegal. The beneficial changes introduced were against the spirit and letter of Hindu law. And this meant the illegitimacy of children, and endless confusion in the descent and inheritance of property. The opinions of the most eminent Sanskritists and lawyers were given to assure the public of the illegality. Public opinion was elicited and went to prove the same thing. And the Brahmos were therefore compelled to memorialize Government for a legislative enactment 'to relieve them from their legal incapacity to contract marriages according to their own ritual.' This memorial was strongly opposed by the Hindu community, and still more strongly by the conservative Brahmo party under the leadership of Babu Debendra Nath Tagore. But the Brahmo Marriage Act, after four years of intense struggle and anxiety, was passed in March 1872. The establishment of the legality of the Brahmo marriage

ritual was a small matter compared to the vast social advantages it conferred in other respects. By it polygamy, the terrible evil in Hindu society, against which many eminent men have fought in vain, is rendered impossible in the Brahmo Somaj, the new law making it positively penal. The minimum age of marriageable persons being fixed by law, the obnoxious custom of early marriages is also virtually abolished. Caste is simply ignored by the Act, and men and women of different classes of society can unite themselves in wedlock with the perfect sanction of law. These reforms, if attempted to be carried out individually, would take a long time, even if they are ever successful, under existing arrangements. The Brahmo Somaj, in laying the foundations of a new society, has established them on fundamental principles which must be accepted before any one can consistently belong to the new organization. They sufficiently indicate, we hope, the reforms to which we have directed our attention, and which we have been able, however partially, to bring to a successful termination.

"There have been about 50 Brahmo marriages up to this time [between July 1861 and January 1876]. The number of inter-marriages [between different castes] will be about 15, and also the same number of widow marriages. Marriage being the chief domestic reform among Brahmos, we have not spoken of the other ceremonies. But these also have been reformed, the principal one among them being the *shradh* ceremony in honour of the dead. Any innovation here involves loss of caste, and often gives rise to persecution. But it being contrary to our belief in the future state of existence, we were obliged to alter the *shradh* at the very beginning. This has therefore become comparatively easy, and we have to perform many ceremonies of the kind every year. A complete list of our rituals would include (1) *Jatkarma*, which is the ceremony of thanksgiving after the birth of a child; (2) *Namkaran*, the ceremony of name-giving, when there is divine service also; (3) Marriage; (4) Funeral ceremonies connected with the cremation of the dead; (5) the *Shradh*, or ceremonies in honour of the dead. It has been our wish for a long time to publish the forms and rites for all these occasions. But from various circumstances we have failed up to this time to do so.

"From what has been said above, it will be evident that all the social reforms in which the Brahmo Somaj has engaged itself have been carried out in a strictly religious spirit. In fact, they are religious reforms applied to the social needs of our community. The Hindu mind, by some peculiarity in its constitution, will recognize nothing but what bears the sanction of religion. The social reforms that are necessary at the present time on account of the altered circumstances of society, must either be carried out under the cover of Hindu orthodoxy, as Pandit E. C. Vidyasagar has been trying to do, or under the influence of a better and truer

system of faith. Those who want the reforms have, generally speaking, lost all belief in the former, because their education has removed a great many of their erroneous ideas, whereas the religion of the Brahmo Somaj is gradually recommending itself to the mind and the heart of the nation. . . . Careful on the one hand to protect ourselves from the subtle influences of idolatry, moral dulness, and social stagnation, equally careful on the other hand to guard our movement from the still more subtle influences of a shallow, secular, and godless civilization,—faithful to our national instincts and national wants, we have striven hard to steer all our reforms to the safe harbour of spiritual life. How far we have been able to do this it is not for us to say. It is enough if we can rest satisfied with the thought that Heaven's light will in the end dispel our deficiencies and darkness, and Heaven's grace will ultimately crown our good efforts with success and joy."

Such are the fundamental principles upon which the Brahmos have endeavoured to recast their own social life. They are no less ready to join with men of other communions and races in promoting those social or moral reforms which can be agreed upon by all. With a view to facilitate such common labours for the general good of India, Mr. Sen, six years ago, founded a Society in Calcutta, which is virtually the secular counterpart of the "Brahmo Somaj of India." Its title and present institutions are as follows:

INDIAN REFORM ASSOCIATION.—Founded November 2, 1870.

Object.—The social and moral reformation of the natives of India. Open to men of all classes and creeds.

President: Keshub Chunder Sen.

Secretaries: Gobin Chunder Dhur; Norondro Nath Sen.

Sections: (1) Female Improvement; (2) Education; (3) Cheap Literature; (4) Temperance; (5) Charity.

Schools: (1) Native Ladies' Normal School, 13, Mirzapore Street.
(2) Calcutta School for Boys, 15, College Square.

Journals: (1) *The Sulabh Samachar* (Cheap News). Started November 16, 1870. A pice paper, published every Tuesday; circulation 4,000.

(2) *The Bamabodhini Patrika*. Started August 1864; placed under the management of the I.R.A. in August 1871. A monthly magazine for women; circulation 500.

This Society has initiated many experiments well worth trying. Some of them have failed; others, with more or less of difficulty, have obtained a fair amount of success. Altogether, much excellent work has been accomplished in various directions. To give any general summary of it here is not possible; but the work done in the 1st and 4th Sections has been so especially interesting, that it must not be passed by without a brief report of each.

2. IMPROVEMENT OF WOMEN.

“What has the Brahmo Somaj done for women?” The answer to this would be a long history of deep and varied interest, to which I had fully intended to devote a separate chapter. But the length to which the General Survey has extended renders this impossible, and it is therefore deferred to the next Number. What follows here is but one episode of that history, and even this is unavoidably so condensed as to do it but scant justice.

The Female Improvement Section of the Indian Reform Association commenced its operations by opening a Female Normal and Adult School for the education of adult ladies who wished either to be instructed themselves, or to be trained for teaching others. This school was opened in February 1871, and in the following September a small Girls' School was attached to it, wherein the pupils of the Normal School could learn and practise the art of teaching. The attainments of the ladies have been tested by periodical examinations; those in vernacular studies, by high-class Hindu teachers and Government inspectors, those in English, by experienced English governesses resident in India; and the results have proved so satisfactory that the school, after about 18 months' existence, obtained a grant-in-aid of 2,000 Rupees per annum from the Bengal Government. The boarders in the Normal School mostly reside in the Bharat Asram, where they receive moral training and share in the religious services; but the school itself is open to all creeds. The number of pupils has varied considerably in different years. The report for this year cannot arrive in time for quotation, but last year's report gives the number as 43, viz., 16 in the Normal School, and 27 in the Girls' School. The following account is also given of their studies.

NORMAL SCHOOL. *First Class.*—Lethbridge's Selections; English Composition and Grammar; Barnard Smith's Arithmetic; Lectures on Physical Science (with experiments); Lectures on Bengali Rhetoric and Language; Music; Needlework; Map-drawing.

Second Class.—Sahitya Manjari; Grammar; Arithmetic; History of India; Lectures on Physical Science (with experiments); Moral Class Book; Chambers' Rudiments of Knowledge; Needlework.

Third Class.—Sitar Banabash; Padyapatha; Geography; History of Bengal; Lectures on Physical Science (with experiments); Chambers' Rudiments of Knowledge; Sircar's First Book of Reading; Needlework.

GIRLS' DEPARTMENT. *First Class.*—Charoopatha, Part 2; Padyapatha, Part 2; Grammar; Geography; Arithmetic; Sircar's First Book of Reading; Needlework.

Second Class.—Kathamala; Grammar; Arithmetic; Lessons on Things.

Third Class.—Barnaparichayay, Part 2; Arithmetic; Needlework.

Fourth Class.—Barnaparichayay, Part 1; Arithmetic; Needlework.

The pupils of the Normal School have also shown their activity by establishing a little society among themselves (called the *Bama Hitoishiny Sabha*) for mutual improvement, which has for some years held periodical meetings, under the presidency of Mr. Sen, for the reading and discussion of papers on subjects interesting to the awakening female intelligence of India. "The lively manner in which the discussions were conducted often evinced a great amount of earnestness and interest. The arguments used on such occasions were subsequently embodied in the shape of essays by some of the members, and published in the *Bamabodhiny Patrica*." (Annual Report for 1870-71.)

This vernacular magazine, now under the management of the Indian Reform Association, was started in 1864 as the organ of the *Bamabodhiny Sabha*, or Female Improvement Society, a small band of Brahmos in Calcutta, of whom Babu Umesh Chandra Datta, the Editor of the *Patrica*, was the most zealously active. These gentlemen, being unable to establish a Female School, did what they could by encouraging private studies according to a regular curriculum, followed by examinations and prizes. (Similar Societies have been established at Dacca, Mymensingh, Tippera, and Barisal, the last of which, under the able guidance of Babu J. B. Laha and his Brahmo friends, has been particularly successful.) The *Bamabodhiny Patrica* has a circulation of 500 copies, and appears to be read by about three times that number of Bengali ladies. In 1871, a selection from the female contributions to this magazine was published separately under the title of *Bama Rachanabali* (Female Compositions), in a neat volume issued as a "Hare Prize Fund Essay,"—the said Fund being "for the preparation of standard works in the Bengali language calculated to elevate the female mind." Most of the contributors were Brahmicas, though very few belonged to the Normal School. The contents of the volume (including prose and verse) were arranged in six divisions, viz., (1) Social Reform; (2) Female Education and Literature; (3) Morals and Religion (this section included reports of four sermons delivered by Mr. Sen at the Calcutta Brahmica Somaj, and an anniversary address delivered by one of the lady-reporters at a Brahmica Somaj at Bhagulpore); (4) Praise and Prayer; (5) Descriptions of Nature; (6) Miscellaneous Pieces.

From this brief summary it will be seen that a beginning has been made; that the female intelligence of India has awakened from its long sleep; and, best of all, that it is *stimulated* by the influences of a pure faith as it can never be by those of Hindu orthodoxy. The enthusiasm and earnestness which have been shown by the Brahmicas during the last few years are, indeed, among the most touching and hopeful signs of Brahmo life; and the bright affectionate letters of these ladies to their English sisters manifest (as I can personally testify) a readiness of sympathy, a zeal for their faith,

and a thirst for improvement, which afford the happiest promise for their character and prospects.

Finally, it should be mentioned that another school, entitled the "Bengal Ladies' School," was started in Calcutta last June (1876) by some energetic Brahmo gentlemen. It has 14 pupils, all of whom are Brahmicas; 9 of them are unmarried, and 4 are widows. Seven of the pupils went up recently for a Government examination; all passed, and 5 obtained scholarships. The School is open to all creeds, and no religious instruction is given; but the pupils (I am informed) go home on Saturdays, and the Brahmica pupils can thus attend the Sunday services with their own relations.

3. SUPPRESSION OF INTEMPERANCE.

Intemperance is not among the hereditary evils of Indian society; on the contrary, both the Hindu and the Mohammedan systems of faith strongly inculcate sobriety, and the natives of India are proverbially abstemious. But, unhappily, the English have "imported the bottle along with the Bible and Shakspeare," and the tares have grown faster than the wheat. The extent to which drunkenness has spread in India during the last two or three decades, and with ever increasing rapidity,—is notorious and most melancholy. It therefore especially behoves us English to give every help in our power to those Indian reformers who are bravely striving to turn back the tide of evil which our nation has had no small share in bringing upon them. In this work, the Indian Reform Association has taken an active part, as will be seen from the following summary of the work done by its Temperance Section.

The object of this Section is to arrest the growth of intemperance among the native population, especially among the better educated classes. A monthly Bengali journal entitled *Mad na Garal* (Wine or Poison?) was started in April, 1871, and was largely distributed gratis. Much useful information, collected by the Section, was published in this journal. Lectures were also delivered from time to time, and numerous branch societies were established in Bengal. Co-operation was kept up with the leaders of the Temperance movement in England, from whom large supplies of Temperance literature were gratefully received, and the *Indian Mirror* kept its readers constantly informed of all current news, home or foreign, relating to the subject. About a year or two after the Indian Reform Association had been started, the supreme and the local Governments of India began to stir in this matter, and called for facts and statistics with a view to ascertain and remedy the evils of the liquor traffic. The Viceroy himself requested Mr. Sen to communicate his views on the subject. In September 1872, Mr. Sen, as President of the Indian Reform Association, issued a printed circular to European and native gentlemen interested in the matter, asking for their views and opinions on certain critical

points connected therewith. Valuable replies were received from four leading Indian gentlemen (including a long paper from the late Peary Churn Sircar, the founder of the Temperance movement in India), two English physicians, and two Christian missionaries,—all of whom deplored the serious increase of intemperance in India, and recommended legislative interference. Their varied experience and suggestions were then utilized as follows: (1) A memorial to the Viceroy, praying for certain measures tending to limit the public sale of alcoholic drinks, was drawn up by the Indian Reform Association, and was presented in December 1873, signed by 16,200 persons of all classes and creeds in various parts of the Bengal Presidency. (2) An excellent and comprehensive epitome of the whole subject was written by Mr Sen in the form of a letter to the Viceroy, which filled nearly four pages of the *Gazette of India*. During this period of agitation, four other memorials (on the same side) were sent in to the Government of Bengal, viz., two from the Bengal Temperance Society, one from the British Indian Association, and one from the (European) Calcutta Missionary Conference. In course of time the whole series was taken up for criticism and reply in a Government Minute by Mr. Alonzo Money, C.B., the Member of the Board of Revenue in charge of the Excise Department, and all the papers, including the replies of the Viceroy and the Lieutenant-Governor of Bengal, were published in an extra supplement to the *Gazette of India* for May 1, 1875. In its turn, Mr. Money's Minute was ably reviewed in a series of articles in the *Indian Mirror*, which laid bare his many fallacies, while frankly recognizing his few useful suggestions or concessions. The main issues in question were these. The drift of all the Indian pleading was that India was naturally abstemious; that injurious drinking was a recent and rapidly increasing evil, brought in by the English, and fostered by the direct action of Government for the sake of revenue; and what the memorialists had prayed for was simply a withdrawal (by strict limitation and regulation of the traffic) of the temptations so gratuitously placed in the way of the unwary. This position was wholly ignored by Mr. Money, who so fully assumed the general desire for alcoholic drink as to plead that any material limitation of the traffic by Government would chiefly result in an increase of the illicit trade which already exists to a considerable extent. He went further, and quoting with disapproval some passages from Mr. Sen's letter on the terrible moral evils caused by intemperance, boldly affirmed that there is very little connection between drunkenness and crime! In confirmation of this novel idea, he quoted largely from the Police Report for 1872 of the late Mr. Wauchope, then Police Commissioner of Calcutta, wherein this theory is elaborately set forth. (Of course it was sharply exposed at the time by the *Indian Mirror*, January 16 and 18, 1873.)

Nevertheless, Mr Money made the following important admissions on the other side. "I deny that Government has ever wilfully preferred considerations of revenue to the welfare of the people, but I must admit that ignorance on the subject in former times has introduced and fostered systems directly conducive to the multiplication of liquor shops, and therefore to the promotion of drinking. There is no doubt that mistaken zeal on the part of local officers has often led to the same results."

Mr. Money's view as to the difficulty of limiting the regular traffic without increasing the illicit trade was fully endorsed by the Lieutenant-Governor (Sir R. Temple). The Viceroy expressed his general concurrence in this, but added,—“At the same time nothing should be done to place temptations in the way of the people that can possibly be avoided. The number of liquor shops should therefore be reduced to the utmost degree compatible with the reasonable requirements of the neighbourhood, and no more shops should anywhere be opened without strong evidence that on the above understanding they are really needed. These are the general principles which the Government of India desire everywhere to inculcate.”

This emphatic declaration by Lord Northbrook, in which some of the most fundamental ideas of the memorialists were really embodied, marks the turning of the tide. Soon afterwards, in an Act passed (August 1875) to revise the Indian Customs Tariff, the import duties (for all India) on spirits and wines were considerably raised, and the *Indian Mirror* of August 11 reports Lord Northbrook as having stated “that the excise duty on spirits manufactured in India will as far as possible be raised in the same proportion.” Whether this intention has yet been executed, I cannot say; the inevitable complexity of such a measure, owing to the many variations in the duty in question, may have delayed it. But in the revision of the Bengal Excise system which followed these discussions, and was finally embodied in Act II of 1876, several clear steps in advance were taken. (1) Drinking on the premises at dispensaries and druggists' shops “between sunset and sunrise” (a notorious means of obtaining liquor clandestinely) was rendered liable to a fine of 200 rupees, both from the owner and the drinker. (2) Petty debts for liquor were declared to be not recoverable by legal action: (3) nor could liquor be obtained by giving articles in pledge. These three provisions only applied to Calcutta and Howrah: but a wider scope was given to the chief novelty in the Act. The Lieutenant-Governor of Bengal, with the sanction of the Viceroy in Council, was empowered to “assign to the Justices of the Peace for the town of Calcutta, or to any other municipality,” the right to grant, withhold, or withdraw licenses for “the sale of spirituous and fermented liquors and intoxicating drugs,”—a right hitherto reserved for Government officers alone.

To have gained all this is no small victory* ; and no small part of it has, certainly, been due to the efforts of the Brahmo workers in Mirzapore Street and College Square.

This fragmentary report of the Indian Reform Association may be fitly closed by the following testimony from the generous Viceroy, reported in the *Indian Mirror* of April 16, 1876.

"Before leaving the shores of India, Lord Northbrook took occasion to assure the leader of our community of the deep interest he always felt in the Brahmo movement, though of course theologically he differed in opinion. He fully appreciated the high moral work undertaken by the Brahmos, and the progressive enlightenment they had been the means of diffusing in Native society in its present critical state of unsettlement and transition. His Lordship spoke most encouragingly of their efforts to suppress drunkenness and immorality, and lead Native youths into a better path. Lord Northbrook expressed his sincerest regret at the ravages of intemperance and the highly deleterious influence exercised by the Native stage on the morals of the rising generation. . We heartily honor the ex-Viceroy for such deep and unusual solicitude for public morals, and trust our present Viceroy will continue the good work. Lord Northbrook may rest assured that he carries home the good wishes of all advanced Natives."

ERRATA.

Page 13, last line, and p. 14, line 17, for Punjab read Panjab.

Page 18, line 23, between * and ‡, insert †.

Ibid, commence line 27 with "2."

Ibid, line 33, for *Tattvabodhing* read *Tattvabodhini*.

Page 19, after the 4th line from the bottom, insert "gallery on one of the long sides, and a short."

Ibid, last line, before "entrance" insert "smaller."

Page 27, line 17 from the bottom, for EAST read EASTERN.

Page 40, line 13, for fer read for.

No. II.

1877.

THE
BRAHMO YEAR-BOOK

FOR 1877.

BRIEF RECORDS OF WORK AND LIFE

IN THE

THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

Brahma kripāhi kevalam.
“God’s mercy alone availeth.”

WILLIAMS AND NORCOTE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1877.

“MERCURY” STEAM PRINTING WORKS,

HIGH STREET, BEDFORD.

CONTENTS.

	PAGE.
GLOSSARY and ERRATA	4
PREFACE	5
RETROSPECT OF THE YEAR 1876-7	7
1. General Affairs	7
2. Progress in various Somajes	12
RELIGIOUS MOVEMENTS IN THE BRAHMO SOMAJ	17
1. The Bhakti Movement	17
2. Religious Education	19
3. The Bairagya Movement	22
4. Classification of Devotees	23
LITERATURE IN THE BRAHMO SOMAJ	30
1. Propagandist and Expository	30
2. General Literature	35
3. Periodical Literature	37
SELECTIONS FROM BRAHMO LITERATURE	39
1. The Hindu and the European	39
2. An Anniversary Thanksgiving	45
3. Meditations and Prayers	47
4. Hymns, from the Bengali	50
STATISTICAL TABLES	52
1. List of the Brahmo Somajes in 1877	52
2. Special Brahmo Registrars for 1877	53
3. Brahmo Marriages from January 1876 to July 1877	54
EDITOR'S TABLE	56

GLOSSARY.

Adi, first, original.
Amrita, from *a*, not, and *mrita*, dead ;
 nectar (conferring immortality).
Asram, a religious house.
Bairāgya, asceticism ; detachment.
Bāmābodhiny, woman-enlightening,
 from *bāmd*, woman, and *bodhiny*,
 an enlightener.
Bhakti, loving faith in God. *Bhakta*,
 a devotee.
Bhārat, India.
Brahma, the Supreme.
Brahma Dharma, the religion of the
 One True God ; Brahmoism, or
 Theism.
Brāhmīcd (f) } a Theist.
Brāhmo (m) }
 „ *Somaj*, Theistic Church.
Dharma, religion : lit. the sacred Law.
Hitoishiny, a well-wisher.
Mandir, a temple or church.
Mofussil, (noun) the provinces ; (adj.)
 provincial.
Niketan, a dwelling.

Patrica, a periodical paper ; lit. a
 document.
Prarthana, prayer.
Subha, an association.
Sakabda, the Bengali era of Saliva-
 hana, dating from the middle of
 April, A.D. 78.
Sangat, united. *Sangat Subha*, an
 association for religious conversa-
 tion.
Sankirtan, *San*, together, *kirtan*,
 praise : a peculiar kind of popular
 hymn, sung in chorus.
Sloka, a verse, or text.
Somaj, society ; an assembly, or
 church.
Tattva, truth ; *Dharma Tattva*, reli-
 gious truth.
Tattvabodhiny, truth-informing, or
 teaching.
Utsab, a religious festival.
Yoga, religious abstraction, or soli-
 tary communion with God. *Yogi*,
 one who cultivates *yoga*.

ERRATA.

Page 28, line 32, for *yoga* read *yogi*.
 Page 32, 4th line from the bottom, for 1875 read 1876.

PREFACE.

In issuing the second Number of this little Year-Book, I have first to express my thanks for the very kind reception which was accorded to its predecessor,—a reception which greatly encourages me in this undertaking. Unfortunately, I have been so much hindered this year by illness, as to have been unable to make such preparations for the present Number as had been intended, and the “Retrospect for the Year” is consequently far less full and definite than should have been the case. Nor could I write the elaborate article on Female Progress in the Brahmo Somaj which I promised a year ago. All I could do in that direction was to compile the table of Marriage Statistics (pp. 54-5), which incidentally throws considerable light on the subject in various ways.

It was objected to my previous Year-Book by friends in India, both in print and by letter, that it passed over, with scarcely a word, the recent devotional movements at Calcutta in 1875-6. I have therefore taken up the general subject of the “Religious Movements in the Brahmo Somaj,” recounting earlier experiences and teachings, and endeavouring to view the series as a whole, by which means the specialities of the later movements may be more clearly discerned, and different methods of training may be usefully compared with each other. I have also given a chapter to the Literature of the Brahmo Somaj, followed by copious selections which will, I think, interest the English reader. To the Indian reader I must apologize for one glaring blemish in this Number,—the apparent caprice with which the Bengali accents have been given and withheld in different parts of the book,—a blemish owing to a combination of causes, which I hope to avoid in future.

Imperfect as my summaries of Brahmo work must necessarily be, a careful perusal thereof will show that the Brahmo Somaj has really taken root in India, and has several active centres, from which Brahmo ideas and practices gradually spread themselves over the surrounding society, more or less. This is a most hopeful sign, for only by such indigenous growth can a religious reformation truly succeed. Of course all these little societies “suffer their natural ebb and flow,” but however apparent success may wax or wane here and there, the rising tide of a purer religious life is slowly rolling on over the land, and bringing with it new strength, light, and joy.

Nor is India the only gainer by the Brahmo movement : it has excited an interest in the West which is more than curiosity or even sympathy. The fervour of devotion joined to the simplicity of creed, which are characteristic of Brahmoism, appeal to many here who find established forms uncongenial, and the popular theologies incredible. In this respect, I believe that the Brahmo Somaj has a work to do in the West also,—in cherishing and developing the religious life in minds that are out of relation with the usual means of grace. It is therefore cheering to find religious and earnest men welcoming the new reformers, and spreading a knowledge of their work. During the past year or two, several instances of this sort have occurred, not only in England, but on the Continent. In February 1877, the Rev. Christian Hönes, a deacon of Weinsberg in Würtemberg, delivered an able lecture at Basle on the Brahmo movement, which though mainly expository, was given for the sake of defending the Brahmos against certain misrepresentations published in the *Basle Mission Magazine* of October 1876. Previously to this, in April 1875, the Rev. W. Francken of Rotterdam had delivered a lecture on “K. C. Sen, the Hindoo Theist,” before the Dutch Missionary Society,—a lecture full of generous Christian sympathy, to which his own very different theology offered no hindrance. Dr. Max Krenkel of Dresden and Dr. G. Karo of Chemnitz have translated many of Mr. Sen’s lectures, tracts, and prayers into German, and these translations have appeared in the *Protestantische Kirchenzeitung* at different times from 1873 to 1877. And I have lately received letters from two gentlemen connected with the University of Zürich, expressing the deep sympathy which they have felt “for years,” with the Brahmo movement, of which they desire to know more. Nor should I omit mention of a very kind and interesting letter (in acknowledgment of my Year-Book) from Dr. A. C. Burnell of Tanjore, the well-known Orientalist, whose interest in the Brahmo Somaj is doubly welcome from an Englishman resident in India, and who has personally known some of its best members in the Madras Presidency.

Of the touching letters which I have received from Brahmo friends in response to the previous Year-Book, I cannot write, and can only request indulgence for the unavoidable imperfections of this return.

S. D. C.

33, Hamilton Road, Highbury, London,
December, 1877.

RETROSPECT OF THE YEAR 1876-7.

1. GENERAL AFFAIRS.

In commencing a retrospect of the proceedings of the Brahmo Somaj for the past year, I have to apologize for its fragmentary character. The practice of issuing periodical reports is very unequally developed among the natives of India, and although some of the Somajes, and some other Brahmo associations for educational and charitable purposes, are quite exemplary in this respect, many others are by no means so. It is therefore impossible at present to take stock annually, however briefly, of all the extant Brahmo institutions, and my epitome must needs be of an imperfect and unsystematic character.

Taking first the general affairs of the Brahmo Somaj as a whole, I refer the reader to the List of Somajes for the year 1877 (pp. 52-3), which differs slightly from that for 1876. The Brahmo Almanack for 1877 omits six of the Somajes enumerated in its List for 1876, and inserts five new ones, an arrangement which I have, of course, followed, and have also added another new Somaj at Kaira (Guzerat), which has lately celebrated its first anniversary with full and interesting services. One of the other Somajes now added, that of Agra, is a revival of an old one which had died out for some time, and has now been resuscitated by the well-known and energetic Babu Nobin Chunder Roy, who has lately settled there.

The List of Brahmo Marriage Registrars (p. 53) has been increased this year by a Registrar for Assam.

The Table of Marriage Statistics for 1876 and the first half of 1877 (pp. 54-5) has been carefully compiled from a variety of sources, public and private. There are occasional blanks under some of the headings, where the detail wanted could not be obtained, but on the whole, the list gives quite enough information to show what a vital change Brahmoism is working in the current ideas and practices in this important part of life. In the nineteen months herein comprised, there were eighteen marriages, of which ten were intermarriages between members of different castes, and four were widow-marriages. The bridegrooms' ages range from 19 to 37, and the brides' from 14 to 26, while eleven of the eighteen brides are specified as educated, their respective schools being usually named. All this presents a glaring contrast to the usual routine of Hindu espousals. Of course a practical reform which thus runs counter to established usages, has to fight every inch of its way; and although the legal difficulty has been removed by the Native Marriage Act of 1872, the social struggle is by no means at an end. An interesting chapter of adventures and vicissitudes might be compiled on "The Romance of Brahmo Marriage," but I

will not spoil this by picking out the plums beforehand, so will only add the following account (from the *East*) of an intermarriage at Dacca last winter, which will show the representative type of a Brahmo wedding under happy circumstances.

"On Monday last, the 13th instant [November 1876] a Brahmo intermarriage under Act III of 1872 was celebrated here with great *éclat*. The bridegroom was our friend Babu Kailas Chunder Nandi, a young man of respectable parentage, of liberal education, of firmness and strength of character, a severe and zealous Brahmo,—and the bride Bogala Sundari, one of the best pupils of our Adult Female School. The arrangements were befitting the occasion. The courtyard was filled and at last crowded to suffocation. Many of our worthy townsmen, independent gentlemen, Government officers and members of the bar graced the assembly with their presence. We noticed with great pleasure the presence of a few European ladies and gentlemen. Mr. and Mrs. Archibald, Mr. and Mrs. Johnson, Dr. Robson, Messrs. Fwebank, Stack, McKenna, Livingstone, and Harney were among the number. We notice this with pleasure, for the lively interest and the very kindly feeling with which they joined the rest in wishing the happy couple peace and prosperity, deserves our hearty pleasure. It is to an intercourse of this nature, to a like exchange of social civilities that we look to bring on a happy union between us and Europeans, an early realization of which is at the present time most desirable. When all took their seats, the bridegroom, followed by his friends, made his appearance and took his seat on the right side of the *vedi*. The bride, richly dressed and ornamented, followed soon after and took her seat on the left. All preliminary arrangements having been ready, Babu Banga Chunder Roy mounted the *vedi* and commenced the usual service, which was gone through with due reverence and solemnity. Reading of appropriate texts from the Hindu Shastras formed also a part of the service, which over, the brother of the bride presented her with expressions fraught with feeling and affection, after which the usual vows were exchanged, the bride's hand was placed on that of the bridegroom, a garland of flowers wound round their hands, and the nuptial knot which was to bind them for life was tied at last. The ceremonial was conducted by Babu Gour Govinda Roy, a Missionary of the Brahmo Somaj of India, who was helped by Babu Ishan Chundra Sen. The minister then reminded the married couple of the new duties and responsibilities which devolved upon them on their entering a new life. A beautiful song, composed by a friend for the occasion, was then sung by the precursors of the Brahmo Somaj. A prayer of benediction closed the ceremonies of the evening. Some of the European ladies and gentlemen even stayed behind for the supper, a sumptuous one having been provided beforehand. Khajeh Ahsanulah Khan Bahadur very kindly lent his music-band,

which added its power to cheer and enliven the assembly. Many of the guests lingered till midnight, after which the courtyard was cleared. We heartily wish the bride and the bridegroom a long life of love, virtue, peace, happiness and prosperity."

Two other matters of general interest have to be noted this year: (1) the Representative Society, and (2) the Famine Charities.

Thirteen years ago, in October 1864, a meeting was held at the Calcutta Somaj premises, for the purpose of establishing a General Representative Council of all the Brahmo Somajes in India. Out of the 50 Somajes then extant, 28 (including Lahore and Allahabad) sent representatives to the meeting. Debendra Nath Tagore was the Chairman, and Mr. Sen the chief speaker; and when the meeting had "unanimously resolved that a General Representative Council be established on the principles indicated," Mr. Tagore and Mr. Sen were respectively elected as President and Secretary thereof. But the schism which followed shortly afterwards broke up the whole plan and scattered the flock, and many years elapsed before any move was made towards renewing the attempt. No doubt the Brahmo Somaj of India, which was established in November 1866, accomplished much of the organizing work which had been designed for the Representative Council; and in its yearly Conferences at the anniversary, and on special occasions at other times, it sought to associate the provincial Somajes with its own action as much as possible. Still the organization was far from complete, and in 1873 the Brahmo Somaj of India issued some "Questions," requesting "suggestions for the promotion of unity among Brahmo Somajes in India." Replies were received from several of the provincial Somajes, containing many valuable and practical hints. A few of these are worth quoting, as showing the earnest striving after fuller development.

From Mangalore.—"A complete list of all the Theistic publications of India, Europe, and America, and such other works as a Theist ought to read, should at least appear in the Sunday issue of the *Mirror*, besides our own publications. In this way facilities ought to be given to Mofussil Somajes to form a complete library of such works."

From Faridpore.—"That an annual report of every Brahmo Somaj be published with the names, addresses, and positions of the registered members, to afford facilities for mutual acquaintance.

"That when means are discovered by one Somaj for social or religious progress, these means be communicated to other Somajes for mutual help."

From Rungpore.—"That periodical reports be called for from all Somajes in the Mofussil, showing the progress or otherwise of these institutions, and that their views on the different social and theological questions of the day be obtained, and that these reports, together with that of the Brahmo Somaj of India, be annually

published and circulated among all the Somajes in India." (*Indian Mirror*, Aug. 24, 1873.)

In 1875 fresh attempts were made towards the establishment of a definite representative organization. But they met with so little response that the matter dropped again, till last January (1877), when it was again taken up at the yearly Conference and referred to a provisional committee. In due course the latter presented their report and called a public meeting for the 19th of May, at which meeting it was resolved by a majority "that a Representative Society be established in the interests of the general Brahmo public"; Mr. Sen and Mr. Ananda Mohan Bose being respectively appointed Chairman and Secretary for the ensuing year. Fifty Somajes have notified their adhesion to the Society, and thirty-eight of these have appointed their representatives. But not all of the latter are sent up from their respective localities; a large proportion are well-known men resident in or near Calcutta, each of whom is appointed by one, two, or even three Somajes to represent them,—so that there are only 30 deputies for the 38 Somajes. The Society is to meet once every quarter, and the first of these meetings took place on September 23, 1877. Mr. Sen was in the chair, and there were present 15 deputies, representing 27 Somajes. Among the business performed, two important matters were settled. (1) That the rule of election should be five members for the Brahma Mandir, two for the East Bengal Brahmo Somaj, two for that of Lahore, and one for each of the remaining Somajes. (2) That the work of the Society be divided into Sections, and that separate committees be appointed to look after them. The sections are as follows: (a) Collection of Statistics: (b) Publication of Books: (c) Preparing a code of ceremonies: (d) Making provision for indigent Brahmos and Brahmo families.

What amount of practical usefulness will result from these efforts remains to be seen. That a growing and militant Church like the Brahmo Somaj would be incalculably benefited by the increased intercommunication and mutual help that would spring out of a well-arranged Representative Assembly is indubitable. But at present, the idea is comparatively new, and has scarcely been fully apprehended by the greater part of those concerned. Much patient seeking, working, and waiting will be needed before the plan comes to maturity. But a beginning has been made, and the seed is one which must surely ripen in the course of time.

The year 1876-7 was one of terrible calamity for India. First came the cyclone and storm-wave of October 31, which swept over the islands at the mouth of the Meghna, drowning hundreds of human beings, destroying their dwellings, their cattle, and much of their crops, and leaving behind cholera, dearth, and misery. The Brahmos of the neighbourhood soon came forward. In Chittagong,

which was the central scene of the disaster, a little Society, calling itself the "Society of Brahmo Friends," the local Brahmo minister being the Secretary,—set to work to relieve the sufferers, and roused the gentry of the place to subscribe for medical assistance to the cholera-stricken. Help was given from several quarters, and the good "Brahmo Friends" used to go daily to the surrounding villages and distribute the medicines.

Early in 1877, Western India was visited with famine. The Bombay Theistic Association (connected with the Prarthana Somaj) collected "contributions in the shape of grain, money and clothes for the assistance of the famine-stricken," and "succeeded in persuading charitably inclined Bunnia merchants to contribute so much as 67½ khandies of grain, and some *khajah* merchants to contribute 400 rupees, for the relief of those famine-stricken people of Sholapore and Dharwar, to whom Government relief does not reach."

Then came the saddest of all these misfortunes, the awful famine in Southern India. For some time, its serious character seems to have been very imperfectly realized by native society in Calcutta, but the *Indian Mirror* persisted in calling attention to the subject, and on August 13 Mr. Sen gave a special week-day service to enlist public charity for the sufferers. A subscription was at once opened, to which all the Somajes were requested to contribute, Calcutta leading the way with handsome subscriptions from the Mandir, the Ladies' Improvement Society, the *Indian Mirror*, &c. The appeal met with a wide response, and a large proportion of the Somajes sent up subscriptions, while other associations, schools, &c., and many private individuals, sent their respective contributions to the fund, which at the latest date (Oct. 25) had reached nearly 5000 rupees. The excellent leaders of the active Somaj at Bangalore (which is in the full gloom of the famine) have undertaken to receive the money and distribute relief, and a Bangalore correspondent writes the following report of their proceedings to the *Mirror* of Oct. 19. "The system on which the Brahmo relief kitchen is conducted is indeed satisfactory. It is in the charge of several educated Brahmos of good position in life and of known probity. Food is given only once in a day, which takes place precisely at 8 a.m., in the presence of Brahmos. The work has secured good co-operation, and is considered a good relief to the poor. In some cases, raw articles of food are given to the deserving poor, as well as cloth to the needy."

One more instance of Brahmo charity should be mentioned here. Babu Nobin Chunder Roy (late of Lahore) started a scheme in January 1876 for an Asylum for orphans and widows, which it was proposed to establish "at Allahabad, under the auspices of the Northern India Brahmo Somaj, with branch asylums at other places

where efficient management can be secured." From recent brief notices in the *Mirror*, it would appear that the Asylum has now been actually opened at Agra (the Babu's present residence), and contains a dozen orphans and destitute children. "More would be admitted if funds were forthcoming," but hitherto the generous founder has had only a few friends to join him in bearing the expense of the undertaking. Full particulars as to the institution have not yet reached me, but the original prospectus was so sensible, and its aim—to give the inmates an "education befitting them for leading independent and respectable lives,"—was so practical, that, in all probability, the present establishment will be a real boon to the community, and deserves support.

2. PROGRESS IN VARIOUS SOMAJES.

Calcutta.—Of the Brahmo Somaj of India I have told nearly all the distinctive news which there is to tell for the past year. I much regret that I have no reports of the work done during the last twelve months by either of the two Female Schools of Calcutta under Brahmo management, the Native Ladies' Normal School of the Indian Reform Association, and the Bengal Ladies' School (Banga Mahila Bidyalaya). They appear, from all accounts, to be going on well and actively; this is all I can say for the present year.

Barahanagore.—Babu Sasipada Banerjee writes to me that he returned to Barahanagore more than a year ago, and resumed his labours there. He gives some details of these, adding that "all our institutions are going on well."

Dacca.—The East Bengal Somaj continues its energetic and useful career, and its annual reports at the end of 1876 (in the *East* and the *Theistic Annual*) present modest but cheering accounts of work done in various parts of East Bengal. One fact should be mentioned here. Two brothers named Kurmakar, blacksmiths at Jungulbari, near Mymensingh, have for the last two years devoted themselves to the preaching of Brahmoism in the surrounding villages, and last year they started a little monthly magazine (*Dharma Prakash*), containing sermons, prayers, and other religious pieces; an interesting sign of the times.—The English sermon preached on the 30th Anniversary of the Dacca Somaj (December 1st, 1876) was so interesting that I have given nearly half of it in the "Selections from Brahmo Literature" (pp. 45-7). The Dacca *East*, besides furnishing this and other local religious information, frequently reports the proceedings of several secular Associations in which the Brahmos of Dacca take the lead and usually bear the chief burthen, such as the Philanthropic Society, with the various agencies which it maintains for the promotion of female education and other good works,—the Dacca branch of the (English) National Indian Association, &c. The periodical reports of these Dacca societies are issued with creditable

regularity, and contain valuable information respecting the educational and social progress of the locality. The Dacca Female Adult School was established on the 11th of February, 1873, and receives a Government grant of 50 rupees per month. The annual report of the Philanthropic Society for 1877 stated that the total number of pupils then on the roll (April 4) was 47, of whom 14 were in the adult school and 33 in the Girls' School. Of these 47, 30 were Hindus, 16 Brahmos, and 1 Christian. Much valuable and generous aid was given by the late Miss Carpenter, in various ways, to this school. It is pleasant to hear also, that "last year the school was very much benefited by the inspection of some of the European ladies and gentlemen of the station," especial mention being made of Mrs. Archibald and Mrs. Johnson, "who have kindly evinced a lively interest in the cause of female education." The school, however, is greatly in want of better house accommodation, and of an efficient staff of female teachers. An able epitome of the present state of the institution and its pressing wants, delivered at Dacca last May by Babu Tariny Kumar Ghosh, will be found in the September No. of the Journal of the National Indian Association (London, H. S. King), and the suggestive editorial article in the October No. on "Women's Education in India" may be commended to all who are desirous of giving some practical help to this most important cause, whether at Dacca or elsewhere.

Barisal.—Babu Jagat Bandhu Laha favours me with the following brief report. "I have not much news to write with regard to the Brahmo Somaj of this place. It is pretty much in the same state as when I wrote to you last. The only important movement that I notice is the establishment of a prayer-meeting among the Brahmicus, who meet twice a month for the purposes of prayer and conversation on religious and social subjects. The service, hymns, discussions, &c., are all conducted by the ladies themselves, and if the institution can overcome the difficulties that beset all movements connected with Indian women, it will be a very useful institution, and an important auxiliary to the Brahmo Somaj." To add to my local statistics, the Babu also furnishes me with the names of the secretary and minister of the Barisal Somaj, viz., Babus Sarbananda Das and Giris Chunder Mozumdar. "To both of these gentlemen the Brahmo Somaj of Barisal is deeply indebted. Babu G. C. Mozumdar is the author of the collection of prayers (*Prarthana Mala*) mentioned in my last letter."

This will be an appropriate place in which to describe the Female Improvement Societies which have been established in several parts of Bengal, and were briefly mentioned in the previous *Brahmo Year-Book*. For the following account of the one at Barisal, I am indebted to Babu J. B. Laha's letter of July, 1876.

"The Barisal Female Improvement Association was established in 1871. It has no connection with the Brahmo Somaj *as such*,

but it was established through the exertions of a few Brahmos, and most of the Brahmos are zealous workers in it. Its object is to encourage education among females residing in this district, but its mode of operation is so different from that of other methods of encouraging female education, that it seems necessary to say a few words in explanation of the circumstances under which it was established. It was found that as long as the system of the seclusion of women continued to prevail in India, adult female schools could not be established on any extensive scale. Such schools might be resorted to by Brahmo and Native-Christian ladies, but to the mass of Hindu and Mussulman women, their doors would be practically shut. It was also found that girls' schools stopped short after going a little way, for so long as the system of early marriage prevailed, and girls continued to be withdrawn from school in the 9th or 10th year of their age, girls' schools could not possibly succeed. There remained, then, two plans—one, to send female teachers to the houses of all who applied, to teach women at their respective homes,—the other, to encourage them to educate themselves by a system of examination. The former system was found to work satisfactorily as far as it went, but it could not be extended to small towns and villages, for want of an adequate number of well-qualified female teachers. The latter plan, although open to objections, was therefore the only way left to those who desired to see education spread among women of all classes and communities, in villages as well as in towns. It was under these circumstances that the F. I. Association was established at Barisal. Its mode of operation is this. At the commencement of each session, it prescribes text-books for the several classes established by it, and fixes a date for the examination of such candidates as apply through their guardians, and can satisfy the members that the examination, which they will undergo, will be fairly conducted. Women of all classes and communities—Hindus, Mussulmans, Christians, and Brahmos, residing in this district, are allowed to appear at the examination. Intending candidates study the prescribed course at their respective homes, and, at the appointed time, undergo the examination under the superintendence of their own guardians. The examination is conducted generally in January, by means of printed questions set by examiners appointed by the Association. The result of the examination is published in the course of a month, and prizes in the shape of books, and boxes, glasses, scissors, and other such things of every-day use, are awarded to all successful candidates. With the exception of girls residing in the station [i.e. Barisal], no candidates present themselves at the distribution of prizes, and the prize articles are sent to them at their homes.

“The expenses of the Association are defrayed by local subscriptions, and by an annual grant-in-aid of Rs. 100, sanctioned by Government two years ago [viz., in 1874].”

"The Barisal Association is not the first of its kind in Bengal; there are similar associations in Dacca, Mymensingh, Tippera, and other places." One that was founded at Calcutta in 1864, though not (I believe) in action now, did good service in preparing the way for female schools. The branch at Dacca is maintained by the Dacca Philanthropic Society, and the report of the latter for 1877 states that "during the last six years this important branch has worked very energetically and satisfactorily through the exertions of Babus Nobokanta Chattopadhyaya and Prankumar Das." The Government grants 150 rupees annually, on condition of an equal amount being made up by local subscriptions. The Barisal branch seems to have held the first place in East Bengal for some years, but owing to several local circumstances, its last two years have been much less successful than usual, and the number of pupils for 1876-7 is barely half that of the branch at Dacca. But Babu J. B. Laha writes,—“We are making fresh efforts for the better success of the Association, and we confidently hope that the number of candidates at the ensuing examination will be larger. The chances of success of this institution are as good as before.”

Miscellaneous.—Brief reports, more or less satisfactory, are sent in, from time to time, by *Mirror* correspondents or by travelling missionaries, from many of the provincial Somajes. One of the missionaries writes in the last *Theistic Annual*, in a report on Behar:—"It may be decided that the Brahmo Somajes are making progress in these provinces, both among the Bengalis and Hindustanis in general. The infant boys' and girls' schools at Monghyr, Jamal-pore, Bankipore, and the most successful night-school at Rampore Hat, all under the management of Brahmo secretaries, are making fair progress, and an infant boys' school at Ghazipore and a charitable institution at Gya have been started under the auspices of the local Somajes at the respective stations."

The Report of the Panjab Brahmo Somaj for 1875-6 was very systematic, and displayed an encouraging amount of activity and earnestness in various departments, devotional, literary, and social. This Somaj is fortunate in the possession of an energetic minister, Pandit Shiva Narain, who has organized "a regular morning service on Sunday in the Mandir, and a daily service in the house of the members;" besides which, "private family prayer meetings have been held for the benefit of ladies in the house of four of the members." The minister has also started a journal, the *Hindu Bandhio* (in place of the defunct *Hadi Hakikut*), which has a Hindi as well as an Urdu edition. "The paper, although young, is doing a great deal of good to our cause, and reflects great credit on its talented editor. The paper is conducted single-handed, and has a circulation of 200 copies."

Of Western and Southern India, the chief news this year relates to the famine, and has already been referred to. Mr. P. C.

Mozoomdar has been making a missionary tour in Western India, and has given some interesting lectures in Sindh, of which province he reports very favourably in relation to the Brahmo Somaj.

Lastly, it should be mentioned that among the Indian youths who come to England for study, several Brahmos have won honourable distinction. Mr. Krishna Govinda Gupta, C. S., and Mr. Ananda Mohan Bose, M.A. Cantab., now a rising barrister of Calcutta, returned home in 1874; and during the past year, Mr. Prasanna Kumar Ráy, having taken the degree of Dr. of Science (in Mental Philosophy) at the Universities of London and of Edinburgh, returned to India, and was shortly afterwards appointed Assistant-Professor at Patna College, in the department of physical science. A Dacca friend informs me that Dr. Ráy "is the President of a scientific society established at Patna, and periodical lectures on scientific subjects are delivered by himself and other Bengali gentlemen under its auspices." He also conducts divine service in the local Brahmo Somaj.—Another young Brahmo, Babu Nisi Kanta Chattopadhaya, after studying some time at Edinburgh, and for two or three years at Leipzig, has lately been appointed Professor of Oriental Languages at the University of St. Petersburg, an appointment probably resulting from the reputation which he has gained from the various lectures on Oriental subjects which he delivered in Germany last winter. These lectures are now appearing in the Leipzig *Deutsche Wochenschrift*, and the two which have reached me are both able and interesting. The first, on "Buddhism and Christianity," has given much offence in some religious circles in Germany, from its freely expressed views on certain points. Doubtless the author's conception of Christianity is inadequate, and rests upon an insufficient knowledge of Christian life and history; but he warmly appreciates the moral idealism of Christ, and he writes to me thus of his general position towards Christianity:—"It is not at all true that it is antagonistic, as is fancied by many here. In my lectures I have proceeded as objectively as possible, and I have *consciously* neither exalted Buddhism nor depreciated Christianity. Those who know me, know that I love the *spirit of Christ*, the *life in Jesus*, as much as ever."

It only remains to add that these four Brahmo students are all natives of East Bengal, and commenced their career at the Dacca College.

RELIGIOUS MOVEMENTS IN THE BRAHMO SOMAJ.

1. THE BHAKTI MOVEMENT.

The earlier phases of the Brahmo Somaj were marked by earnest thought rather than by vivid feeling. Ram Mohun Roy possessed a deep tranquil piety; and the teachings of Debendra Nath Tagore were pervaded by a high meditative spirituality, which seems to have exercised a very beneficial influence on his disciples. But in neither of these leaders do we perceive any prominent development of the Augustinian side of religion,—the strong sense of sin, the need of regenerate life, the passionate thirst for God as Saviour and Comforter. So far as appears, this element came into the Brahmo Somaj with Keshub Chunder Sen, and rose into prominence when the schism of 1865 had torn asunder the young Church, and cast the Progressive Brahmos adrift on a sea of trouble and self-questioning. They had lost their external religious mainstay; most of them were disowned by parents and kindred; they were ridiculed for their temerity and indiscretion, and beset with difficulties and trials on every side. In this dark time, the first rays of light came through the medium of Prayer. Through heart-felt communion with God the spirits of these anxious and troubled men gained new life and strength, and this communion grew and developed so as to transform the whole tone of their minds, and to elevate and enlarge the character of Brahmoism altogether. The following passages from a narrative of this period will indicate its character.

“Often did the Brahmos utter and reflect upon that beautiful passage in the Bible, ‘His disciples said unto Christ, Lord, teach us to pray.’ Why and to whom this was said might now be left in obscurity, though that is extremely important. Be it enough to set down here that they heard as they had never before heard, and humbly believed. Sunday after Sunday, their devotional meetings presented such a scene as angels might visit with pride. The grace of the Heavenly Father, for which they had so long waited and watched, cried and contended, was now near at hand. Very dimly and vaguely at first, more distinctly and definitely afterwards, this was understood. Continued and sincere repentance, heart-felt dependence, fervent supplication, constant and devout meditation, fasting and vigils, followed. From weekly meetings, daily meetings of devotion were held. Songs expressive of the most lowly humility, most vivid faith and dependence, were sung in choral rapture, giving rise to that new hymnal service of the Brahmos

called by the name of Brahmo Sankirtan. Now, for the first time in connection with the Brahmo Somaj, was witnessed the rare spectacle of sinful men, *bitterly* conscious of their sins, praying and listening with living sincerity for their souls' *salvation*. Could such prayer and such precepts fail? New strength, new hopes and joys, new harmony and light were obtained from their new method of spiritual exercise. The past was greatly explained, the present was received with thanksgiving, the future was eagerly anticipated. But this could not stop here. As darkness had increased before, so now light increased, and with that light, joy and hope. * * With gratitude and lowliness of spirit did they rejoice, constantly praying all day without food or drink, singing their Merciful Father's praise. And those who bitterly wept erewhile, who were so full of darkness, unholiness, and untruth, that hope had nearly left their hearts, if such forlorn sinners find the direct dispensation of God to give them salvation and peace, have they not cause for grateful rejoicing? Thus originated the *Brahmotsab*, literally meaning 'Rejoicing in the Lord.' It is the festival of the Brahmos. * *

"The change produced in certain persons who were present on the occasion of these Brahmotsabs is truly astonishing. The humility, the hope, the prayerfulness, reverence, love, faith, and joy that flow in celestial currents at such times, catch men's souls by a kind of holy contagion; solemn and difficult truths make direct and spontaneous entrance into hearts, painful rigid duties become necessary, and run out of themselves, as it were, into practice. Men and women are similarly affected, new converts are every time brought in, old converts are regenerated and refreshed. Those Brahmos who desire to know what it is to *see* and *feel* God (we speak with the humble reverence of sinners) should come and attend one of the Brahmotsabs." (*Indian Mirror*, July 1st, 1868. "Origin and Advantages of the Brahmotsab," by P. C. Mozoomdar.)

The unscaling of heavenly light and joy which commenced in the Brahmo Somaj with this "Bhakti movement," as it was called (from *Bhakti* or loving faith in God), has continued, more or less, ever since, and has, on the whole, fixed the average type of Brahmoism. The first Brahmotsab took place at Calcutta, at the house of Keshub Chunder Sen, on the 24th of November, 1867. In the following April and June, two others were held at Monghyr; and the Brahmotsab soon became a regular institution. One of its marked features was the rapturous singing of hymns, which have increased and flourished greatly in the Brahmo Somaj since the rise of the Bhakti movement. They have sprung up from various sections of the community; some were written by uncultivated Bengalis, others by accomplished students, and a few by Brahmo ladies. These hymns reveal the inner aspect of Brahmic life as one of deep thirsting after God,—a strong sense of weakness and sin

alternating with a constantly recurring consciousness of Divine mercy and regenerating love. There is a sweet mystical beauty in the poetry which is very fascinating, and which has won for them a well-deserved popularity. The metres are peculiar, and usually vary in the same hymn, and the wild recitative-like tunes are such as sorely task an European ear to apprehend and retain ; but however ineffective they may sound to us, a great effect is produced by them in India, especially when sung in unison by hundreds of believers, all warmly moved by the sentiments expressed. In the last few anniversary festivals, large bodies of Brahmos have gone out, threading the streets and lanes of the native quarter of Calcutta, singing missionary hymns to win their Hindu countrymen to the service of the One True God. This practice was first begun in January, 1870, at the earnest instigation of Mr. Sen, who after preaching a stirring sermon on the subject, headed the band of singers the same day. This sort of missionary processional hymn is called a "*Nagar* [city] *Sankirtan* [chorus of praise]," and has now been long a favourite feature of Brahmo festivals over almost all India.

There can be no doubt that the Bhakti movement, from which all these developments in great measure proceeded, unlocked the deepest fountains of religious life that have characterized the Brahmo Somaj, and that the rise and progress of that movement at that time, saved the Progressive party, and virtually the Brahmo Somaj itself, from ultimate dissolution. It was not, of course, in the nature of things that so emotional a movement, in so susceptible a race, should be without its weak side also. But its incidental extravagances have subsided and passed away, while its substantial good has remained and fructified.

2. RELIGIOUS EDUCATION.

As religious life began to take a more settled form in the Brahmo Somaj, the desire naturally arose to consolidate and develop it by some sort of religious training. Most of the energetic Somajes have what is called a *Sangat Sabha* or select class for devotional culture, of a wholly private nature,—an institution somewhat between a (Christian) Sunday School and an "experience-meeting." These *Sangats*, under judicious superintendence, have often produced very valuable results. The young are taught to pray, the older ones to reflect, and all are stimulated, more or less. But for more advanced students, more definite theological training was of course required. Before the schism, a Sunday School was established (1859—1862) at which Debendra Nath Tagore gave lectures in Bengali, and Mr. Sen in English, upon the Theology and Ethics of Brahmoism, to the young collegians of Calcutta, with marked success, as shown by their subsequent mental and spiritual progress. Of about 50 regular students more than 20 creditably

passed the periodical examinations, obtained testimonials of proficiency, and went forth into life with an improved tone of thought and character of which it was said, years afterwards, that they had "given abundant proofs in their daily intercourses with the world." In 1867, this "Brahmo School" was re-opened with a course of lectures by Mr. Sen on the "Philosophy of Religion." (The two first of these will be found in "Lectures and Tracts" by K. C. Sen, Daldy, Isbister, & Co., 1870.) All these efforts, however, are conducted in India under difficulties, and the institution does not appear to have taken root at that time. But when the "Brahmo Somaj of India" had been thoroughly established, and after Mr. Sen had returned from a six-months' visit to England (1870), he renewed his attempts, and in July, 1871, he again started a Brahmo Theological School in which for three years, he gave regular courses of lectures, with periodical examinations. Tulloch's "Theism," Morell's "Philosophy of Religion," McCosh's "Intuitions," Cousin's "History of Philosophy," Butler's "Analogy," and the New Testament were among the books on which the students were examined in 1871 and 1872, and the following question-papers were given out at the annual examination of 1873, for which ten of the students appeared as candidates.

"(*Morning paper.*) 1. Is it true that the infinite presents itself to us as a mere negation? Show that the infinite is incomprehensible, but apprehensible. 2. Evolve the attributes of the Deity from intuitive and *a priori* cognitions. How do you pass beyond the sphere of subjective ideas, and apprehend the objective reality of God? Prove the absurdity of the assertion that the knowledge of Divine attributes is derived from scripture or prophet. 3. Fully explain the argument—either God is unjust or man is immortal. Give a philosophical analysis of the text 'In Him we live and move and have our being;' and show that the doctrines of God's existence and man's immortality are inseparably connected in the root of our being and are realized in self-consciousness. 4. The necessitarians argue that the mind is only a series of phenomena governed by the law of cause and effect, and is therefore not a free agent. Point out the fallacy of the argument, and adduce valid proofs of man's freedom. Coleridge says,—'It is not the motive makes the man, but the man the motive.' What light does the principle stated here throw on the subject of Free Will?

"(*Afternoon paper.*) 1. Reconcile the justice and mercy of God, and show that vicarious atonement contradicts both these attributes. 2. Define Prayer, and refute the objections of those who contend that it is incompatible with Divine omniscience and the immutability of natural law. 3. In what relation does Eclecticism stand to the four schools of philosophy? Explain the philosophy of the adage, —Vox populi, vox Dei. 4. Describe the chief features of

Lockianism, and trace its influence on theology, ethics, and politics. In what shape does Idealism prevail in India? How far are the Mystics right? What are their errors in theory and practice?"

Mr. Sen's lectures for 1874 were on Comparative Theology, embracing a cursory view of the leading features of the principal religions current in India, with illustrative texts from their respective scriptures. This is the last series of theological lectures from Mr. Sen of which we hear; but Mr. Mozoomdar seems to have taken up the work, and in 1875 and 1876 he gave courses of lectures to a Theological Class, which, judging from the brief abstracts given in the *Mirror*, must have been well worth hearing. One of these, though a mere outline, is worth quoting as a representative exposition of Brahmic views.

(*Indian Mirror*, April 25, 1875.) "In the theological lecture on 'The Two Theisms,' which was very well attended on last Friday, the lecturer first of all defined the difference between Deism and Theism. Deism, he said, is nothing more than a monotheistic protest against popular idolatries and superstitions; and in this sense, Deism has existed from the earliest times and in almost every country. He then divided Theism into two great parts. One of these is what is ordinarily termed Natural Religion,—the religion set forth in works of Natural Theology. This is the faith that is formed in man's mind by the action of natural phenomena and laws upon its faculties and instincts. This may be termed Philosophical Theism, and it is therefore assailable by philosophy. The conceptions and principles of this kind of Theism are, to a certain extent, changeable, inasmuch as man's ideas on natural facts and laws are subject to change. The second division he called Revealed Theism,—the deep spiritual religion produced by the action of God's spirit within man's soul. This religion is unchangeable and unassailable; it is beyond the reach of science and ordinary philosophy. This spiritual and revealed Theism is a creed, because it produces certain views on the nature and attributes of God; it is a Church and a brotherhood, a home and a family, because it brings together and unites all those men who have obtained the views aforesaid, and binds them into an organization for the spiritual good and salvation of mankind. The first Theism is man seeking God; the second Theism is God seeking man."

In addition to these regular efforts by the leaders of the metropolitan Brahmo Somaj of India, some amount of training resulted from the (Calcutta) "Society of Theistic Friends," which met occasionally for lectures and discussions on various topics relating to religion or philosophy. Some of the reports of this Society's proceedings are very interesting, and it is greatly to be wished that the meetings may be more frequently and regularly held than has latterly been the case.

3. THE BAIRAGYA MOVEMENT.

Meanwhile another current of strong emotion had begun to show itself in the Brahmo Somaj of India. A series of trials and anxieties which had long been pressing upon its leaders culminated early in 1875, and stirred up again the old longing for some intenser religious life, some stricter self-discipline and self-sacrifice than had yet been attained. Thus arose the movement to which I briefly referred in my "Brahmo Year-Book for 1876" (pp. 24-5) as "a fervid movement in favour of what is called *Bairagya*, a term for which the nearest English equivalent is probably the Roman Catholic expression 'detachment' (in contrast to *Anuragya* or attachment), but which has usually been rendered as 'asceticism.' " During the year 1875, a great many leading articles appeared in the *Indian Mirror* in exposition of this new Gospel, and views were put forth which seemed to me so dangerous that I sent an elaborate protest against them. This was duly inserted (October 31, 1875), together with a thoughtful and candid editorial reply by Mr. Mozoomdar, in which some important points were virtually explained away; and Mr. Sen afterwards wrote me some letters in which he gave still fuller explanations, which further modified the view apparently first taken by the *Mirror*. As the somewhat fluctuating and incomplete representations of this movement which have been given at different times render it difficult of apprehension, especially to outsiders, I take the liberty of extracting from Mr. Sen's letters his own clear statement of his views on the subject—a statement which will, I am sure, be read with pleasure by his friends both in England and India.

" (10 December, 1875.) Do not think I condemn your letter to the *Mirror*. It is an admirable protest, calm, dignified and dispassionate, and full of friendly counsel. All that I contend for is that the information upon which the protest is based is neither accurate nor complete. You were evidently misled by recent articles and gleanings in the *Mirror*. I must confess any one else outside the Brahmo Somaj would have fallen into the same error. The fact is, what appeared in the paper was calculated to alarm our friends, and if they are alarmed to such an extent as to protest against our proceedings, we must submit to such consequences. What we wrote did not represent what we did. Our writings exceeded our lives. . . The amount of ascetic self-mortification actually existing among us has been greatly exaggerated. If you come and see us as we are, you will be surprised to find how little we possess of that sort of asceticism which has caused so much anxiety and fear in the hearts of English friends. If we were like the Roman Catholics or Indian hermits, the sharp criticisms called forth would have been deserved. But here, those who know facts say—no such thing. This however I will not conceal from you,—I love and wish

to encourage asceticism. But my asceticism is not what is ordinarily accepted as such. You know me sufficiently well, my friend, to understand that I have always endeavoured to harmonize all the elements of faith and goodness in my own life. I have failed often and often, but my watchword is "Harmony." My life and teachings are all struggles towards that golden principle. Energy, philanthropy, meditation, work, self-sacrifice, intellectual culture, domestic and social love, all these are united in *my* asceticism. Why then, you may ask, this special outburst of ascetic zeal at this time? It is needed. That is my explanation. Providence has pointed out this remedy for many of the besetting evils of the Somaj in these days. A little asceticism is needed as an antidote. How long our people shall require it, and in what forms, He alone knows who is guiding us. It may be only for the time, or for six months, or for two years, or in a qualified form for all life. . . . Do regard it then as a remedy for the time—most urgently needed."

The *Theistic Annual* (January 1876) also gave re-assuring explanations by Mr. Mozoomdar, which concluded thus.

"In justifying the mortification of the flesh, we never meant to introduce that spirit of false righteousness which makes a virtue of arbitrary and cruel acts of self-inflicted suffering. We meant a gradual and effective conquest of the carnal and passionate cravings that invariably stand in the way of religious progress. The Brahmo Missionaries, for a number of months, strictly followed certain rules laid down for them with this object. The rules have been greatly relaxed now, but it is hoped that the temporary conformity to them has produced a wholesome impression on character."

4. CLASSIFICATION OF DEVOTEES.

But the Bairagya movement did not stop here. Early in the following year (1876) it blossomed out in a new form, of which this brief description is given in the *Theistic Annual* for 1877.

"This preliminary principle of Asceticism, or *Bairagya*, which is only another name for simplicity and austere self-discipline, evolved early last year into the four-fold classification of *yoga*, or intense contemplative communion with the Divine Spirit; *bhakti*, or love of God; *gyan*, or study, research, and thought; *shaba*, the service of fellow-men. Pandits Aghore Nath Gupta, Bijoy Kissen Goswami, and Gour Govind Roy, entered the first three departments of the classification, and a Brahmica lady was initiated in the fourth." A special initiation service was held for the two votaries of *yoga* and *bhakti*, who then entered upon a year's study and discipline (under Mr. Sen), after which period they resumed their usual duties as missionaries. Perhaps the clearest explanation which Mr. Sen has given of this matter is the following.

"There are two Sanskrit words of deep significance which apply to the subject before us. These are *Sadhan* and *Sidha*. The

former may be said to denote literally the process of accomplishing an object, and the latter the eventual fruition. A man takes a vow before God and then devotes his mind and body to its fulfilment. He goes through appointed means, and subjects himself to a systematic course of training and discipline and self-government with a view to effect the object in view. This process of culture is *Sadhan*; he who is engaged in it is called a *Sadhak*; while he who has completed the work of cultivation, reaped the fruits of his labours, and fully accomplished his purpose is *Sidha*. Those who take up specific departments of life for culture may be easily classified according to their respective spheres of training. Some men may educate their souls and cultivate prayer, contemplation, and communion. Some may train and develop their feelings and sentiments, and learn to love their God with increasing fervour. Others may make the education of the will the chief object of their lives, and learn to obey Divine commandments in all their details. The three classes of devotees represent the soul, the heart, and the will, and may be characterized as *yogis*, *bhaktas*, and *shabaks*. The objects they have respectively in view are union with God, passionate attachment to God, and obedience to God. So long as they are engaged in learning and practising these particular principles of religion they are only *sadhaks*. When their objects are realized they are entitled to be honoured and respected as *sidha yogi*, *sidha bhakta*, and *sidha shabak*. If we analyze the nature, temperament, tastes and habits of our fellow-devotees, it will not be difficult to find out some among them whom nature has intended, as it were, for one or other of these classes. Those among us who are contemplative generally retire from society, love solitude, see very little reality in matter, are self-possessed and self-subdued, show the elements of *yoga*. They live in the spirit-world, and readily commune with spiritual realities. They welcome whatever is a help to the subjugation of the entire soul, and are always employed in conquering selfishness, carnality, and worldliness. They are happy in prayer and meditation, and in the study of nature. The *bhakta*, on the other hand, is most passionately fond of God, and delights in loving Him and loving all that pertains to Him. Nothing is welcome to him except what is sweet. The Lord's mercy is his food and raiment, his faith and salvation. Dryness of heart is to him a great sin, and he shuns it as a foe. The very utterance of the Divine name causes his heart to overflow and brings tears of joy to his eyes. The *shabak* delights in service and in the discharge of varied duties. He is most energetic and persevering. Activity is his life. Dullness is death to him. He is always doing good to others, and seeks heaven in obedience. Where these different elements of character manifest themselves in a peculiar degree they ought to be cultivated with care and constancy, so that nature's purposes may be fulfilled. In such culture

exclusiveness and mutual antagonism should be avoided. All classes should respect and help each other." (*Indian Mirror*, Feb. 27, 1876. "Classification of Devotees.")

Of the studies or discipline of the disciples of *gyan* and *shaba* scarcely any account has been given, but from the instructions in *yoga* and *bhakti* some extracts have been published, which are too characteristic to be omitted. I therefore reproduce them nearly entire, preceding them by the following representative extract from the initiatory service held for those two disciples.

"A long while ago you two left the life of worldliness to enter into the life of religion. This day you leave the life of religion mixed with sin, worldliness, and unreality, for the pure and profound life of unmixed and genuine spirituality. Be initiated in deep *Sadhan* for this purpose. You have not yet beheld your God in due measure. To-day you set out on your way for that region where you will see the great mighty God giving His solemn dispensation with His own hand. From the first letter to the last of this dispensation everything is written by Him. Nothing of it is by man. Where is the dispensation, where is your God? There, before you in the far distance. When you go there your hearts will be full of gladness. Bijoy, you as a *Bhakta*, Aghore, you as a *Yogi* go, walk in that direction. . . . You, Bijoy, who are initiated in *Bhakti*, bear in mind that inebriation in God is to be the great condition to which you aspire. And you, Aghore, who are initiated in *Yoga*, you should bear in mind that your aspiration ought to be to commune with your God always, in all places, and under all circumstances, with your eyes shut, as well as with your eyes open. Accept this discipline. There will be some difference between you and those who sit around you. The message of light that comes through you, they will receive. I too do not accept this initiation, I too will learn from you. And may we all finally enter into the same blessedness."

Yoga Teachings. "O thou learner of Yoga, know that true communion is not possible unless thou dost draw within thyself wholly. Draw thy feet close within; and thine ears, and thine eyes, and thy hands also draw within thy soul. Thy feet, folded away from the world without, must tread and travel far into the inner realm of thy being to behold the formless temple of the Spirit God. Thine eyes, sealed to all objects of sight and sense, must re-open within thy soul, and there penetrate deeply into the secrets of communion. And thine ears, O disciple, must be deaf to all sounds around thee, intent only upon hearing the harmony of the spirit world. Thine hands, inactive in all other things, must busily work in serving within the God of thy heart. Thus all thy senses, nay thy whole being must be absorbed in the profound contemplation of the object of thy Yoga. Yet thou shalt not always tarry within

thyself. There must be the reverse process of coming from within to the world outside. The Yogi who, bound hand and foot in his soul, ventures not to stray into the fair earth around him, whose eyes dare not look at things in the face, is weak and immature; he has but half accomplished his task. Therefore thou shalt have to come out of thyself into the world again. But is it necessary for this that thou shouldst turn thy back to the God of communion in the soul? In reversing the process of Yoga, must thou also reverse thine attitude towards Him whom, self-contained, thou hast been seeking in the depths of thy spirit? No. Behold the sphere in which we all live, and hear what it teaches. Start from a point on the round earth, and walk steadily in one direction. Is it not true that after travelling vast distances over sea and mountain, thou shalt, by the law of space, return to the very point whence thou didst first set out? Thus the traveller towards the west, where hides the luminary of the day, after walking round the world, returns again to the land of the rising sun. And thus, O disciple, following the Yogi's God far from this vain world into the inner regions of thy soul, if thou dost steadily advance towards Him in the path of true Yoga, know that thou shalt never have to turn thy face, or change thine attitude, but that His spirit, leading on, shall bring thee back again to the world from which thou didst first draw thyself in search of Him within thine own being. True Yoga is therefore like a circle. It is a wheel continually revolving from the inner to the outer. From the outer it goes into the inner again. As the Yogi advances, the gyrations become more rapid and frequent, till the distance and difference between the inner and outer become continually less. Forms grow formless, and formlessness shapes itself into forms. In matter the spirit is beheld; in spirit, matter is transformed. In the glorious sun, the Glory of glories is beheld. In the serene moon, the Serenity of all serenities fills the soul. In the loud thunder the might of the Lord is heard from afar. All things are full of Him. The Yogi opens his eye, lo, He is without! The Yogi closes his eye, lo, He is within! Thy Yoga, O disciple, will then become complete. Do thou always strive after that completeness.

"Hold up thy light before us, O Lord, to show us the way within, and the way without. Thou dost teach us there are two ways to true Yoga; we are blind and cannot see them, we are ignorant and do not know them. Teach us thy ways, Lord, and make us true Yogis."

Bhakti Teachings. "O Bhakti learner! Know that Bhakti is only the true and tender love of the soul. The True, the Good, the Beautiful; these are the three seed-truths of Bhakti. These are the three sides of the nature of the Deity; they produce three corresponding sentiments in man's soul one after another; and

the three sentiments in their turn comprehend Divine nature. Reverence for the True; love for the Good; enthusiastic devotion or inebriation in the Beautiful. The real exercise of Bhakti, however, ranges between the Good and the Beautiful. These two attributes of God form the basis of Bhakti, which grows upon them. Affection or love is the commencement of Bhakti, enthusiasm or inebriation is its maturity. Love is the seed, inebriation is the fruit. Love is the infancy, enthusiasm is the youth. But what about moral purity? Is there no morality in the ground of Bhakti? Nay; true Bhakti is beyond the region of morality and immorality. The Bhakta cannot be sinful. It is unnecessary to say that he must be holy. The deep truth of the matter is this. The ground of moral purity must be fully secured before Bhakti can begin. Let all sin first go away; let all moral duties be first discharged, and then only can the discipline of Bhakti commence. Unless a man's character be thoroughly good, he is unworthy to take up the question of Bhakti. But a man's character may be pure in two different ways. Purity may in some cases be only strict and rigorous self-discipline; in other cases it may be the result of the sweetness and tenderness of the soul. The latter is Bhakti. Its very beginning is joy. Bhakti grows on the soil of holiness. Bhakti comes with colour and beauty in its wings. The outlines of a picture may be correct and good. But as in themselves those outlines are naked, harsh, dry and incomplete, and when filled with warm colouring they become alive, soft, and charming; so a man's character may be good and pure but harsh and charmless, and it is only when he is adorned with the beauty of love, tenderness, and peace that his character acquires its fulness. Mere morality is not enough for Bhakti; but immorality makes Bhakti impossible. This bear in mind always. It is a most dangerous thing to say that a Bhakta can ever be immoral. It is never his custom to say, 'First let me cultivate Bhakti, and I shall be pure afterwards.' No. He eschews all sin before he begins Bhakti.

"Now let us ask whence springs Bhakti? It springs from restlessness. Thou hast faith in God, thou dost faithfully perform all religious exercises, thou art good to thy neighbours, to thy kinsmen, true to all domestic and social relations; but the heart cries out in the midst of these things, saying, 'There is no rest for me in all this.' Then the Giver of all truth finds it necessary to send a new dispensation. He sees His son hath no rest, and He wants to give him rest. Why should God's son suffer from the deep pain of restlessness in the heart? Peace is necessary, so is joy, so is love. Therefore the good God sends the dispensation of Bhakti. This is the sole reason of the Bhakti dispensation, and there is no other." (*Indian Mirror*, March 19 and 26, 1876).

Such, briefly sketched, are the chief movements for religious life and training which have arisen in the Brahmo Somaj of India

during its eleven years' existence. More or less, they have influenced the whole Brahmo community, and similar manifestations have followed them in various parts of the country. The original Bhakti movement, with its hymns and Utsabs, has thoroughly taken root. Theological study is, of course, confined to the few, but its earlier and more essential form, the *Sangat* or religious class for the young or the struggling, is to be found in most of the best Bengal Somajes, —Dacca, Barisal, Jamalpore, &c. The Bairagya movement has been preached largely in the provinces by the missionaries of the Brahmo Somaj of India, and has found considerable favour with some generous natures, by whom it seems to be frequently interpreted in a large and liberal sense as the gospel of self-sacrifice and inward purification,—in which form it cannot be other than beneficial.

On the Devotee movement I feel reluctantly obliged to speak at more length. There are so many lofty aspirations and profitable suggestions in the preceding extracts from Mr. Sen, and all such strivings after light and goodness are so sacred and so personal that no one should criticize them needlessly; nor can one presume to say in any individual case that a wrong path has been taken, when one knows not from what point of character the believer has started nor at what goal he has arrived. But when a course of private discipline is put forth as a public system, it becomes necessary to judge of it on general and impersonal grounds; and some of the principles involved in this "classification of devotees" seem to me too questionable to be passed by.

The classification comprises four divisions: (1) *yoga*, or communion with God; (2) *bhakti*, or love of God; (3) *gyan*, or study and research; and (4) *shaba*, or the service of fellow men. Now the third and fourth of these are *natural* divisions, being simply the perennial classes of philosophic thinkers and philanthropic workers; classes which, with endless subdivisions, exist in almost every civilized country, India not excepted. But the *yoga* and *bhakti* divisions are not so defensible. In the first place, communion with God and love of God are states of mind between which there is no fundamental distinction at all; they are perpetually interchangeable, and, in fact, can scarcely exist long apart. Further, the devotion to God which is the true substance of both, groups the class in which it dwells upon a totally different principle of attraction from that which binds the two previous classes. These latter are characterised by their *occupations*; the members of the philosophic and the philanthropic groups have special capacities for different kinds of work, and are naturally thrown together by community of outward objects, and the need of mutual co-operation and counsel. This is also true, to a considerable extent, of the clerical class, whose chief distinction is the *communication to others* of religious knowledge and help. But the members of the saintly class are distinguished, not by what they *do*, but by what they *are*; not by

their visible occupations, but by the predominance of that deep inner life in God which has been abundantly manifested in connection with almost every earthly occupation which an honest man can take up. The "Communion of Saints" extends throughout all history, and crosses every visible boundary-line of condition or capacity. Poet and statesman,

" King and slave,
Warrior and anchorite,
Distinctions we esteem so grave,
Are nothing in their sight."

Doubtless those who aspire to the heavenly life do well to devote special attention to its study, and special time to its culture, whether alone, or with the assistance of experienced advisers. Every religious mind must heartily agree to this. But such culture and study need not entail the permanent segregation of a class of devotees. And surely nothing could be more injurious to an earnest aspirant than to be "honoured and respected as a *sidha yoga*" or a "*sidha bhakta*,"—"one who has completed the work of cultivation, reaped the fruits of his labours, and fully accomplished his purpose." The more benefit a man had really derived from his *sadhan* or religious culture, the more he would shrink from such a result.

I cannot but hope, therefore, that this "classification of devotees" will not take permanent root in the Brahmo Somaj. All the culture for whose sake it is proposed, may surely be accomplished far better without it, and that, too, by methods which are not new to the Brahmo Somaj. The Theological School and the Society of Theistic Friends have, in past years, done much towards the development of *gyan*, not for one student only, but for many. The Indian Reform Association is well adapted to promote *shaba*, in as many directions as human need may suggest; while to those Brahmos who thirst after the love of God in deeper measure, and would fain mould their lives accordingly, the spiritual advice and treasured experience of Mr. Sen and other advanced brethren will surely be ever open, not only for a year's lessons, but throughout life. Let us hope that all these various spheres of activity will be zealously cultivated, but that the wider and more natural modes of their development will not be permanently neglected for the sake of artificial systems which, at their very best, must be incapable of producing an equal amount of good.

LITERATURE IN THE BRAHMO SOMAJ.

1. PROPAGANDIST AND EXPOSITORY.

The relation of the Brahmo Somaj to Literature has varied considerably at different periods. Ram Mohun Roy and his fellow-workers belonged to the high-born and educated classes, and he himself was a voluminous author, and probably the most widely-learned native of his day. A large proportion of his writings was unavoidably devoted to controversy, either with the Brahmins, or with orthodox Christians. But he also published several works of an affirmative character:—Translation of an Abridgment of the Vedant (1816): Translations of Four of the Upanishads (1816—1823): The Precepts of Jesus the Guide to Peace and Happiness (1823): besides divers treatises in exposition of monotheistic faith and worship, and several works relating to Indian laws and customs.

But with Ram Mohun Roy's departure from India, only a year after the establishment of his Church,—a departure soon followed by his death in 1833,—the connecting link seems to have been broken between the more highly-educated natives and the Theistic movement; and when we next find the latter awaking to activity, it is under different surroundings. It was in October, 1839, that Debendra Nath Tagore founded the *Tattvabodhini Sabha* (or Society for the Knowledge of Truth), which lasted for twenty years, and did much to rouse the energies and form the principles of the young Church. Its monthly organ, the *Tattvabodhini Patrika* (started in 1843, and still continuing) was then edited by Akhai Kumar Datta, who though imperfectly versed in the English language, was a bold and acute thinker, to whom the Brahmo Somaj owes much. Besides this journal, the Society reprinted some of the Upanishads, and some of Ram Mohun Roy's works, and for some years maintained a sort of mission school. When, at length, the Vedantic ground was abandoned, Debendra Nath Tagore published a work entitled "Brahma Dharma" (or the Religion of the One True God), comprising the revised Brahmic Covenant and the recently-issued Four Principles of Brahmoism, appended to a careful selection of extracts from the Upanishads and the later Hindu Scriptures; and this volume was put forth by the Calcutta Somaj as a "complete exposition of the principles by which we are guided in our religious belief."

This was about eight years before the accession of Keshub Chunder Sen, who joined the Brahmo Somaj in 1858. The chasm which then existed between the Theistic movement and the more

highly educated natives is strikingly illustrated by the fact that although Mr. Sen's grandfather, Ram Comul Sen, was a man of remarkable cultivation, and an esteemed friend and colleague of Professor H. H. Wilson, and although Mr. Sen himself passed through his full college course at the Presidency College, Calcutta, yet he had *never heard of the Brahma Somaj* until long after he had parted with his early faith and was anxiously groping after a Theistic Church. A Brahma tract then happened to fall into his hands, from which he discovered that such a Church already existed, and, feeling satisfied with what he read of it, he straightway joined the Brahma Somaj. Of course he brought with him a considerable infusion of Western culture, which greatly contributed to the widening of mental range that gradually became manifest in the next decade or two of the Church's history. His earliest English writings are a series of twelve "Popular Tracts" which were issued monthly in 1860-61, and are chiefly devoted to an exposition of the principles of Brahmoism in the form of Dialogues between a Brahma and an inquirer, who successively discuss the topics of Prayer, Religious Union, Intuition, Revelation, Atonement, and Salvation. The eighth tract of this series has since been thrice reprinted (with successive revisions), as "The Theist's Prayer Book," and is well worthy of preservation. It is a series of twelve prayers, private and public, and breathes throughout a fervent and manly piety, keenly alive to the humiliations of sin, while thirsting after holiness and clinging to God with passionate devotion.

In 1866, Mr. Sen issued, "as a guide to Brahma missionaries," a singular treatise entitled "True Faith," which resembles the mediæval mystics in its "beatific vision" of God, and in the sharp contrast drawn between the life of faith and the life of the world, —a contrast not always drawn quite justly to the latter. With the exception of these tracts, Mr. Sen's English writings mostly consist of lectures and sermons, delivered at various times from 1862 to 1877. Besides these, he has published (1873) a small volume of "Essays, Theological and Ethical," reprinted from the *Indian Mirror*, and in January, 1872, and January, 1873, he issued a little Brahma Pocket Diary, with very well-chosen verses for every day of the year. Of course his personality has overflowed into many other productions of composite authorship, both secular and religious. (Perhaps I should add here that the best English writings by Mr. Sen before he visited England were collected in a volume entitled "Lectures and Tracts by K. C. Sen (1870)," while his chief addresses delivered in this country were issued in a companion volume entitled "K. C. Sen's English Visit (1871)."
Both volumes were edited by myself, and are to be had of Messrs. Daldy, Isbister, and Co., 56, Ludgate Hill, London.)

There is another literary Brahma whose labours here claim an

honourable place. Babu Raj Narain Bose combines some of the features of the old Vedantic Brahmoism with some that belong to the Progressive school. He wrote a good deal in the *Tattvabodhini Patrika*; he has given many lectures in English; and he is now the Secretary to the Adi Somaj at Calcutta. Two tracts issued by him in 1869 ("Brahmic Questions of the Day, answered by an old Brahmo," and "Brahmic Advice, Caution, and Help, by an old Brahmo") should be mentioned as interesting to the outside reader from their earnest and able opposition to Mr. Sen's broader theological sympathies and Augustinian fervours. These controversies, now mostly forgotten, form a curious parallel to similar conflicts in the Christian Church.

A very different writer is Babu Protap Chunder Mozoomdar, the Assistant-Secretary to the Brahmo Somaj of India. He is the Editor of the Sunday edition of the *Indian Mirror*, and also of the *Theistic Annual* published at the January festival. This latter publication, which commenced in 1872, is the most sustained literary attempt yet made in English for the propagation of Brahmoism. It usually contains several Reports of Missionary operations in different quarters, besides original articles, meditations, prayers, and selected religious readings. The best of the original articles are usually by Mr. Mozoomdar himself, and both his thought and style have visibly ripened since the series began. His chief paper in the current number (1877), on "The Hindu and the European," is quite remarkable to a Christian reader for its rare perception of the higher specialities of Christianity and Christendom, as contrasted with the Hindu systems of faith and civilization. The comparison, as drawn by one whose creed is neither Hindu nor Christian, but who earnestly desires to grasp and (if possible) to combine the spiritual truths in both systems, is so instructive that I have given long extracts from it, which will be found further on.—Mr. Mozoomdar has also written an expository article in the *Calcutta Review* for last April (1877) on "The Religion of the Brahmo Somaj." A volume of selections from his essays of the last eight years would be well worth publishing, and would interest many readers in the West as well as in India.

Besides these English works, the Brahmo Somaj of India has issued several standard compilations in Bengali, the most important of which are as follows.

1. *Bráhma Dharma pratipádak Sloka-Sangraha*.—A Compilation of Theistic Texts, from the Hindu, Jewish, Christian, Mahomedan, and Parsee Scriptures. [Fourth Edition.] Calcutta, 1797 Sakabda. [1875 A.D.]

These texts are printed in diglot, the Hindu portions being given in Sanskrit, followed by Bengali translations, while in all the rest, the Bengali version of each text is preceded by an English

one. In the last edition, 120 pages are occupied by the Hindu extracts, while the four other collections respectively occupy 14, 16, 10, and 6 pages. The selections from the Bible are arranged in order, from Exodus (xx., 3) to the 1st Epistle of St. John (iv., 20), the Psalms and the Gospels being the most fully in requisition. The title-page bears a Sanskrit motto, which is also the motto of the *Dharma Tattva* (or "Religious Truth") the Bengali missionary organ. The following is a literal translation thereof.

"This wide universe is the sacred temple of God:

Mind is the very pure pilgrimage: Truth is the imperishable Scripture:

Faith is the root of religion, and love is the great realization thereof:

The destruction of selfishness is asceticism (*bairagya*):

By the Brahmos (these things are) inculcated."

Some curious controversies attended the publication of this volume. One leading Conservative Brahmo thought that "if quoting a sentence from the Bible or the Koran offend our countrymen, we should not do so." Another, speaking at the Conference when the compilation was first proposed, pleaded that "there was all the truth which we require in the Hindu Scriptures, and we need not, therefore, borrow anything from others. When we have eaten enough, do we feel hunger?" Whereupon the Chairman (Babu W. N. Gupta) "asked those gentlemen who did not feel any hunger for truth to hold up their hands." This was in November, 1866. The work must have rapidly attained popularity, for an enlarged reprint of it was issued in 1867. A third edition followed in 1869, and a fourth, again enlarged, in 1876.

2. *Brahma Sangit o Sankirtan*.—Brahmo Hymns and Choruses. Fourth Edition. Calcutta: 8th Māgh, 1797 Sakabda. (A.D. 1876.)

This little work has also been enlarged with every fresh issue. It now fills 291 pages, and comprises 388 hymns. A few of the best have been rendered into English by some Bengali friends, and will be found further on, including one of the earliest and most celebrated of the *Sankirtans* or processional choruses, the *Dayāmaya Nām*,—"The Name of the Merciful One,"—composed for the anniversary festival of 1869.

3. *Sāmājik Brahmopāśanā Pranālī o Prārthanā Mālā*.—A Model Form of Brahmo Congregational Service, and Garland of Prayers. Calcutta, 1794 Sakabda. (A.D. 1872.)

This excellent collection is by Mr. Sen. A good deal of it reappears in the English tracts entitled "Order of Service in the Brahmo Somaj" and "Prayers for different occasions in Life;" but both those tracts contain other matter also, from the pen of Mr. Mozoomdar. (These tracts, slightly revised and rearranged, are published in England as "Theistic Devotions:" Isbister & Co., 1874.)

Besides these collections, the Bengali literature issued by the Calcutta Mission comprises divers works; an elaborate "History of

the Brahmo Somaj (1871)" by one of the Brahmo Missionaries; religious biographies, moral tales, collections of aphorisms, verses, &c. From Dacca and Mymensingh also come several specimens of Brahmo literature, of which I regret to be unable to speak in detail at present.

Passing beyond Bengal, the first literary Somaj that we encounter is that of Lahore. From an early period of its career it has maintained a local Brahmo periodical, and has put forth occasional tracts and prayers in Urdu and Hindi, besides translating Bengali works into the Panjabi; and its last Annual Reports bear witness to its continued activity both in the production and the diffusion of religious literature. A few English lectures delivered at this Somaj have been published; they indicate various degrees of mental and spiritual development in their authors, but all show freshness of mind, and the lecture by Babu Nobin Chunder Roy on "Lower and Higher Virtue (1873)" is pervaded by the high tone and cultivated spirit which might be expected from its well-known author. We learn from the *Indian Mirror* of May 14, 1876, that this gentleman, then residing at Allahabad, had been making a more important contribution to Brahmo literature by publishing "a selection of texts from the Vedas and Upanishads which establish faith in the One True God. The expositions of the texts are all in pure Hindi, of which language Babu Nobin Chunder is a master."

The much younger Somajes at Ahmedabad and Hyderabad (Sindh) have also shown activity in issuing propagandist tracts. But perhaps one of the most literary of all the provincial Somajes was that of Madras in its best days. One of its leaders, Mr. Casi Visvunatha Mudeliar, was "the author of innumerable Tamil books," and is said to have "reformed the Tamil language to a great extent, and given a new life to native drama." His plays seem to have been chiefly devoted to the exposure of prevailing vices, tyrannies, or superstitions. One of his pieces, "Dumbachary Velasam," "has been acted over and over again throughout Southern India." He also wrote on female education, widow-marriage, &c.: he was editor and proprietor of the *Brahmo Dipika*, a local Brahmo journal, and he maintained the town Somaj. He died in October, 1871, aged 66, widely beloved and respected. (These details concerning him are gleaned from the obituary account given in the *Indian Mirror*.)

The noble Sridharalu Naidu, whose energy upheld the Madras Somaj during the next few years, was also an active writer, and he edited, in Tamil and Telugu, the Madras *Tattvabodhini Patrika*, which had been started, long before, by Rajagopala Charlu, the original founder of the Somaj (who died in 1868). But death has taken Naidu also, and the Madras Somaj is sadly in need of a competent leader.

2. GENERAL LITERATURE.

Thus far I have only spoken of Brahmo Literature, properly so called,—the propagandist and religious writings put forth by Brahmo authors. I now turn to the efforts which they have made in the field of general literature. Of these I am not able to speak so fully, being very imperfectly acquainted with this branch of the subject. But such details as I possess are, I think, worth giving.

1. From the *Indian Mirror* of July 15, 1877, I take the following notice of a work which is evidently both useful and original, by a gentleman whose name is well known in Calcutta Brahmo circles.

“ We have to give our hearty thanks to the writer of the *Nava Barshiki*, or the Bengal Year Book, for a copy of that publication. This is the result of the first attempt ever made to supply the people of Bengal with a book of general information written in Bengali. It contains chapters on the following subjects :—The Origin of the Bengali Era or *Shal*; the making of yearly almanacs; Indian Principalities, and the forms of Government there; the Eleven Divisions of the British Empire; the Presidency of Madras; of Bombay; the Central Provinces; the Berars; the Panjab; the N. W. Provinces; the Presidency of Bengal; the Population of Bengal; the Independent States; the Tributary and Allied States; Education; Agriculture; Trade; Minerals; Railways; Roads; Post Offices; Telegraph Lines; Municipalities; Joint-Stock Companies; Loan Offices; Annuity Funds; Life Insurance Offices; Savings' Banks; Money Order Offices; Newspapers and Printing Presses; Political Associations; Social, and other kinds of useful institutions; Places that are worth seeing. And the book winds up with short sketches of the lives of some of our eminent living men. Now the fullest amount of information on all these numerous subjects could not be expected in the compass of a single and hastily-written volume. But much that is useful is given. The book extends over 250 pages of pretty closely printed matter, and is priced two rupees. . . . Of course, the book is not faultless, and many deficiencies might be easily pointed out. But the writer in a modest preface freely admits this, and disarms all hostile criticism. We are the more glad to welcome this publication as it is written by a Brahmo, and one whose hands are tolerably full with other kinds of patriotic work.”

2. The Romance of Language. By Krishna Bihari Sen, M.A., [late] Principal of the Maharajah's College, Jeypore. Calcutta : Indian Mirror Press, 1876.—This is an enthusiastic lecture by Mr. Sen's younger brother, now joint editor of the *Indian Mirror*. The Calcutta *Englishman* reviews it thus :—“ It tells in simple language, suited to the Jeypore students to whom it is addressed, the

now familiar tale of the community between the principal languages of Europe and India. The writer's remarks on the effect of the difference of language in fostering race-antagonism are interesting and true, and his essay is marked by a broad and philosophic spirit, which is highly creditable to him."

3. *Mitra Kabya*. Poems by Ananda Chandra Mitra. Dacca : East Bengal Press. 1874.—*Helena Kabya*. Helen [of Troy]; a Poem, with annotations. By A. C. Mitra. Mymensingh : Bhāratamihira Press. 1876.—*Sabhyatār bhinnā murti*, &c. Civilization under different aspects in Ancient India and Modern Europe. By A. C. Mitra. (Same press and date.)—I hope to notice the contents of these pamphlets on a future occasion.

4. *Hafiz*. Select Translations from the original Persian of Hafiz. Calcutta : Indian Mirror Press. 1877.—A neat Bengali pamphlet of 42 pages. The Dacca *East* writes of it thus : "It is with unfeigned pleasure that we greet the translation of some of the *gazals* of Hafiz. Its author, who would fain remain behind the screen, . . . has spared no pains to preserve the poetical excellences of the original. We believe there is no other book of its kind in the whole range of our Bengali literature."

5. We next note with pleasure the name of Ramkrishna Gopal Bhandarkar, M.A., Professor of Oriental Languages in Elphinstone College, Bombay, who contributed to the London International Oriental Congress of 1874 an interesting paper (duly printed in the *Transactions*) on the Buddhist Inscriptions in the Nassick Caves, and who has otherwise taken part in Oriental discussions with Europeans. He has long been a member of the Prarthana Somaj of Bombay, where he delivered a sermon at the last anniversary.

6. "Mr. M. G. Ranade, M.A., Sub-judge of Puna," says the *Indian Mirror* of April 15, 1877, "has published a treatise entitled 'A Revenue Manual of the British Empire in India.'" He is a leading member of the Prarthana Somaj of Puna.

7. *The Saddarshana-Chintanikā*, or, Studies in Indian Philosophy. A monthly publication, stating and explaining the Aphorisms of the Six Schools of Indian Philosophy, with their translation into Marathi and English. Puna : printed at the "Dnyan Prakash" Press. Parts 1 to 8 (January to August), 1877.

This elaborate and enterprising work is now appearing monthly, under the editorship of a learned and zealous member of the Puna Somaj, who apparently prefers to be anonymous for the present. In an interesting Introduction, he takes a rapid glance at the different systems of speculation and logic which have followed each other in India, and concludes by stating that in the present prevailing method of interpreting the ancient writings, the first maxim is "to

support customs and social institutions as they exist at present, without any attention to their origin."

"The two systems of logic—formal logic for the investigation of truth, and exegetical logic for the interpretation of documents of recognized authority—are generally confounded. The spirit of adjustment (*Vyavasthā*) which can harmonize all the texts scattered throughout the voluminous literature developed by the ancient Aryas of India, characterizes this school. At the present time, however, when the spirit of thorough investigation exists or ought to exist, and when aspirations for the advancement of the nationalities in India require the investigation of the philosophy and logic of our ancestors, we have thought it proper to present the reader with a translation of the systems of philosophy in India."—"N.B. It is our intention to indicate the modern philosophical ideas of Europe in foot-notes, as occasion arises, either by way of comparison or contrast, so that they may be popularized in this country, and that our countrymen may adopt them. We need not state that modern philosophy and the material prosperity of Europe are inseparably connected."

These passages will indicate the ethical standpoint from which the author has conceived his work. The manner in which he is carrying it out is very interesting, and deserves a full account, which I regret to be unable to give in this present *Year-Book*. But I have the pleasure of adding that Professors Max Müller and Monier Williams have expressed their cordial approval of the "Studies," and that "many of the most prominent members of native society in Bombay [Presidency], as well as scholars in Madras and Bengal, support the work." It has also been well received by the press in India, and evidently meets a real want for Indian students. As the *Indian Evangelical Review* well observes, "When we see native scholars giving their attention to literary enterprises like these, and carefully editing the religious and philosophical classics of their own land, we rejoice to see that they are beginning to turn their attention to a sphere of investigation which is peculiarly theirs, and in which they are capable of doing excellent service."

3. PERIODICAL LITERATURE.

Lastly, I append a list of all the periodicals now appearing under Brahma editorship, of which I have any knowledge,—a list which is, I believe, not far from complete.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta.	Tattvabodhini Patrikā. National Paper.	Bengali. English.	Monthly religious newspaper. Weekly general "	} Adi Somaj. Brahmo Somaj of India. { Narendro Nath Sen and Krishna Bihari Sen, M.A. Protāp Chunder Mozoomdar. "
	Dharma Tatva. Indian Mirror (Daily).	Bengali. English.	Fortnightly religious " Daily general "	
	Idi, Sunday Edition. Theistic Annual.	" English and Bengali.	Weekly religious " Yearly religious magazine.	
	Sulabh Samāchār (Cheap News). Bāmābodhini Patrikā. Samādarsi or Liberal	Bengali. English.	Weekly social and educational newspaper. Monthly magazine for the instruction of women. Monthly Theistic magazine.	
	Byabasi (Business Journal). Bangabandhu (Friend of Bengal). The East.	Bengali. "	Monthly journal of agriculture, commerce, and manufactures. Fortnightly religious newspaper.	
Dacca.	Dharma Prakash.	English.	Weekly general and religious newspaper.	Organ of the Dacca B.S. Kā'i Nārāyan Roy.
Mymen- singh.	Hindu Bandhio (Indian Friend).	Bengali.	Monthly religious magazine.	Dino Nath Kurnakār and Chandra Mohan Kurnakār.
Lahore.	Subodha Patrikā (Good Things).	Urdu and Hindi.	Monthly religious journal.	Pandit Shiva Nārāin.
Bombay.		Marathi and Guzerati.	Weekly cheap journal.	Bombay Theistic Association.

These brief notes on Literature in the Brahmo Somaj convey but a very imperfect view of the facts; but they will at least bear witness to the mental activity which Brahmoism has aroused in its votaries. I next proceed to lay before the English reader a short series of selections from Brahmo Literature (properly so called), which will throw some light upon the inner recesses of Brahmic religious life.

SELECTIONS FROM BRAHMO LITERATURE.

1. THE HINDU AND THE EUROPEAN.

(Abridged from the *Theistic Annual* of 1877.)

Recent events have brought into prominence certain special characteristics of religious life which cannot but exercise great influence upon the future of our movement. The Hindu type of piety, as forming a distinct ideal, out of which to mould the character and aspirations of men at the present time—men who have ceased to believe in Hinduism as a religion, and even formally given up the privilege of claiming the Hindu name in a religious sense, though that name includes all forms of conflicting opinion, and hostile sects beyond number,—presents an interesting subject of study, and problems which have not yet been solved by the Brahmo Somaj. On the other hand, the European standards of religious culture which pervade the history, principles, and plans of life hitherto laid down by our church, and which in fact underlie almost all the social and moral influences that work together to re-make and revivify educated Hindu society in these times, contain within them germs and potencies of truth, life, and progress which we cannot with any show of consistency now set aside. That the future of Indian society and religion cannot be a reproduction of European dogmas and methods of life, seems almost to be an axiomatic truth. And it appears equally true that the spirit of the age, its endless formations and developments on every side, cannot be confined within the time-expired boundaries and rigid ordinations of Hindu law-givers, or the authorized principles of Hindu philosophy and custom. * *

With these considerations present in our mind, we cannot but view with interest and concern the greater attention devoted by our leaders to embody amongst themselves in a practical and intelligible shape some of the cardinal principles, ideas, and forms of religion which have been, or now are prevalent in this country. We are warned, and with good reason too, that the atmosphere of Hindu

thought has been in every age perfectly inimical to the growth of foreign influences and virtues of all sorts, and unless we are exceptionally careful to rear in the midst of ourselves the outside aids and sympathies which have done so much to develop our movement and its various branches, we may gradually lose the many-sidedness and catholicity of character which distinguishes us from all other churches and organizations in the world. The valuable agencies of life, thought, and feeling imparted to us from the West must multiply and deepen, and invigorate the roots of our character and our work. It will be perfectly suicidal if they are suffered to grow feeble and inoperative, and if the departments of our organization to which they relate consequently languish, shrink, and collapse altogether. And there is not much doubt that this result will follow, unless we are careful enough to combine the spirit of the East and West in all our endeavours after spiritual and practical life. The reconciliation of the varying standards of religious culture prevalent among these two important sections of the human race is a problem whose solution must some day be presented by the Brahmo Somaj, if that institution is to prove true to its mission. The progress yet made towards that solution cannot be said to be very great, but every step in advance is important, and we need not make any apology, we suppose, to set down one or two thoughts that occur to us on the subject.

Dissociating religion from all accidents and local accretions of meaning, its essence will be found to lie in spiritual union with the Divine Spirit. Of course, we are not supposed to exclude any branch of our duties to ourselves, or to the world at large, when we aspire after such union. It includes the healthy action of the mind, heart, and will, all aspirations, views, and affections, all the relations of individual and collective life that may be thought of. When St. Paul utters his well-known words—"In Him we live, move, and have our being," when the author of the *Bhagavat Gita* speaks of our being "soul-united" with the Deity, they express the essence of true religion. Some thinkers have tried to draw our attention to the close and surprising similarity which has been found to exist between widely different systems of religion, and with characteristic unwisdom attempted very hard to prove the prevalence of something like a universal habit of plagiarism among the pious founders of men's faith. The large amount of scholarship expended to substantiate this unfortunate charge, might have been far better applied, not in exposing the verbal analogies among writers on similar subjects, but the union of heart which their subjects had created in them. Perhaps no extent of mere scholarship is competent to perceive the intense and wonderful harmony that pervades the inner existence of souls inspired with a common enthusiasm for anything truly great. And when, as in the case of religious men, the Object of that enthusiasm is common, and presents a depth of

soul in which unspeakable beauty, blessedness, truth, and light mingle in an Infinite Personality which absorbs everything in its vastness and attractiveness, the impulse imparted by the two-fold union strikes out of the chords of humanity a harmony with which the whole heaven and earth become full. What wonder, then, that those men who, in different countries and ages, have heard within their souls the celestial music of united affection and will with the Father of truth and goodness, should plead their beautiful experiences in words, which despite the accidents of time and place, are fragrant with a kindred sweetness, and bright with a congenial glow? There is a close family-likeness between souls that have found their home and their reconciliation in God. It is in this sense that we so often hear that union with God most surely leads to union with mankind. And, therefore, we think, we can safely maintain that the East and the West can be reunited in spiritual union, when they are both united with the Eternal Source of truth and light.

[Here follows an elaborate sketch of the chief phases of Hindu religious life, which the writer then proceeds to sum up as follows.]

After a general analysis of the Hindu religion, therefore, as we find it, we may resolve the tendencies of the national mind, first, into a natural proneness to all-absorbing contemplation, a calm and intense communion (*yoga*) with the omni-active and all-pervading Spirit of the universe: and secondly, into a proneness to emotional fervour, and tender love of God (*bhakti*), manifested by the whole devotional literature of the country from very early times. The tendency to renounce the world and encounter physical sufferings for the sake of salvation (*bairagya*) is the common condition of attaining maturity in every department of religious pursuit. The service or *shaba* rendered to holy men is also a common characteristic of all schools. And the great devotion to intellectual soundness, shown and fostered at all times, has been considered equally important by all systems of religious speculation in the country. Now the doctrines which have resulted from these tendencies have often been characterized by their extravagance, but even the extremes to which they have been carried serve to distinguish the predominant traits lying at the bottom of the whole fabric of Hindu thought and faith. They suggest important lessons as to the future religion which we believe will re-unite the scattered millions of the Indian population.

We are far from maintaining that the religious history of Europe does not present parallel tendencies and processes of development to what we have attempted to describe above. The inward operations of the human soul which seeks union with the Spirit Supreme, seem to reproduce themselves, times without number, both in the East and West, though in perfect independence of each

other, and often with those local and national peculiarities which are inseparable from natural and free developments. The readers of the life and works of St. Augustine cannot but be strongly impressed with the close and marked similarities which the glowing spirituality of that wonderful man presents to the spiritual and enraptured utterances of some of the Upanishads. The essence of true communion or *yoga* is manifest in both alike. In the Sanskrit writings it is sublimated into the accustomed pantheism of all Hindus' speculations, and in the heroic African saint it retains all the fragrance and freshness of a deep and natural devotion. The Augustinian type of idealism, the meditative spirituality which finds the centre of all forms of life and beauty, joy and sanctity, in the Perfect Source of universal and manifold being, can only be likened to the profound realization of the meaning of all existence which the ancient Hindu arrived at in the regions of the inner spirit. Then again, the powerful and almost supernatural upheaval of religious life in the love and "friendship" to God, which distinguished the beliefs and speculations of great German minds in the fourteenth century when the differences between the Papal and Imperial Courts plunged the whole population of Germany in horrible trials and sufferings, reminds one of nothing so much as the mental phenomena which followed at various times the revival and propagation of the doctrines of Kabir and Chaitanya. The speculations of Eckart, Tauler, and Nicholas of Basle, and the author of "Theologia Germanica," the beautiful teachings of that singular book "The Imitation of Christ," by whomsoever written, can find parallel only in the history of the Vaishnavas. If any modern sect of Christians, psychologically considered, can exercise any real influence upon the minds of people in this country, it is the ardent denomination of Wesleyans, in whom the Hindu doctrine of the love of God finds very fair representation. No one outside the pale of our society can form any adequate notion of the admiration in which the missionaries of the Roman Catholic Church are held in the popular mind by their simple and rigorous habits of personal life. Painful and damaging reports are sedulously circulated against these hardy champions of Christianity by their Protestant brethren, but the Hindu's natural instinct of appreciating the right worth of religious men finds out without much difficulty that the ascetic *Bairagya* of the Roman Catholic priest is much more favourable to the propagation of the Christian faith in India, than the self-indulgent ease of reformed sectarians who are apt in criticism, but backward in self-sacrifice. The whole institution of monasticism has the Hindu spirit and idea in it; the vows of purity, poverty, and obedience are essentially Hindu in conception. In the department of intellectual subtlety also, the speculations of the Schoolmen completely equal the elaborations of the Sankhya and Nya philosophy, and the metaphysical and theological abstractions

of Europe and of India have led to quite an approximate extent of absurdity and mischief.

But nevertheless Europe has her exclusive peculiarities. The organization of a great community under the authority and guidance of a Central Church brings into existence powers of combination, individual and social activities, moral and physical resources, and practical developments of all kinds which, isolated into small groups and individual thinkers, we have but seldom realized in India. Religion has been actually organized into a Kingdom in Europe, and though its history and internal affairs have not closely resembled the ideas of the Kingdom of Heaven, whose arrival the founder of the Christian faith so gloriously announced, yet there is no doubt that the vast means, adaptations, and appliances, the close watchfulness, the control over the principalities and populations of the world, requisite to keep such a kingdom in order, have deeply and essentially and for ever modified the religious position of the European. All this entails a discipline and strong exercise of the element of manliness and will in the human mind which binds up and calls out the practical decisions and active energies of the character. A European minister of religion, say like Fenelon or Jeremy Taylor, a European religious reformer, say like Luther or Savonarola, would perhaps have many traits of character in common with the Hindu *sadhak* and *guru*, but there would be political, social, personal, and above all, moral differences of a very serious character. Consequent upon the ideas and principles imbibed by them, and assimilated into their nature by the influence of their ecclesiastical and social surroundings, as well as the practical demands made upon them by their congregation, their government, their church, and the world at large, there will be a peculiar determination and decision of character, a peculiar culture of the will and active faculties in them, unmatched by anything we can here show. And every movement, whether here or elsewhere, that purposes to organize itself into a Central Church, and not into a mere fraternity of retired devotees and self-absorbed mystics, wanting to regulate and govern the social, moral, and domestic affairs of its members, has to learn great lessons from the singular experiences of the European Church. The position of the Brahmo Somaj, as a church organization, must be to some extent governed by European influences here.

Then, again, the whole religion of Europe, though it is such a gigantic system, moves round a human centre. The life and death of Christ, his precepts, and spirit, set forth with tolerable definiteness and certainty, form a focus into which the various lines and departments of religious life converge, and from which they spread out influences, which go down into the very depths of the national and individual soul. But in India there are so many figures, and so many groups, and the influences coming therefrom are so much

distorted and broken through uncongenial mediums, they come so very much more in the shape of sentiments and isolated sayings than as a combined system of personal life serving as a model to general society, that the force and integrity of a human centre are all but lost upon the people. There are, again, local and exclusive centres in the saints and good men who have founded different denominations in Christendom, but all these are governed by the central figure who, according to the European's belief, represents the will of God on earth. He knows definitely what to aspire after; he has a clear and recognized model after which to fashion his desires and deeds, a personal standard of life and death, of love and work, of blessedness and glory. And a common aspiration and struggling after a common ideal give a solidarity of sympathy which constitutes another very peculiar feature of European religion. Whether and how far such a principle can be adopted in this country, or in the midst of the Brahmo Somaj, it is for those who are concerned to decide. Our duty ends in pointing out an essential feature of the success, progress, and prosperity of European religion. * *

We have thus very hastily and imperfectly passed through the chief features of the religious life of men in this country, and in Europe. That some combination of these characteristics in the future religion of India must take place we cannot doubt, and that this combination, when it takes place, must be modified in harmony with the national taste, tendencies, and peculiarities of the Hindu character is equally clear to us. But the combination of the various elements of character presented by great nations and continents, is perfectly beyond the power of human agencies to effect. And even if the genius of any single individual, or any body of men, were able to perform this marvel, it would neither be natural, nor abiding. The greatest theories and organizations in matters like this have failed utterly. Let it not be understood by any one, therefore, that the leaders of the Brahmo Somaj have been making endeavours to effect a theological synthesis, an experiment at saving the millions of this country by the mere efficacy of a spiritual eclecticism. It is not so. The commencement and the completion of the religious destinies of men and nations lie with a Higher Will. The fusion of influences, systems, and conflicting elements of character is effected by the burning fire of inspiration which He alone can kindle in the heart. The silent growth of the spirit of holiness and truth within by the secret and fostering grace of Heaven can in the end unite all. We can but watch the signs of the times, pray faithfully, and be true to ourselves, and to our nation. And we can hope and rest in the conviction that through the merciful guidance of the Father of all truth, and the help and encouragement of good men, the Brahmo Somaj will profit by the teachings of the religious history of India and of Europe.

2. AN ANNIVERSARY THANKSGIVING.

BY BABU BANGA CHANDRA ROY.

“ We worship Him who ever and anon sayeth ‘ *I am.*’ ”

On the happy and sacred occasion of the Thirtieth Anniversary of our Church, the East Bengal Brahmo Somaj, it is but proper and desirable that I should dwell upon this most important theme to-night. The text I have taken for the subject of my sermon is from the Hindu Scriptures, and is evidently a very convincing proof of the fact that Hinduism had its origin from pure Theism. The word worship is used here in the sense we Brahmos use the word *Upashana*, which does not only mean our spiritual communion with the Holy Spirit of God when engaged in devotion, but also our unconditional surrender to His holy will in our life, *i.e.*, in our thoughts, feelings, words, and actions. “ Love to God and doing what He loveth is His worship.” This is the highest ideal of our religious life. The Living God, in order that we may be in a position to hold communion with His spirit and love Him, ever and anon sayeth “ I am ”; and in order that we may express our love to Him by doing what He loveth, “ He worketh in us both to will and to do.” Behold, direct Divine Revelation and Inspiration are the two pillars upon which Brahmoism stands. Not to be ready to unconditionally surrender to the Divine Will is to offend the Divine Spirit and to be in opposition to it, and, as a matter of course, to be unworthy of holy communion with the Divinity. This is the state of impurity in which a sinner lives and is unable to hold communion with the Holy of Holies. It is by our endeavours (I mean, of course, such endeavours as we make under Divine Grace) to be obedient to the will of God and to hold communion with Him that we must expect to be restored to that state of purity in which reunion with Him becomes possible. This is what is meant by the English word religion; and to realize this union of our souls with the Soul of souls is the end-all of our worship as sinners.

It is this latter kind of worship that we Brahmos have been year after year, practising, publicly in the Mandir, privately by ourselves—Alone to the Alone,—in our families, and with brothers and sisters together in the East Bengal Asram. Have I said *we have been practising*? I should say rather, we have been endeavouring to practise Divine worship according to the light vouchsafed us from above. Heaven’s light is our only guide. It is in the light of Heaven that we endeavour also to study such scriptures as are available, and above all, the lives of holy men and women, the prophets and apostles, the saints and martyrs and other religious reformers, whose foot-prints in the thorny and narrow road of salvation here below, remind us that we also can be saved from sin by endeavouring to be again at one with the Divine Will, which the

word atonement means,—or in other words, by endeavouring to be in such an attitude in relation to God that we may worship Him in spirit and in truth. To believe, or rather to give intellectual assent to the proposition—"God exists"—and be thereby deluded with the idea that we believe in the existence of God, is one thing: and to actually realize that existence in the recesses of our hearts by hearing the spirit-stirring Divine Voice "I am," is quite another thing. The effect of this on a sinner's life is altogether marvellous, nay miraculous, in the true sense of the word, for it regenerates the soul. We lay greater stress on the realization of the Object of our worship than on the mere belief in His existence. We do not care to believe in a logical or metaphysical deity, but we most anxiously seek the Living God, the "I am" of the venerable Moses,—“my Father in Heaven” of the noble Jesus,—“The One without a second” of the faithful Mahomed,—“The merciful Hari” of the loving Chaitanya,—“The most fatherly of fathers” of our most revered Yogis and Rishis, and the *Satyam*, the “True Being” of all the Theists that have been and that still are treading the earth. In fact, we most anxiously seek the Living God who is now and here. It is the Hearing God, the Answering God, the Self-manifesting and the human-soul-inspiring God we most anxiously seek. If, once for all, such a God revealeth Himself in the inmost recesses of the sinner's heart, he becomes strong in the strength of the Living God, wise in His wisdom, pure in His purity, and there flashes in the heart the light of the divine countenance, as it were, which chases away darkness in the twinkling of an eye. Such a realization of the Divine Being objectively and of His influence in the heart subjectively is what we most care for in our worship. So long as God does not reveal Himself to us in the inmost recesses of our hearts and breathe therein an altogether new life, we Brahmos think it impossible to worship Him in spirit and in truth. What we actually do and can do before this is simply to kneel down in prayerful attitude and take His name in perfect faith, and hope that in fulness of time, when it shall please Him, God will reveal Himself to us, and in the meantime, He will lead us in the way we should go, and also to the company of such men and women as may prove so many living helps to us in our onward march towards Heaven, in case we first of all seek, with singleness of mind and heart, God's kingdom and His righteousness.

I must, therefore, on the happy occasion of our anniversary, proclaim to you all, my European sympathizers and my educated countrymen, that the Living God, the Friend of sinners, has been actually leading us, year after year, as it were, by the hand, and it is simply for this reason that we Brahmos, sinful as we still are, rejoice in God, and glorify His holy name. . . The history of our Church is altogether the history of the manner in which the Living God who ever and anon saith “I am” has actually dealt with a

body of sinners here in East Bengal. I can, without any fear of contradiction, go to the length of affirming that had it not pleased God to reveal Himself in the inmost recesses of our hearts as our Merciful Saviour and Lord, we could not have withstood the practical materialistic tendency of the age we live in, and much less could we have endeavoured, day after day, week after week, month after month, and year after year, to worship Him. . . . Such is His never-failing, never-ceasing mercy to His sinful children, and such is His readiness, nay, such is His forwardness to receive them back, that He takes up His children, sinful as they are, by the hair, and places them in such an attitude in relation to Himself that for the time being they find themselves altogether in a different sphere of life, in which the Living God reveals Himself to them, and by His influence turns their hearts into so many temples of His. Does it appear to any present here that, under pretence of glorifying God's works in and among us, I have gone so far as to flatter my church and my friends? Far be it from me. On the contrary, I have sorrowful tales to tell which cry shame to us. . . . But this only the more clearly proves the redeeming mercy of God, for He holds out the light of hope of complete redemption before our eyes of faith, by actually working out partial redemption in us, and enabling us to see clearly that our present lives fall by far short of the heavenly life which we are destined to attain. One word more. Is it only to a handful of men and women that the promise of reconciliation and the hope of redemption are held out? No, never. Our God is the Merciful Saviour of all—all my countrymen and countrywomen, nay, of all the sinners in the wide world. As He ever and anon sayeth "I am," so doth He ever and anon hold out the promise of reconciliation and the hope of redemption to all sinners, however vile. The fault is ours that we reject His gracious invitation. May we all cease to do so is my earnest prayer on the sacred occasion of the Thirtieth Anniversary of our Church,—our spiritual home here below. Amen.

3. MEDITATIONS AND PRAYERS.

From the *Theistic Annals* of 1873, 1875, and 1876.

There is a blessedness, past expression, in feeling that God has been bountiful to me throughout. I have no complaint to make against His dispensations; his dealings have been full of mercy to me. Who knew before, Lord, that Thou didst love me so! Whenever a difficulty came, I asked myself as to who could deliver me? Would my God, could He safely get me out of this difficulty? Here is a trial for my faith, here is a trial for God's mercy; so cried my unbelieving heart. When the difficulty came to a crisis, and just when my heart was palpitating with anxiety and fear, I was delivered, men say by accident, but I declare by the faithfulness of

God's mercy! Many such difficulties have come and gone: many times have I faltered and fallen to the dust, but always in His grace have I found cause to be thankful. If it were in the power of difficulties and temptations to destroy me, I should have long ere this ceased to exist. But no, the Lord has spared me for His own purpose, spared me, poor worm that I am. Many are the miracles which have solved my moral difficulties — nay, not moral only, but physical difficulties also. Shall I then hesitate to put my trust in God's promise? Men threatened me, they discouraged me, they laughed at my ambition, they trembled for my safety. They very well might. But I wonder to think how my God has carried me safely through. It is a blessed thought, it is a cheering, strengthening thought. May such peaceful inward experiences be multiplied in the life of every Theist.

My brother, let your relation with your God be hidden and deep. Have secrets in your mind which you can confide to Him alone. Have a real and unknown source of joy in Him, unknown to all but yourself. Blessed is he who can fall back upon his God in secret. Blessed is he whose heart has a secret nobleness and dignity in his Father's assurances. Apart from the unsteady ground of human sympathy, apart from the deceiving comforts of the world, build your house of joy deep in your own being, where God shall visit you in the still hours of darkness and silence. True spirituality is unspoken: it is perceived, but seldom expressed, or if expressed, it runs underneath, and not over the surface of words.

SELF-RENUNCIATION.

I.

My Father, behold my heart is abashed in Thy presence: I cannot stand upon my feet. How shall I be true to Thy demands, how shall I submerge myself in Thy bounteous will? Carry me onward to the poor and peaceless. Carry me into the house of sorrow and into the land of desolation, because my mouth is eager to speak Thy word. From this moment let all selfish fears, hopes, joys, and anxieties flee; let me live for Thee, and for others.

Thy heart's prayer I will accept, my blessings attend thee.

II.

My Father, often hast Thou reproved me for my selfishness and my pride. I would not confess my sins before Thee. I would not know Thy voice. Now I acknowledge that my love of self has been too great, and my vanity very great also. I would not give honour where honour is due, and submission with me has been

difficult. Now, O Father! I submit and renounce myself. My sorrow and anxiety have been too much, and my fears and surmises know no end. Human pity seems to fly from me, and human love is useless. My God! I submit to Thee. Henceforward I look to Thee, and all my troubles, fears, and doubts are at an end. My God! let there be nothing on earth that can move me from Thee.

My son! I will be to thee a home. Thou shalt live in me and with me, thou and thine. And I will calm thy fears, and give thee to rejoice.

TRUST AND SERVICE.

I would willingly put my trust in Thee, Oh my good Lord; how all things seem bright when my loving reliance is placed upon Thee. Thou dost cause Thy light to spring out of the darkness of my soul, wisdom and order out of confusion. Thou dost deliver me from the hands of mine own sin. Father, I will love Thee, and I will serve Thee, in the far foreign country, and in the land of my people. Reveal unto me the circumstances and conditions under which Thy service is possible to me. Thou knowest there are many events, objects, and men that stand in the way of Thy servant. I shall have to work in the face of these obstacles; show me, therefore, the way by which I may keep the vow of my life. I will wait patiently to know Thy will. If it be Thy pleasure that I should always labour as I now do, in the midst of adverse circumstances, Lord, be it so. If Thou dost call me into the midst of other circumstances more favourable, Lord, Thy will be done. But at all times deign to accept my trust and service, and enable me to live to Thy glory.

THANKSGIVING AND PRAYERS.

Lord! Thou hast chosen to raise the faltering and strengthen the weak; how can I sufficiently thank Thee? When I undertook Thy service, I did not know that Thou could'st or would'st do so much for me. But I find now that no human expectation can measure Thy mercy, and my unbelief is crushed before its magnitude. I was ignorant that Thou had'st cast around me the hallowed light of Thy special providence; I had no knowledge that Thou wert so near to me. I was very impure; Thou hast often sanctified me in Thy purity. I was sorrow-stricken; Thou hast filled mine eyes with tears of joy. My tongue loves to declare Thy glory. My heart rejoices to feel Thy goodness and greatness. Lord, take me where Thy faithful servants sing Thy glory: give me the heart to praise Thee and serve Thee.

4. HYMNS, FROM THE BENGALI.

(To render in English the peculiar beauty and sweetness of these metrical Bengali hymns is not possible ; but the following prose versions convey the ideas with fair accuracy. The originals are Hymns 1, 5, 144, 238, and 219 of the *Brahmo Sangit o Sankirtan*, noticed on p. 33.)

HYMN 1.

O sing the name of Him
 Who created this house of the Universe ;
 Of His mercy there is no end,
 It pours in eternal showers.

His light shines throughout the sky,
 His glory displays itself in the peerless universe ;
 His love is seen in blossoming forests,
 And in the colour of freshly-blown flowers.

His name is the touchstone
 Which removes the distress of the sinner's heart ;
 His favour abides as peace in the heart of the pious.
 He is eternal, immutable ;
 His majesty is boundless ;
 In describing His power
 Understanding and speech fail.

HYMN 5.

The Father is the ocean of mercy, the abode of compassion :
 O my soul, forget Him not ; forget Him never.

Oh ! in disease, in distress, in sin, in affliction,
 He remains present with you ;
 He does not depart, nor forsake the feeble child.

Having opened the doors of the heart,
 Call Him by the name of " Father :"
 Make the offerings of love ;
 Behold Him !

HYMN 144.

Glory be to Thee, thou Cause of all !
 Life of the Universe, Lord of Creation, and Saviour of the world.

O God of all, thou Great Supreme !
 Who can comprehend Thy thoughts ?

The sun has risen ; the firmament is floating on Thy fathomless love ;
 The flocks of birds sing Thy glory in the forests, entrancing the world.

O Lord of the Universe !
 Thy poor lowly creature bows at Thy feet.

HYMN 238.

O Lord of the poor! vouchsafe this blessing
 Unto Thy weak and helpless child,
 That this tongue of mine may ever declare
 The glory of truth in life and death.

Always may I hear Thy commandment on my bended head :
 Always may I remain Thine obedient servant ;
 From door to door with a fearless heart may I cry out
 That the worst sinner is saved by Thy merciful name.

With unfeigned devotion will I serve Thee,
 Nor ever listen to the counsels of vice.
 Come what may, let life itself cease if it will,
 But may Thy will be fulfilled in my life.

Ever may I accomplish my vow of truth ;
 May " death or success " my motto be ;
 In danger and death I will cry to Thee, my Father,
 And take shelter at Thy fear-killing feet.

HYMN 219. SANKIRTAN.

The Name of the Merciful sing ever, my tongue !
 The heart will be soothed by virtue of the Name.
 The salvation of man, the abode of happiness and praise are in His feet.
 Say, who is there to help except that Helper for the poor ?

That Lord is the Way for sinners,
 The Sustainer of the indigent, the Help of the helpless,
 The Resource of the resourceless, the Saviour of the lowly.
 By close of day and by close of night, celebrate His Name ;
 That Name will bring you salvation :
 You will gain beatitude, you will go to the region of bliss.

The blissful Name of the Merciful do thou accept :
 Seeing the misery of the sinful, this Name the Father hath sent.
 Continue ever faithful ; keep the Name entwined round your heart,
 forsake it not ;
 It is treasure for Heaven, keep it with care.

Look, look, and see the Father standing at the gate,
 Calling in sweet tones, in fulness of affection,
 With the *Amrita* of love in His hand !
 He is come to take us to His mansion of blessedness ;
 Come ye all with joy, sounding the Name with your voices.

Sing the Merciful with your lips, ye poor and miserable brethren,
 all in unison.

At that sweet Name the stone melts, the ocean of love overflows ;
 This Name is the treasure of the pious heart, the resource of the sinner ;
 This Name, citizens, sing with joy in every house.

STATISTICAL TABLES.

1. LIST OF THE BRAHMO SOMAJES IN 1877.

N.B.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a *; and those which have appointed one or more deputies to the Brahmo Representative Society are marked by a †.

BENGAL.

No.	Name of Somaj.	Date of Foundation.
1.	Calcutta, 1 (Adi Brahmo Somaj)* ..	1830
2.	„ 2 (Brahmo Somaj of India)*† ..	1866
3.	Akna	1871
4.	Bagachra	1864
5.	Barahanagore*†	1865
6.	Baripur*	1867
7.	Barisal*†	1861
8.	Beanlea (Rajshaye)	1859
9.	Behala*	1853
10.	Berhampore	1864
11.	Bhagulpore†	1863
12.	Bhowanipore, 1*	1852
13.	„ 2†	1874
14.	Bogra*†	1858
15.	Boluhati	1857
16.	Brahmanbaria*†	1863
17.	Burdwan*	1857
18.	Cachar	1870
19.	Calna	1868
20.	Chandernagore, 1*	1860
21.	„ 2	1872
22.	Chinsura*	1864
23.	Chittagong*	1850
24.	Commilla†	1854
25.	Coomerkhally†	1848
26.	Connagore†	1863
27.	Cooch Behar	1873
28.	Dacca (Eastern Bengal Brahmo Somaj)*† ..	1846
29.	Dinajepore	1870
30.	Faridpore*†	1857
31.	Gouriffa†	1875
32.	Gournagore †	1860
33.	Harinabhi†	1869
34.	Hazaribagh*†	1867
35.	Hooghly	1870
36.	Howrah	1864
37.	Jhinadaha	1876
38.	Julpigori	1870
39.	Kakina	1870

No.	Name of Somaj.	Date of Foundation
40.	Kaligacha	1867
41.	Kissoregunge	1866
42.	Krishnagore	1844
43.	Malpara	1870
44.	Moodially†	1873
45.	Moonshigunge†	1876
46.	Moorsheadabad†	1874
47.	Mymensingh*†	1853
48.	Noakhally*	1872
49.	Osmampore	1870
50.	Pachumba†	1874
51.	Pubna	1867
52.	Rampore Hat†	1874
53.	Ranchi†	1870
54.	Rungpore	1864
55.	Santipore	1863
56.	Selida	1867
57.	Serajgunge†	1870
58.	Serampore	1862
59.	Shapore	1865
60.	Sultangacha	1863
61.	Sylhet†	1863

BEHAR.—

62.	Monghyr (Behar Brahmo Somaj)*†	1866
63.	Gya*†	1867
64.	Jamalpore*†	1867
65.	Patna (Bankipore)	1866

ORISSA.—

66.	Balasore	1865
67.	Cuttack, 1	1865
68.	„ 2 (Utkal Brahmo Somaj)†	1869

ASSAM.—

69.	Gowalpara	1870
70.	Gowhatty*	1870
71.	Nowgong†	1870
72.	Shillong†	1876
73.	Sibsagar	1866
74.	Tezapore†	1870

NORTH-WEST PROVINCES.

No.	Name of Somaj.	Date of Foundation.
75.	Allahabad, 1	1864
76.	" 2 (Northern India Brahmo Somaj)	1867
77.	Agra (revived)†	1876
78.	Bareilly†	1864
79.	Cawnpore	1865
80.	Dohra Dhun†	1867
81.	Ghazi-pore	1872
82.	Gwalior	1872

CENTRAL INDIA.

83.	Jabalpore (Central Provinces)†	1868
84.	Lucknow (Oudh Brahmo Somaj)*†	1867

THE PANJAB.

85.	Lahore (Panjab Brahmo Somaj)†	1863
86.	Matihari†	1875
87.	Multan	1875
88.	Rawul Pindi†	1867

WESTERN INDIA.

89.	Bombay (Prarthana Somaj)*	1867
-----	---------------------------------	------

No.	Name of Somaj.	Date of Foundation.
90.	Ahmedabad*	1871
91.	Kaira	1876
92.	Kolhapore	1875
93.	Pandharpore	1874
94.	Puna	1870
95.	Rajkote	1873
96.	Ratnaghiri	1869
97.	Sattara	1874
98.	Surat	1875
SINDH.—		
99.	Hyderabad*	1869
100.	Karachi	1869

SOUTHERN INDIA.

101.	Madras, first started as the Veda Somaj....	1864
	Reconstituted as the Southern India Brahmo Somaj	1871
102.	Bangalore, 1	1867
103.	" 2	1870
104.	" 3 (Regimental Somaj)	1871
105.	Bhownagar	1876
106.	Mangalore	1870
107.	Salem	1867

2. SPECIAL BRAHMO REGISTRARS FOR 1877.

Under the Native Marriage Act (III of 1872).

District of Calcutta....	} NORENDRO NATH SEN, 11 Old Post Office Street.
	} DURGA MOHUN DASS, 4 Strand, second floor.
" Hooghly....	SHIB CHUNDER DEB.
" Backergunge	JAGAT BANDHU LAHA.
" Dacca.....	GOBINDA CHUNDER DOSS.
" Mymensingh	ANANDA NATH GHOSE.
" Assam.....	JAGAT CHUNDER DOSS.

The chief provisions of the Native Marriage Act are these:—
 (1) the parties must be unmarried; (2) the bridegroom must have completed the age of eighteen and the bride that of fourteen; (3) they must not be related to each other within certain specified degrees; (4) if either party is under twenty-one, he or she (except in the case of a widow) must have the written consent of parent or guardian. Also, any one married under this Act is liable to penalties for bigamy if he or she should marry again during the lifetime of the other.

3. BRAHMO MARRIAGES FROM JANUARY 1876 TO JULY 1877.

Date.	Place.	Name.	Age.	Condition or Parentage.	Caste.
1876					
Feb. 2	Calcutta	MULLICK, Rati Kánta DEX, Kusum Kumári (Widow.)	28 16		Bráhmín. Káyastha.
Feb. 5	Delhi	GHOSAL, Chunder Shekhur SEN, Ráj Lakshmi	28 14	Clerk in a railway office. d. of Shib Chunder Sen of Delhi.	Bráhmín. Káyastha.
March 30	Calcutta	MULLICK, Gobar Dhone (of Allahabad) MULLICK, Dakhyáni Debi	30 17	Dispensing Compounder. "An educated girl" of Bagachra.	Piráli Bráhmín. Ibid.
June 1	Dacca	SEN, Ambicá Charan GANGULI, Sudakhini	26 17	Professor of Chemistry in Krishnagore College. An advanced student of Dacca Adult F. School.	Vaidya. Kulin Bráhmín.
July 8	Calcutta	DATTA, Sarat Chandra SINGHA, Ráj Kumári	29 20	Dealer in homoeopathic medicines. Pupil in F. N. School of the I. R. A.	Káyastha. Ibid.
July 25	Dacca	DAS, Jagat Chandra, B.L. (of Moddhyapara in Mymensingh) GUPTA, Soudámini Debi	30 16	Extra-Assistant Commis- sioner in Assam. 2nd d. of Káli Náráyan Gupta of Bhátpara, and student in 1st class of Dacca Adult F. School.	Vaidya. Ibid.
Aug. 31	Calcutta	DEB, Satya Pria BOSE, Sarat Kumári	19 14	Son of Shib Chunder Deb of Connagore. d. of Káli Nath Bose, and pupil of F. N. School of the I. R. A.	Káyastha. Ibid.
Oct.	Itna (District of Mymen- singh)	BISWAS, Chandra Mo- han BISWAS, Annadá Sun- dari	28 17	Village school Pandit. d. of Káli Kishore Biswás.	Bráhmín. Ibid.
Oct. 30	Mymen- singh	CHANDA, Srináth Bámá Sundari (Widow) née Ghose	27 20	2nd Pandit of the Local Government English School. Pupil of Dacca Adult Female School.	Káyastha. Ibid.

Date.	Place.	Name.	Age.	Condition or Parentage.	Caste.
Nov. 13	Dacca	NANDI, Kailās Chandra	27	Secretary of Dacca Brahmo Mission Society.	Kayastha.
		—— Bogalā Sundari	15	Pupil of Dacca Adult Female School.	Brahmin.
Dec. 9	Dhakuria near Bali-gungo	BANERJEE, Kailās Chandra (of Dacca)	24	Apothecary.	Brāhmin.
		CHOWDRY, Pria Bālā	14	Pupil of F. N. School of the I. R. A.	Kayastha.
Dec. 27	Calcutta	GUPTA, Parvati Charan (Widower)	35	Pleader at Purnea. (His first marriage in 1864 was the first Brahmo inter-marriage.)	Vaidya.
		BANERJEE, Sarnamoyi (Widow)	23	Pupil in the Bengal Ladies' School.	Kulin Brāhmin.
1877 Feb. 17	Dacca	CHATTERJEE, Vishnu Charan	30	2nd Pandit of the Julpi-gori Normal School.	Brāhmin.
		—— Lucki Mony	19	Educated in Dacca and Calcutta.	Kayastha.
May 16	Kalikachain Tippera	SINGHA, Guru Doyal	25	Teacher in Commilla Government School.	Kayastha.
		NANDI, Gunu Moyi	18	Elder d. of Ananda Chandra Nandi.	Ibid.
Ibid.	Ibid.	DATTA, Dvija Dās, M.A.	23		Vaidya.
		NANDI, Mukta Keshi	16	Younger d. of A. C. Nandi.	Kayastha.
June 2	Calcutta	BANERJEE, Sasipada (Widower)	37	Inspecting Postmaster; Editor of the <i>Bharat Samajibi</i> or "Indian Workman," &c.	Brahmin.
		SEN, Girizā Kumāri (Widow)	26	Pupil in the Bengal Ladies' School.	Vaidya.
July 7	Lahore		21	"A Bengali Babu."	Brahmin.
			15	"A girl of the Khettry caste of the N. W. Provinces."	Khettry.

There was also a Brahmo marriage in the Panjab in 1876, but the only detail which has reached me is the name of the bridegroom,—Dowlat Ram, elder son of Lala Rulla Ram.

The two marriages at Kalikacha on May 15, 1877, and that at Lahore on July 7, 1877, were not registered under the Native Marriage Act; it does not appear why. But Brahmo marriage was for so many years an act above the law, that a sort of contempt for the legal form, as implying worldliness, had begun to grow up in some quarters before Act III of 1872 was passed. Probably the non-registration of these three recent marriages is owing to some relic of that sentiment. Whether the Brahmo marriage in the Panjab in 1876 was registered, I do not know; but I am not aware of the registration having been omitted in any case here given except in the three specified above.

Editor's Table.

The following recent publications, issuing from or relating to the Brahmo Somaj, are hereby acknowledged with many thanks to the various authors or friends who have favoured me with them.

(A. From Calcutta.) *Sangit Sudhasindhu*.—Ocean of Sweet Song; or Songs on different subjects. Indian Mirror Press. July 1876.

Dharma Bandhu.—Friend of Religion. Translated from the Mahomedan work *Akbar Hedayet*. Same press and date.

The Romance of Language. A Lecture by Krishna Bihari Sen, M.A. 1876. (See *ante*, p. 35.)

Report of the Native Ladies' Normal School and Girls' School for the year 1875-76. Calcutta: Indian Mirror Press. 1876.

The Theistic Annual for 1877. Published on the occasion of the 47th Anniversary of the Brahmo Somaj. Edited by P. C. M. Calcutta: Brahmo Mission Office. 1877.

Hafiz.—Select [Bengali] Translations from the original Persian of Hafiz. 1877. (See *ante*, p. 36.)

Philosophy and Madness in Religion. A lecture delivered in the Town Hall, Calcutta, 3rd of March, 1877. [By Keshub Chunder Sen.] Calcutta: B. M. Office. 1877.

Guru Gita.—Counsels for Religious Teachers. By Dino Nâth Bânérjee. Calcutta: 1877.

The Religion of the Brahmo Somaj. Reprinted from the April No. (1877) of the *Calcutta Review*. B. M. Office. 1877.

Report of the Distribution of Prizes for 1877 at the Native Ladies' Normal School. Calcutta.

(B. From Dacca.) A Brief History of the Dacca Brahmo Somaj; published on its 28th Anniversary. December, 1874. Dacca: East Bengal Press.

Satyamala.—A Garland of Truths. July, 1875. Dacca: E. B. Press.

Bairagya.—An Essay read by Babu Durgá Dâs Roy in the East Bengal Theatre, 25th of August, 1876.

Intemperance; a Lecture delivered at the (Dacca) Philanthropic Society, on Feb. 16, 1876. [By Babu Kâli Nârâyan Roy.] Dacca: E. B. Press. 1876.

(C. From Mymensingh.) Poems and Lecture by Anânda Chândra Mitra. Mymensingh: 1874 and 1876. (See *ante*, p. 36.)

Dharma Prakash.—Religious Magazine. A Monthly Journal. Nos. 1 to 9. Ashâr 1876 to Phâlgun 1877. Mymensingh: Bhâratmihir Press.

(D. From Puna.) The Saddarshana-Chintanikâ; or Studies in Indian Philosophy. Nos. 1 to 9. January to September, 1877. Puna: Printed at the "Dnyan-Prakash" Press. (See *ante*, p. 36.)

(E. From Holland.) *Keshub Chunder Sen, de Hindoe Theist*.—A Lecture by Rev. W. Francken, delivered before the Dutch Missionary Society. Published in *Geloof en Vryheid* (Belief and Freedom), a monthly magazine. Rotterdam: D. J. P. Storm Lotz. 1875.

(F. From Germany.) *Protestantische Kirchenzeitung für das evangelische Deutschland*.—Protestant Church News for Evangelical Germany. Nos. for 12th of May and 17th of June, 1877. Translations of K. C. Sen's "Religious and Social Reformation (1868)" and "True Faith (1866)," by Dr. G. Karo.

Die Reformbewegung des Brahmo Somads in Indien als Schranke des Missionswesens.—The Reform Movement of the Brahmo Somaj in India, as limiting missionary action. A Lecture delivered in Basle, February 1877, by Christian Hönes, Deacon, of Weinsberg. Berlin: Carl Habel. 1877.

Buddhism and Christianity: The Chronology of the Hindus. Lectures in German by Nisî Kanta Chattopadhyaya. Published in the *Deutsche Wochenschrift* (German Weekly Journal), Nos. 1, 2, 11, 12, and 13. July and September, 1877. Leipzig: Carl Hildebrand. Thalstrasse 31.

No. IV.

1879.

THE
BRAHMO YEAR-BOOK

FOR 1879.

BRIEF RECORDS OF WORK AND LIFE

IN THE

THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

Brahma kripāhi kevalam.

“God’s mercy alone availeth.”

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1879.

PRINTED AT THE “ MERCURY ” PRESS,
BEDFORD, ENGLAND.

CONTENTS.

	PAGE.
PREFACE	4
 BRAHMO MARRIAGES : THEIR HISTORY AND STATISTICS	 7
I. History of the Brahmo Marriage Movement	7
II. Register of Brahmo Marriages	40
III. Summary of Results	62
 RETROSPECT OF THE YEAR 1878-79	 68
1. <i>The Metropolitan Somajes</i>	68
i. The Adi Brahmo Somaj	68
ii. The Brahmo Somaj of India.. .. .	69
iii. The Sâdhâran Brahmo Somaj	75
2. <i>The Provincial Somajes</i>	84
3. <i>Current Brahmo Literature</i>	85
i. The Brahmo Somaj of India.. .. .	85
ii. The Sâdhâran Brahmo Somaj	85
iii. East Bengal	89
iv. Northern India	90
v. Western India	91
vi. Southern India	92
4. <i>Western Sympathy and Criticism</i>	93
 STATISTICAL TABLES.. .. .	 97
I. List of the Brahmo Somajes in 1879	97
II. Periodicals under Brahmo Management in 1879	100
III. Brahmo Marriage Registrars in 1879	101
 GLOSSARY	 102

P R E F A C E .

The earlier part of the present *Year-Book* is retrospective. Several recent circumstances have drawn the attention of many members and well-wishers of the Brahmo Somaj to the subject of Brahmo Marriage ; but the discussions thereupon have shown that some of the most important facts in the history of the marriage movement have been too often forgotten or overlooked ; while the statistics of Brahmo Marriage have never yet been collected and classified. To attempt an epitome of the whole subject seemed to me well worth while, and I have done the best I could to render it complete. In this Chapter I have included the narrative portions (revised and enlarged) of a tract which I published in October, 1871, entitled " Brahmo Marriages ; their past history and present position " (Strahan).

The unexpected length to which this chapter extended, and the additional delay caused by illness previous to its commencement, unfortunately left me very inadequate time in which to compile the Retrospect of the past Brahmo year, and this has prevented me from giving any full report of the Provincial Somajes, for which the past year has brought me a mass of interesting information. In the section on Current Brahmo Literature, however, I have told enough to show that East, West, North, and South, the Brahmos are alive and at work.

As to the state of things in Calcutta, the eddies of last year's agitation have not quite subsided, but the main issues have been greatly cleared by the natural course of a year's progress. The Sádharán Brahmo Somaj has taken more mature shape ; has commenced its new Prayer Hall, and issued a new Hymn Book, besides its Annual Report and its Almanack (full of Brahmo statistics). Some of its leading members have founded a new and already large Boys' School, a night school attached to it, and a Boarding Institution (already full) for the accommodation of students ; besides reviving the Young Men's Theistic Society, establishing weekly Sunday Services for the students, and promoting the establishment of a useful Association for Brahmic ladies which is already doing good work in several ways. All this is in Calcutta alone. In the provinces, the missionaries of the Sádharán Brahmo Somaj have worked most actively and devotedly, and have been everywhere received with cordiality by Brahmos of all parties, as well as by very many outsiders.

All this good work has been achieved by the orderly co-operation of many persons, labouring each in his or her vocation for the general commonweal.

On the other hand, the tendency of that small section of the Brahmo Somaj which still holds by Mr. Sen, has been more and more towards the consolidation of a spiritual autocracy. In epitomizing the proceedings of the Brahmo Somaj of India, I have selected them exclusively from its own organs, so as to avoid any uncertainty as to the mere facts. Whatever startling assertions made elsewhere concerning Mr. Sen's recent course may or may not be ultimately established as true, the statements in this *Year-Book* cannot be gainsaid, for they have all been published by himself or by his closest co-adjutors. These are the things which they themselves wish us to approve and believe. And when we find Mr. Sen on the very Anniversary Day of the whole Brahmo Somaj, saying, before a large audience—"I am not as ordinary men are—I say this deliberately;" "The Lord said I was to have . . . perennial and perpetual inspiration from heaven"—and "men should remember that to protest against the cause which I uphold, is to protest against the dispensations of God Almighty"—and when we find that this view forms the fundamental background of nearly all the most characteristic proceedings of the Brahmo Somaj of India for the last eighteen months, we can scarcely doubt that Mr. Sen claims an abnormal kind of spiritual authority. And when we find it asserted of him and his immediate followers that they "have entered upon a new sphere of spiritual activity which threatens to revolutionize the whole Church,"—a sphere in which they can hold "spirited dialogue" and "sustained conversation with Heaven's King,"—and when the published specimens of that conversation are sometimes so irreverent and puerile, sometimes so vindictive and narrow, as to bear the most unquestionable witness against their supposed heavenly nature;—when we see all this, we cannot but sorrowfully recognize that deification of blind impulse, unchecked by any opposing force, either in the mind of the individual himself or in the action of those around him, which has proved the ruin of so many religious reformers.

In short, the division of last year has enabled the two incompatible parties in the Bengal section of the Brahmo Somaj to develop freely, each according to its nature. The one has advanced towards Autocracy, the other towards a Commonwealth. That Commonwealth is founded on the normal principles of Progressive Brahmoism, and cherishes all its noble traditions. Its members are not brilliant writers, nor sensational lecturers; they have as yet taken no conspicuous place in the eyes of the European public, which often doubts whether the Brahmo Somaj has not altogether collapsed. But they are steadily going on with their work, independently of praise, nobly living or faithfully dying, sowing the seeds which shall

surely spring up for the future welfare of India. Let us take leave of these brave workers, whose energy and devotedness have thus really saved their Church, with the inspiring words in which Matthew Arnold salutes the true "helpers and friends of mankind" in periods of modern revival :—

" Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave !
Order, courage, return ;
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God ! "

S. D. C.

33, Hamilton Road, Highbury, London.
November, 1879.

BRAHMO MARRIAGES :

THEIR HISTORY AND STATISTICS.

I. History of the Brahmo Marriage Movement.

One of the most important features in the history of the Brahmo Somaj is the modifying influence which has been exerted by the Brahmic Faith upon the institution of marriage. It was not until the Somaj had entered its fourth decade that this influence began to work; but the progress made during the last eighteen years has been so considerable as to have left its mark upon Indian legislation, and to have introduced a new factor among the regenerating forces of India. The present season, when the Brahmo Somaj is just completing its first half-century (January 1830-1880), is a suitable time for reviewing this portion of its career, which is well worthy of study, and is, as yet, but imperfectly known to the general public.

During the first thirty years of its existence, the Brahmo Somaj had never practically rebelled against the idolatrous observances included in the usual Hindu rites performed in connection with birth, marriage, and death. But on the 26th of July, 1861, the first step was at length taken, and the first non-idolatrous marriage among the Brahmos was celebrated under the auspices of Babu Debendra Nath Tagore (then their chief leader), when uniting his second daughter to Babu H. N. Mukerji, in the presence of nearly 200 fellow-believers. The Bengali pamphlet which Mr Tagore issued shortly afterwards, narrating the details of the ceremony, was translated into English and published in Charles Dickens's magazine, *All the Year Round*, for April 5, 1862. As it shows the original position from which the whole movement started, and is in itself a very interesting document, it is here (with permission), reprinted in full, together with the following (abridged) introduction from the English translator, and a few of his explanatory foot-notes.

"In theory, the Brahmos have repudiated the Hindu idolatry; but they have as yet done little towards the reformation of social institutions. The recent marriage, to which we have just alluded, is the first attempt in that direction.

"Among the Hindus, marriages are celebrated with various idle ceremonies. The idols are worshipped; gifts are made to Brahmans, while the processions, fireworks, and beating of tom-toms, give to the Hindu nuptials a character of barbarism. Of late years, a fashion has grown up of employing European bands of music on these occasions; but as this Western music is combined with the

bagpipes and tom-toms of the East, the effect is certainly not improved. None of these barbarous accompaniments marked the recent Brahmo marriage celebrated at Calcutta. It was performed quietly, and with solemnity, in the presence of a number of Hindu gentlemen, who had received the benefit of education at the English schools and colleges of our Eastern metropolises.

On Friday, the 12th of Śrāvan last (26th July), the marriage of Hemendra Nāth Mukerji with the daughter of Babu Debendra Nāth Tagore was solemnized with great élat. This is the first occasion on which a marriage in Bengal has been conducted according to the religion of the Brahmos. It gives us pleasure to state that nearly two hundred Brahmos met for the due performance of the ceremony.

The friends of the bride, the bridegroom, and his companions, having assembled in the hall appointed for the ceremony, Babu Debendra Nāth Tagore came in after ten p.m., and took his seat, the bridegroom being seated in front of him. He thus began the preliminary invocation.

“Om! * As the auspicious presentation of a virgin is to be made, say ye, that the day is good!”

[The priests answered,] “Om! The day is good! Om! The day is good! Om! The day is good!”

“Om! On this proper and auspicious ceremony of the presentation of a virgin, say ye, Increase!”

“Om! Increase!” (Thrice repeated.)

“Om! On this proper and auspicious ceremony of the presentation of a virgin, say ye, Success!”

“Om! Success!” (Thrice.)

Then the father of the bride, having taken ‘arghya,’† or a present of flowers sprinkled with particles of sandal-wood, said:

“Om! Arghyam (thrice) accept.”

[The bridegroom,] “Om! Arghyam I accept.”

“Om! Madhuparka‡ (or a present of honey and curds) (thrice) accept.”

“Om! Madhuparka I accept.”

“Om! This ring (thrice) accept.”

“Om! This ring I accept.”§

Then followed a presentation of clothes and ornaments.

The “reception” of the bridegroom having been thus performed, he was conducted to the inner apartment of the house, in order to be present at certain ceremonies then performed by female friends and relatives. He afterwards returned, and sat on the carpet appointed for him. The bride also was brought and seated in front of him. The priests took their seats on a high stool in front of the father of the bride; and divine service began by the chanting of a hymn. All became silent. The noise of men was hushed. The sound of the good name of God only was heard.

“Om! THAT|| is truth!”

“Om! Repeated reverence to Him, the Being Divine, who is in fire, who is in water, who is in plants and trees, and who pervadeth all the world.

* Om is the mystical Sanskrit word signifying the Creator, Preserver, and Destroyer of the Universe.

† It is an ancient custom among the Hindus to make such presents to the guests, as a mark of respect.

‡ Among the ancient Hindus, whenever an extraordinary guest arrived in a house, the first duty of the host was to give him water to wash his feet; then arghya and madhuparka were given. The last of these was probably a kind of lunch. Up to the present day this is the order in which worship is offered to the idols.

§ This and some other parts of the pamphlet are in Sanskrit.

|| Meaning God.

"Om! God is true, wise, and infinite. He is the blissful, the immortal, the manifest, all-good, all-peace, and without a second.

"Om! God is omnipresent, pure, bodiless, exempt from all disease, nerveless, immaculate, impervious to unholiness, all-seeing, mind-regulating, above all, and self-existent. He it is that ever dispenseth their respective requisites to His creatures. By Him were created life, mind, all the senses, sky, air, light, water, and the all-containing earth. It is through awe of Him that fire flameth; it is through awe of Him that the sun shineth; it is through awe of Him that clouds, winds, and, fifthly, death have their course.

"Om! Salutation be to Thee, who art the Being true, and the cause of the world! Salutation be to Thee, the all-intelligent, and the support of all worlds! Salutation be to Thee, who art without a second, and the bestower of salvation! Salutation be to the supreme, the all-pervading, and the everlasting! Thou only art the protector, Thou only art the adorable, Thou only art the supporter of the world, and the self-manifested! Thou only art the creator, the preserver, and the destroyer of the universe! Thou only art the excellent, the immutable of purpose! Thou art He whom fearful objects fear, whom dreadful objects dread, the asylum of beings, and the purifier of purifiers! Thou alone art the governor of all exalted dignities in the earth, the most excellent of excellent objects, and the preserver of preservers! We contemplate Thee; we adore Thee; we salute Thee, who beholdest the world! We take refuge with Thee, who art the true, the one, the dwelling-place of all, the self-dependent, the governor, and the ark of the ocean of the world.

"Om! Those who speak of God, say: From whom creatures receive being, through whom, after receiving being, they subsist, and whom they at last depart unto and enter, desire to know Him: He is God. From Him, the blissful, do these creatures receive being; through Him, the blissful, they, after receiving being, subsist; and Him, who is blissful, they at last depart unto and enter. Knowing the blissful nature of God, whom speech and thought fail to apprehend, no one feareth anything. He is the cause of happiness. Obtaining Him, who is the cause of happiness, one becometh happy. Who would have lived, who would have moved, if in all space, He, the blissful, were not? It is He that maketh happy. When in this invisible, incorporeal, undefinable, and abodeless Being, a person attaineth a place, with fearlessness, he becometh devoid of fear. Knowing Him, the blissful, whom speech and thought fail to apprehend, no one ever feareth. This Being is the best destination of creatures; this their best prosperity; this their best world to live in; this their best happiness. Of the happiness of this Being, other beings but scanty portions enjoy.

"Om! peace, peace be to all!

"Blessed be God! Om!"

"O Holy Spirit! The stream of Thy mercy is ever flowing over us, and Thou hast devised various means to lead us to the path of righteousness. Thou art the giver of all good and salvation. Thou art our happiness and peace. Thou art the Life of our lives, and our everlasting friend. Turn our whole love towards Thyself, and encourage us to do that which is pleasing and acceptable to Thee, that we may in all conditions and at all times magnify Thy glories. Let this truth be ever present in our minds that Thou art the aim of our lives; and enable us to perform all our worldly duties, while constantly

* I am informed by Mr. Satyendra Nāth Tagore that the above portion of the service, together with the short final prayer ("He, the one and formless"), are chiefly taken from the Upanishads, except the paragraph beginning "Om! Salutation be to Thee," which is taken from the "Mahānirvāṇa Tantra." Nearly all of this portion (except the paragraph beginning, "Om! Those who speak of God") may be found in the "Formule of Worship" given in a little English tract entitled "A Brief History of the Calcutta Brahmo Samaj," Calcutta, 1908.—Ed. Year-Book.

fixing our eye on Thy essential Truth. O Lord! vouchsafe unto us such power and mind that we may present to Thee our lives, our hearts, and our all, and that we may employ our whole energies to perform works which are acceptable to Thee."

Immediately after the above service, the father of the bride, holding the right hands of the bridegroom and bride, said to the former:

"This bride I give to thee."

The bridegroom said, "I accept her."

Then the father of the bride said, "Om! THAT is Truth. To-day, being the month of Śrāban, the sun having entered the sign of Cancer, the fifth lunar day of the dark fortnight, I, Debendra Nāth Sarmā, of the race of Sāndilya, in order that it may be acceptable to God, give this modest virgin, Sukumāri Devi, adorned with clothes and ornaments, and enjoying health, the daughter of Debendra Nāth, of the race of Sāndilya, and of the line of Sāndilya, Āsita, and Devala, the granddaughter of Dwārka Nāth, of the race of, &c., the great-granddaughter of Rāmlōchun, of the race of, &c., to THEE, Hemendra Nāth, of the race of Bharadwāj, of the line of Bharadwāj, Āngiras, and Bārhuspatya, the son of Rājārām, of the race of, &c., the grandson of Kāsināth, of the race of, &c., the great-grandson of Rāmsundar, of the race of, &c."

The bridegroom said, "Amen!"

The father of the bride said, "Om! THAT is Truth! To-day, being the month, &c. (as before), in order to complete this auspicious presentation of a virgin, I, Debendra Nāth, give thee, Hemendra Nāth, this gold coin as a parting gift."

The son-in-law said, "Amen!"

Then the bridegroom and the bride looked on each other. The father seated his daughter on the right side of the bridegroom, and having tied the usual connubial knot with the corners of their garments, placed her on her husband's left side.

The minister then addressed the pair thus:

"To-day, by the grace of God, who is good, you are bound by the chain of marriage. Hitherto you have each singly walked in the way of life, having self-improvement in view: now, this relationship places in your hands a very important charge. To-day, you are taking the first step in the world of social life. Advance with care. The ways of the world are difficult: the temptations many; its risks and dangers are waiting for you. Beware! Do not forget the Giver of all happiness, when you enjoy prosperity. Wholly depending upon Truth, seek to improve and gladden each other. Consider all the duties of the household as duties we owe to God, and constantly bear in mind the great lesson which the Brahmo religion teaches, viz.: "A householder should be pious and devoted to the pursuit of divine knowledge: whatever work he doeth, he should do it unto God." Whatever you have, resign to Him, and He will save you from sickness, sorrow, fears, dangers, sins, and pain.

"Hemendra Nāth! Your constant endeavour should be to do good to your wife. To-day, God has given you a very responsible charge. Restrain your passions, and be of good behaviour. In all conditions of life, be of a calm spirit. You will try to preserve and improve the soul of your wife as much as your own. Strive to keep her in the path of righteousness by precepts and example, that she may follow you in the way of improvement and felicity.

"Sukumāri Devi! Always try to do that which is good for your husband. Depend with all your heart on him, and whatever injunction he gives for your good, obey him. Behave yourself well. Be not extravagant and quarrelsome. Try always to keep your mind, words, and actions pure. Cheerfully and well perform the household duties. Let God be your aim in everything. Try always to help your husband, and to elevate your own soul.

"May the gracious God prosper you both, and make you the possessors of that inheritance, where there is joy everlasting !

"Om ! He, the one and formless, knowing the necessities of His creatures, dispenseth, through His manifold power, many an object they desire. He it is that pervadeth the world from the beginning to the end. Let Him engage us in salutary thoughts.

"Om ! One only without a second !"

The married pair bowed in reverence to God with fervent spirit ; and the guests present were honoured with flower-garlands, sprinkled with particles of sandal-wood.

This ritual was again used in 1862, at the marriage of Mr. Tágore's third son, the above service being then reprinted in full in the *Indian Mirror*. In 1863 occurred the marriages of Mr. Tágore's fourth son and third daughter, no doubt with the same ritual. But in 1864 two more Brahmo marriages were celebrated, in which some slight modernizations of the service were introduced, and the second of these marriages was a daring innovation upon the rules of Hindu caste and precedent. It was on the 2nd of August, 1864, that Parvati Charan Gupta, of the Vaidya caste, a law student of Presidency College, Calcutta, was married "to an accomplished widow girl of a different caste, fourteen years old, brought up at the Native Girls' School belonging to the Free Church of Scotland. About fifty persons who formed the bridal party dined promiscuously on the occasion without any scruples about caste,"—including "some Brahmo ladies of respectable families," who "took an active part in the nuptial proceedings."

This was more than Debendra Náth Tágore could sanction. Although a spiritual and high-minded man, he was yet essentially conservative in temperament : and when Keshub Chunder Sen pushed the crusade against caste to the point of encouraging this intermarriage, Debendra Náth's confidence in his young colleague was greatly shaken, and the differences which had been gradually widening between them (on similar questions) soon became too great to be bridged over. The following year (1865) saw an open secession of the "progressive Brahmos" from the parent Somaj ; and in November, 1866, they organized themselves into a separate body entitled the "Brahmo Somaj of India." In the following month, another intermarriage was celebrated with a greatly improved ritual. On this occasion, we read, "all of those absurd orthodox ceremonies which had been observed in some of the early Brahmo marriages were entirely dispensed with." The clause of the service in which the bride's father gave her away was thus modified from the form previously quoted :

"In the presence of the all-witnessing God, I *make over the charge of my daughter*, Srimati Ráj Lakshmi Maitra, to the hands of the grandson of &c., the son of &c., the

God-fearing Brahmo, Sriman Prasanna Kumár Sen, *the beloved of my daughter*. Let him accept this charge."

"The bridegroom said:—'In the holy presence of the all-witnessing God, I accept the charge of . . . Srimati Ráj Lakshmi Maitra.'"

Then came the following unprecedented clauses. The officiating minister thus interrogated the bridegroom and bride:—

"(To the Bridegroom.) 'Sriman Prasanna Kumár! have you resolved to accept Srimati Ráj Lakshmi Maitra as your wife?'"

"*The Bridegroom*.—'I have resolved.'"

"(To the Bride.) 'Srimati Ráj Lakshmi Maitra! have you resolved to accept Sriman Prasanna Kumár Sen as your husband?'"

"*The Bride*.—'I have resolved.'"

The marriage then concluded with the following independent declarations by the respective parties:—

"*The Bridegroom*.—'Making the holy God my witness, I unite myself with thee in the sacred bonds of wedlock. In prosperity and in adversity, in happiness and in sorrow, in health and in sickness, I will endeavour, all my life, to promote thy welfare. In righteousness, in wealth, and in enjoyment, I will make thee my partner. May thy heart be mine, and may my heart be thine; and may God be my helper in fulfilling conjugal duties.'"

"*The Bride*.—'Making the holy God my witness, I unite myself with thee in the sacred bonds of wedlock. In prosperity and in adversity, in happiness and in sorrow, in health and in sickness, I will endeavour, all my life, to promote thy welfare. May God be my helper in fulfilling conjugal duties.'"

(It may be here observed that at a Brahmo marriage celebrated in 1871 at Lucknow, a still more improved version of this ceremony was used. The third sentence of the bridegroom's declaration was transferred to the bride's father, as follows:—

"'In righteousness, in wealth, and in enjoyment, *thou shalt not overlook the interests of thy wife.*'"

"*The Bridegroom*.—'I shall not.'"

The concluding sentences of the bridegroom's declaration were also enlarged as follows, and were repeated by both parties:—

"'May my heart be thine, and thy heart be mine, and may the hearts of both of us be God's.' [Then, joining in common prayer:] 'O God, in the fulfilment of the duties of married life, be Thou our help.'"

More intermarriages followed, in spite of opposition. What sort of opposition Hindu society is wont to display in these matters may be guessed from the following episode, condensed by Miss

Carpenter from letters received by her in 1868 from Babu Sasipada Bānerji, who was at that time minister of the Barāhanagar Brahmo Somaj.

"In the spring of 1868 his letters contain a narrative of what eventually proved a very important event. A widowed 'cousin sister,' with her widowed daughter, about 15 years of age, both Brāhman ladies, came to reside in Barāhanagar. They had been living with a relative in comparative freedom in East Bengal, but were now compelled to submit to all the restrictions imposed by native customs. Our friend and his wife were moved with compassion, and, limited as was their income, offered them a home. The united family rejoiced, and Mr. Bānerji, in his Sunday services, publicly offered the gratified expression of his heart to the Giver of all good. On his return, what was his dismay to find that a band of ruffians had entered his house, and in spite of protestations and entreaties had dragged the unfortunate ladies into the street, where they were lying on the ground exposed to the public gaze, with dishevelled hair. They were conveyed away by the family, and subsequently sent to Benares, in the hope of preventing a marriage which had been arranged for the younger lady with a native gentleman of lower caste. Our reformer was nothing daunted, but availing himself of the leisure afforded by Hindu holidays, went to Benares, found the ladies, brought them back, and for safety took them to a house in Calcutta. He then made arrangements for the marriage into which the young widow was desirous of entering; but when all the guests were invited, on the eve of the day appointed, the owner of the house refused the use of it; it was not until after much delay and expense that a house was obtained, where, according to the simple Brahmo marriage rites, the couple was united with mutual consent in the presence of a large concourse of both English and natives, a crowd surrounding the house."

But popular disfavour was by no means the only difficulty which the Brahmos had to encounter in the path of marriage reform. It had long been surmised that the omission of idolatrous rites placed the legality of Brahmo marriages in very great doubt. The subject was definitely taken up at a general business meeting of the Brahmo Somaj of India in October 1867, when it was resolved—(1) That the Secretary should be appointed *ex officio* Registrar, to register all Brahmo marriages (the form of such marriages to be also briefly recorded); and (2) That steps should be taken to ascertain "whether the laws relating to Hindu marriages apply to Brahmo marriages as well. If not, what are the best means for the legalization of Brahmo marriages?"* In consequence of this, application was made to Mr. T. H. Cowie, Advocate-General of India, and a case was submitted for his judgment. "Mr Cowie replied in effect, that the Brahmo marriages not having been celebrated with Hindu or Mahometan rites of orthodox regularity, and not conforming to the procedure prescribed by any law, or to the usages of any recognized religion, were invalid, and the offspring of them were accordingly illegitimate."† Thereupon another general meeting was held (on the 5th of July, 1868), at which it was resolved to memorialize Government for the legalization of Brahmo marriages, a course in which the Calcutta members of the Brahmo Somaj of India were

* *Indian Mirror*, Nov. 1, 1867.

† Speech by Sir H. S. Maine in Supplement to the *Gazette of India*, Sept. 19, 1868.

heartily supported by abundant communications from the other Brahmo Somajes of Bengal and the North-Western Provinces, and the Prārthanā Somaj of Bombay. Acting as the acknowledged representative of the "Brahmo Somaj of India," Keshub Chunder Sen, therefore, (who was not only its virtual leader, but its official Secretary) applied to Government for the desired relief. Sir H. Sumner Maine, then the legal member of the Legislative Council, entered very thoroughly into the nature of the difficulty; and although the plan by which he attempted to meet it failed to succeed at that time, it had a great effect in breaking the crust of orthodox Hindu thought on the subject, and thus prepared the way for success at a later period. His masterly speeches in the Council on this Bill explain so lucidly the state of the case, that I cannot do better than epitomize their chief points. After stating that "it was not the policy of the Queen's Government to refuse the power of marriage to any of Her Majesty's subjects," and adding that "he doubted whether even orthodox Hindus would wish to deny to the Brahmos a privilege fully enjoyed by Santhals and Gonds," he proceeded to justify the peculiar principle of the Bill. When legislating on matters of religion in India, he admitted that, as a general rule, "considering the unknown depths of native feeling on these subjects, it was better not to generalize beyond the immediate necessity." But in the present case, after much conversation with Mr. Sen, Sir H. S. Maine "had convinced himself that the creed of the Brahmos lacked stability. The process by which the sect was formed might be increasing in activity, but there seemed also to be [a] growing disinclination to accept any set of common tenets. It would be difficult for legal purposes to define a Brahmo, and if no definition were given, there might shortly be petitions for relief by persons who were in the same legal position as the present applicants, but who declared that they could not conscientiously call themselves Brahmos. Hence the Bill had been drawn with some degree of generality. . . . It would be in substance a Civil Marriage Bill, having, however, the peculiarity, that the persons availing themselves of the new power must not be Christians (to whom a special system of marriage registration applied), and must expressly object to be married with the rites of any one of the recognized Native religions. With religious ceremonial it would not be concerned. The Brahmos could add to the requirements of the law whatever ritual they preferred, and the result would be that, as in several European countries, there would be first a civil and afterwards a religious marriage." *

It is, of course, obvious that in a country like India, where every civil right and social custom is based upon long-established

forms of religion, such a principle as this would at first sight appear a wholly inadmissible novelty, and would probably arouse the suspicion that the British Government meditated a dangerous interference with the native religions. On the other hand, if we are to maintain justice as between man and man in secular affairs, can it be rightly called an undue interference to protect men from being deprived of their civil rights for purely religious offences? Sir H. S. Maine showed that such protection to native Indians had been already accepted as a principle by our Legislature, and that this Marriage Bill was only "the last of a series of steps which have all been taken in the same direction."

"Owing to the language of certain statutes and charters respecting the jurisdiction of the Indian Courts, the law of their religion became the law applicable to litigants. . . . It would appear that, about forty years ago, some alarm was excited by the contention that any act which excluded a man from his religious communion entailed the forfeiture of his civil rights."

Provision was made to remedy this injustice (in sect. 9 of Regulation VII of 1832), but the language of the provision was somewhat cumbrous and perplexed; and, moreover, it only applied to Bengal. A clearer and fuller expression was therefore given to the same principle in the following terms (Act XXI of 1850):—

"So much of any law or usage now in force within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories."

"That," continued Sir H. S. Maine, "is the *Lex loci* Act of Lord Dalhousie's Government, which is still the charter of religious liberty in India. I myself do not entertain a particle of doubt, and I venture to think that no member of the Council who has read the discussion which preceded the enactment will doubt, that it was the intention of the framers of that Act to make it complete, and to relieve from all civil disabilities all dissidents from native religions. It was meant to condone all offences against religious rule, whether they were acts of omission or of commission. But probably from mistake, probably from attending too exclusively to the immediate question before them which affected only the first generation of dissidents, they left standing the greatest of all disabilities, the disability to contract a lawful marriage. It is incredible to me that, except by an oversight, they should have expressly provided

for the protection of the right of inheritance, but should have omitted to provide for the right of contracting marriage, without which inheritance cannot arise."

Sir H. S. Maine then pointed out to how vast a number of Hindu sects this invalidity of marriage really extends. "Are the marriages of the Sikhs celebrated with orthodox regularity? And, if they are, where does orthodoxy begin and where does it end? The Sikh religion, in itself a modern religion, has a tendency to throw off sub-sects which adopt considerable novelties of doctrine and practice. And, in fact, it would seem that the same process goes on all over India, and even in provinces little affected by education, and by the indirect influence of Christianity. The immobility of native religions, no doubt, exists, but it exists within shifting limits, and there is much more formation of new creeds and practices than *prima facie* appears. Now, to all these new religious communities the legal doctrine of the Advocate-General applies." *

But it was in vain that Sir H. S. Maine demonstrated the need of a Civil Marriage Act to protect the scattered religious minorities of India. The compact Hindu majorities were too strong for him. As the characteristic declaration to be made by the parties marrying under this Bill was only negative,† it was evident that it might be made by other than professed dissidents, and thus many marriages might be legally ratified in disregard of caste rules by persons who still desired to retain their position in Hindu society, and to share in all its advantages and observances. At such a prospect, all the instincts of Hinduism were aroused. Remonstrances poured in from all sides against the Bill. The British Indian Association, representing the zemindars or native landowners, sent in a petition "which was in fact a petition against Act XXI. of 1850, and which in effect claimed that the majority of the members of any religious community should have absolute power to compel the minority to follow all received ceremonial." ‡ Orthodox politicians applied to the Panlits of Benares, who produced an array of the ancient precedents that should guide the conduct of "every right-thinking man."§ Bombay sent up hostile memorials, not only from the Hindus, but also from the Parsis, who seemed to be almost as fearful of innovations as the caste-bound heathens around them. ||

* Supplement to the *Gazette of India*, Dec. 5, 1868.

† "I do not profess the Christian religion, and I object to be married in accordance with the rites of the Hindu, Muhammadan, Buddhist, Parsi, or Jewish religion.—*Calcutta Gazette*, October 7, 1868.

‡ Supplement to the *Gazette of India*, Dec. 5, 1868.

§ See the minute recorded by the Hon. Maharaja Sir Durg-Bijoy Singh, Bahadur, K.C.S.L., reprinted in the *Hindoo Patriot*, Dec. 6, 1869.

|| "Many of the opponents of the Bill (the Parsis especially) urge that it will have an injurious and scandalous effect by allowing their young men to contract legal marriage with prostitutes or others with whom their present marriage laws and customs prevent the solemnisation of marriage." In this way it was thought, a man might be able "to pass off as Parsi a wife and children whose admission to the Parsi temples is now impossible." Minute of Mr. Shaw Stewart, reprinted in the *Hindoo Patriot* of Dec. 6, 1869.

Evidently, the Bill could not be carried in a form which aroused such universal opposition.

At the same time it was clear that a large proportion of this hostility depended on the purely negative character of the declaration required under the Bill, and would only apply to Brahmo marriages so far as this,—that orthodox parents could not be expected to like such unions. When, however, idolatry and caste were discarded on principle, and a new moral stand-point was introduced, the marriages thence resulting would not be of the clandestine or disreputable character anticipated by Hindu and Parsi orthodoxy, and would have their own strong claim to a legal status. This was admitted by reasonable opponents, as, for instance, by Mr Shaw Stewart (one of the Select Committee appointed to consider the Bill) in his otherwise adverse minute on the subject, in these words:—"I readily admit that it is right to make it possible for natives of this country who do not profess Christianity to be married without going through the rites prescribed by any of the religions enumerated in the Bill; but I think this can be done without entailing on the communities who profess these religions, the injury that the petitioners describe." *

Sir H. S. Maine had given the Select Committee two months in which to prepare their report, but more than two years elapsed before that result was accomplished (on the 27th of March, 1871). Meanwhile those Brahmos whose courage kept pace with their faith, went on marrying and giving in marriage, without waiting for the law. The ritual used on these occasions varied more or less according to the wishes of the parties concerned. On one occasion a form of declaration is recorded which does not appear again, but is worth noting. It was made at a wedding at Bombay, in August, 1870, of which the following interesting report is given in the *Indian Mirror* of Sept. 9, 1870.

"We are exceedingly glad to notice that a Brahmo Marriage has been recently celebrated in Bombay with due solemnity by some members of the Prarthana Somaj. Mr. Vasudeva Babaji Nowrangay, a merchant of Bombay, has married a young widow lady, Krishna Bai by name, according to the rites of the Brahmo Somaj. The bridegroom, a Concani Brahman of Ratnaghiri, who is about forty years of age, is a thoroughly enlightened gentleman, of considerable strength of character and firmness of principle. Some years ago he visited England, and is since living in excommunication. He is one of the most zealous members of the Prarthana Somaj, and has also chosen to enter into the membership of the Brahmo Somaj of India. The marriage was solemnized by Mr. Bhikoba Lakshman, Minister of the Prarthana Somaj, in the presence of Dr. Atmarām Pandurang and other respectable witnesses. We make no apology in subjoining the declarations of the bridegroom and the bride.

Translation of a Marathi Agreement written in the Devanāgarī Character.

BRIDEGROOM'S AGREEMENT.—I, the Bridegroom, Vasudeva Nowrangay, son of Babaji Nowrangay, grandson of Jivaji Nowrangay and great-grandson of * * * remembering truth in the presence of the Supreme Being, who

* *Hindoo Patriot*, Dec. 6; 1869.

is (my) witness, and in the presence of Bhikoba Lakshman Chawan, who is officiating at the ceremony, and in the presence of the assembly here assembled, solemnly affirm that with a composure of mind, of my own free will and accord, I accept in marriage, which is performed according to Brahmo faith, the hand of Krishna Bâi, daughter of Pândurang Bhat Baput, grand-daughter of Trimbuk Bhat Baput, and now widow of the late Sakharam Bhat Josi. With the obligation of a husband I shall protect and maintain her, as I am in duty bound, and shall faithfully and guilelessly live with her alone till the end of life. Should we get children, I shall behave towards them with the love of a father. May our exceedingly kind Father the Supreme Being give me strength so to act. The lunar date, the 13th of Shrawan Wadya Shakay 1792, the name of the year being Pramode. The 24th August of the Christian year 1870. Wednesday, Bombay.

Attestations.

Signature,

(In English) Átmaram Pândurang.

VASUDEVA BÂBÂJI NOWRANGAY.

(In Marathi Modi Character)

Moro Withal Walwakar (my own handwriting).

(In Devanâgri Character)

Bhikoba Lakshman Chawan.

The "bride's agreement" is substantially identical with the foregoing, only differing therefrom by the omission of the clause—"I shall protect and maintain her as I am in duty bound," and by the addition, after the promise of parental love to children, of the clause "I shall make no default in this." The bride's signature is given thus:—"Krishna Bâi (the mark of a bangle is made by her own hand. The handwriting is of Bhikoba Lakshman Chawan)." The bridegroom's three witnesses append their attestations to this, as to the previous declaration.

In the following year (1871) a Brahmo marriage was celebrated at Lucknow, and another at Madras. Meanwhile the Marriage Bill had been fully criticized by all parties, and had been considered by the various Local Governments to which it had been referred. The verdict of the Select Committee was as follows:—"It is the unanimous opinion of the Local Governments that the Bill as introduced should not be passed. They all, on the other hand, agree that the Bill would be unobjectionable if confined to the Brahmo Somaj, for whose benefit it was originally designed. We have, accordingly, narrowed its operation to the members of that sect. . . . We recommend that the Bill thus altered be passed." *

The Bill thus modified (by Mr. Fitzjames Stephen, Sir H. S. Maine's successor in the Legislative Council) was entitled "The Brahma Marriage Act." Its main provisions were contained in Sect. II., and were as follows:—

"Sect II. Every marriage between members of the said sect shall be valid—

"(1.) If it is solemnized in the presence of the Registrar hereinafter mentioned, and of at least three credible

witnesses, in whose hearing each of the parties makes the following declaration :—

- “ ‘ I, A. B., am a member of the Brahmo Somaj.’
- “ ‘ I, A. B., declare, in the presence of Almighty God, that I take thee, C. D., to be my lawful wedded wife [or husband],’ or words to that effect.
- “ (2.) If the parties are unmarried.
- “ (3.) If the husband has completed his age of 18 years, and the wife has completed her age of 14 years.
- “ (4.) If the parties are not related to each other in any of the degrees of consanguinity or affinity prohibited by the custom which would have regulated marriages between them if this Act had not been passed ; and
- “ (5.) If, in case the wife has not completed her age of 18 years, the consent of her father or guardian has previously been given to the marriage.
- “ *Explanation.*—A widower and a widow shall be deemed to be ‘unmarried’ within the meaning of this section.”

Sect. VIII declares bigamy to be a penal offence in any person married under this Act; and Sect. IX legalizes all past Brahmo marriages, “ if solemnized in the presence of at least three witnesses; and if the conditions specified in Sect. II, clauses 2, 4, and 5, were complied with in the case of such marriage.”

Thus narrowed to the special requirements of the only native sect which possessed sufficient moral enthusiasm to demand it, the Marriage Bill might have been deemed safe from further opposition. But “ at doomsday in the afternoon,” or rather on the morning of the day (March 31) on which the Bill was to have been made law, a deputation waited upon Mr Stephen, requesting further delay.—a deputation, not from any of the ancient orthodoxies of India, but, strange to say, from the Conservative Brahmos, whose venerable leader had originally taken the first steps for the purification of Brahmo marriage. But whatever may have been his original impressions as to the legality of that innovation (which he certainly appears to have doubted at one time), he never sympathized in the efforts made by the younger Somaj to obtain Government relief. The Adi (or original) Brahmo Somaj of Calcutta, of which he was, in 1871, still the head, sent up a memorial in November, 1868, against Sir H. S. Maine’s Bill, and have from the first steadily opposed the movement. This opposition culminated in a memorial presented to Mr. Stephen at Simla, early in July, three months after he had granted their prayer for delay,—a memorial said to be signed by two thousand Brahmos, and professing on their behalf “ deep concern and not a little alarm at the introduction of the Bill.” Mr. Stephen was considerably perplexed by this counter-move. The previous memorial of the Adi Brahmo Somaj (presented

in November, 1868), was included among the various petitions and reports duly considered by the Select Committee on the Native Marriage Bill. But Mr. Stephen, who succeeded Sir H. S. Maine in 1870, happened not to see that paper, and was unacquainted with the internal history of the Brahmo Somaj. He was, therefore, naturally surprised to meet with such determined opposition from a portion of the body whom he had supposed to be wholly united in their desire for the Bill. Considering himself "bound to get, if possible, to the bottom of the matter," he postponed further dealings with the Bill till the return of the Government to Calcutta, "when the representatives of the two opposite sections of the Brahmo sect might be confronted, and the real objects and wishes of each be ascertained." This proposed confronting of the two parties did not, however, take place, as they had, in the interim, expressed their views with sufficient fulness through the press and platform. The general position of the Adi Brahmos was very ably presented in a statement written especially for English readers, and published in the *Friend of India* for August 12 and 19, 1871. As it is essential to the comprehension of the history of Brahmoism in general and of the marriage movement in particular, that the Conservatives' position should be clearly understood, I give their statement here, only omitting a few less important paragraphs.

"The Brahmos, notwithstanding that they have renounced certain opinions and practices which they look upon as superstitious, and which are in no way essential portions of the Hindu religion, have always been recognized and treated even by the most orthodox Hindus as undoubted members of the Hindu community. The founder of the Brahmo Somaj, the late Rājā Rām Mohun Roy, had in view, in establishing it, the restoration of the primitive monotheistic faith of the Hindu nation. With this object in view, he had texts and passages inculcating Theistic doctrines read by learned pandits, from the Hindu Shāstras, at every meeting of the Somaj. The present leader of the Brahmo Somaj, Babu Debendra Nāth Tagore, in giving to the Somaj its present organization, and by publishing the book called the *Brahma Dharma*, has also maintained its essentially Hindu features. The ritual of the Brahmo Somaj is based on Hindu rites and ceremonies, and the Brahmos have all along respected and observed Hindu social customs and institutions, except where they militate against their religious belief. In the celebration of marriage, the Brahmos follow, in the main, the rites and ceremonies prescribed by the Hindu Shāstras, save and except such as they deem to be objectionable on the ground of their being idolatrous, or founded upon superstitious notions; and in place of those superstitious ceremonies they have introduced hymns and prayers in accordance with the spirit of the *Brahma Dharma*, calculated to impart religious sanction to the matrimonial union. This reformed Hindu marriage ritual has been adopted by the Brahmos for years, and several marriages have been solemnized in accordance with this form.

"The Adi Brahmo Somaj was pursuing this line of action and was making steady progress in its work of reforming the Hindu community without separating themselves from it, and thereby converting themselves into an isolated body, when a breach took place between Babu Keshub Chunder Sen and his friends, and the other members of the Brahmo Somaj, and the former seceded from the Somaj and formed themselves into a separate and independent body. The petition, therefore, which Babu Keshub

Chunder Sen has presented to His Excellency the Viceroy and Governor General of India in Council, for having a law legalizing **Brahmo Marriage**, was not a petition on behalf of the whole Brahmo community, nor has Babu Keshub Chunder Sen been authorized by that community at large to appear before His Excellency, as their representative, for the purpose of making any representation on the subject.

"The Marriage Bill, as it now stands, having been framed at the instance of such a party, whose course of reformatory action is quite distinct from that of the Adi Somaj, cannot be expected to harmonize with its views and principles and cannot but jeopardize its best interests. How such interests are jeopardized is shown below: -

"*First*.—It will deprive the unidolatrous form of marriage prescribed by the Adi Somaj of its Hindu aspect by imposing a civil form of marriage quite inconsistent with its religious spirit, and ordaining a system of registration which is quite inconsonant to Hindu usages and customs.

"*Secondly*.—The Adi Brahmo Somaj considers its form of marriage to be equally as valid as those observed by some heterodox Hindu sects, such as the Sikhs of the Panjáb, and the Jains of the North-West, and more valid than the forms of marriage observed by other sects, such as the Chaitanya Vaishnavas of Bengal, the Kukas of the Panjáb, the Sadhs of Furruckabad, and the Coorgs of the Madras Presidency: which forms differ more widely from the orthodox form than that of the Adi Brahmo Somaj. The law, instead of redressing, will tend to aggravate the grievances of the members of the Brahmo Somaj, inasmuch as in consequence of the doubt thrown by its preamble upon the validity of the marriages hitherto celebrated by them, a member of the Somaj when marrying will in future be compelled either on the one hand to conform to the practices and observances which he not only considers in no way essential to a valid Hindu marriage but to which he conscientiously objects as superstitious and idolatrous, or, on the other hand, by observing the form of marriage prescribed in the Bill, to expose himself to the risk of being cast out of the pale of Hindu society.

"*Thirdly*.—As the preamble of the Bill mentions the name of the whole Brahmo Somaj, people will be apt to confound the Adi Somaj Brahmos with those of the so-called Somaj of India, and mistake the future proceedings with respect to marriage of the one party for those of the other, who have adopted a form of marriage revolting to the feelings of the Hindu community. This will naturally check the course of healthy and spontaneous reformation, which it is the aim of the Adi Somaj to bring about. The Hindu community does not hold the Adi Brahmo Somaj form of marriage to be repugnant to Hindu usages and feelings.

"*Fourthly*.—As law in every case determines the status of society, the present Bill being denominated the Brahmo Marriage Bill determines that the Brahmos as a body are distinct from the general body of Hindus, whereas in fact the Brahmos now form an integral portion of that community. The law therefore if passed will disassociate the former from the latter—a contingency to be highly dreaded, as it will injure the cause of religious reformation in India."

[Aug. 12, 1871.]

* * * "We suggested amendments in Mr. Maine's bill, because it was of a general character, but since Mr. Stephen's bill is a special one intended solely for the Brahmos, we have opposed it *in toto*.

"We said in our former petition, as we say now, that no law on the subject is required for the *Brahmos*.

"If a general bill be introduced by Mr. Stephen, avoiding the defects of Mr. Maine's, neither we nor we believe the orthodox Hindu community at large will offer any opposition to the measure."

[Aug. 19, 1871.]

Now on analyzing this exposition, it will be found to combine

three elements which need to be considered separately, viz., (1) the peculiar view of Brahmoism entertained by the Adi Brahmos, (2) the relations in which they suppose themselves to stand to the orthodox Hindus, and (3) the effect which Mr. Stephen's bill might have in disturbing those relations, or otherwise diminishing rights or privileges previously enjoyed. With respect to the first point, no one questioned the right of the Adi Somaj to pursue its own ideals in its own way. It was on the second point that the main controversy turned. Was it true that "the Hindu community does not hold the Adi Brahmo Somaj form of marriage to be repugnant to Hindu usages and feelings?" To test this assertion, the Brahmo Somaj of India referred the matter to four leading Pandits of Calcutta, "the highest authorities in Bengal in matters of Hindu law, as being the referees of the High Court." As this is one of the most critical points of the whole subject, it is worth while to give the circular letter sent out, and one of the replies. I select that by the well-known Pandit Ishwar Chandra Vidyāsagar, which is more full than the others, but all the four replies are to the same effect.

"TO THE HIGHLY RESPECTED

SRIJUKTA BHARAT CHANDRA SIROMANI,

.. TARÁ NÁTH TARKABÁCHASPATI,

.. ISHWAR CHANDRA VIDYÁSÁGAR,

.. MAHESH CHANDRA NAYÁYARATNA.

"With due respect we pray as follows :-

"For some years past a new form of marriage ceremony has been introduced among the Brahmos, and some marriages have already been celebrated in accordance with it. There has lately arisen some discussion as to whether the said form is valid in the opinion of Hindu society : some say it is, others say it is not. You are surely best able to decide this point, and your opinion supported by the authority of the Hindu scripture must be accepted and respected by the public. We therefore humbly pray that you will oblige us by giving proper replies to the following questions : -

"1. Are Brahmo marriages, in your opinion, valid and legal if solemnized according to one or other of the two forms herewith forwarded ? [observed by the Adi Brahmo Somaj and the Brahmo Somaj of India respectively.]

"2. Are those marriages valid according to Hindu law, in which *Nandi Sráddha*, *Kusandika*, and *Saptapadi*, or any of these, are omitted ?

"3. What are those essential rites in the marriage ceremony prevalent among the Brahmins and Sudras, without which marriages would be invalid ?

"4. In the *Káli Yuga*, or present age, are intermarriages valid and legal, according to the Hindu religion ?

"BRAHMO SOMAJ OF INDIA,
Calcutta, 26th Srávan, 1793."

REPLY OF PANDIT ISHWAR CHANDRA VIDYÁSÁGAR.

"1. No marriage solemnized according to the two forms prevalent among the Brahmos can be reckoned valid or legal according to the Hindu Shástras.

"2. According to the injunctions of the Hindu Shástras the whole ceremonial from *Nandimukh Sráddha* to *Saptapadigaman* constitutes marriage.

Marriage begins with the former, it is completed in the latter. If *Nandimukh Sraddha* be not performed in consequence of inability or inadvertence, marriage may in some measure be valid, but marriage without *Kusandika* can never be valid or legal.

"3. No part of the nuptial ceremony which prevails among the Bráhmans and Sudras can be discarded.

"4. Intermarriages are of two kinds—*Anulom* and *Pratilom*. If Bráhmans and other superior castes marry the girls of Khetrias and other inferior castes, such marriages belong to the former class; if Sudras and other castes marry the girls of Bráhmans and other superior castes, such marriages belong to the latter class. According to the Hindu Shástras, *Anulom* intermarriage was accepted as valid and legal in ancient times. This nuptial custom has fallen into desuetude in the *Káli Yuga*, and is therefore not valid or legal. *Pratilom* intermarriage was not valid or legal in ancient times, nor is it in the *Káli Yuga*.
"ISHWAR CHANDRA SARMÁ." *

Shortly afterwards, the opinion of the Calcutta Pandits was confirmed by the Pandits of Nabadwip (Nuddea), "the Oxford of Bengal," in three short letters signed respectively by two groups of four and one of three names, sent in reply to the inquiry of the Brahmo Somaj of India. One of these letters will sufficiently represent them all. †

"Marriages solemnized according to either of the above forms cannot in our opinion be valid or legal. This will be evident from the testimony borne by the Shástras in the texts sent herewith."

A few weeks later, the chief authorities of the "Holy City" of Benares added their verdict, under somewhat curious circumstances. On the 26th of September, 1871, at the house of Babu Haris Chandra, a leading resident of Benares, a meeting was held, attended by a large number of orthodox Pandits, a representative of the Calcutta Adi Somaj, Pandit Ananda Chandra Vidyābagish, being also present with two other Bengali Pandits. The question at issue was put to the assembled *savans* by the host, Babu Haris Chandra, and, after much discussion, the Adi Somaj representative taking the leading part, it was agreed with only two dissenting voices, "1st, that the system of marriage as now in vogue among the Brahmos is illegal and invalid in every way, according to Hindu law and shasters." (The two dissenters were the two Bengalis who came with Pandit A. C. Vidyābagish, "but they did not go so far as to declare Brahmo marriage valid and legal, but only held that it was incomplete.") "2ndly. That as intermarriage is prohibited by shasters in the present age, such marriage as observed by the Brahmos is invalid and illegal." Such is the report of an eye-witness ("Spectator") in the *Indian Mirror* of Sept. 30, 1871, supplemented (in the *Mirror* of Oct. 9) by a translation of the declaration signed by the Pandits, followed by thirty-nine names, including two Professors at the Benares College, and the Court Pandit of the Rájá of Benares. "Spectator's" account was also confirmed (in the *Mirror* of Oct. 14) by Babu Haris Chandra

* *Indian Mirror*, Sept. 1, 1871.

† *Ibid*, Sept. 13, 1871.

himself, who in a subsequent letter to the *Indu Prakāsh* (see the *Mirror* of Oct. 28) added this notable statement:—"The meeting at my house was not held at the instance of any Brahmo. It was entirely a Hindu movement to check the so-called Brahmos in their unfair attempts."

Meanwhile the *National Paper*, the organ of the Adi Somaj, had announced (early in October) that the Adi Somaj had secured the votes of "thirty leading Pandits of Benares" on its own side of the question at issue; and it soon appeared that a declaration by some Pandits had really been signed to that effect. Much excitement was produced in the orthodox Hindu camp by this heretical act, and the Pandits charged with the offence of signing the declaration "were called upon to appear before a special meeting of the *Dharma Sabha* [or Religious Association] held at the Rājā's palace for the purpose, and to give a full explanation of their conduct. They one and all confessed that they had been imposed upon, and that the real truth was suppressed when the matter was referred to them for opinion." From the official report of the proceedings sent to the *Mirror*, that journal (Oct. 28, 1871) gave the following conclusive extracts, in Bengali as well as in English:—

"Not one single Pandit at Benares recognizes the validity of Brahmo marriage."

"Those who do not respect the authority of the Vedas, whether they be new Brahmos or Adi Brahmos, are both looked upon as 'fallen' [*patita*, degraded] by the followers of the religion of the Vedas."

After this complete ventilation of the whole subject, surely no doubt can remain that Brahmo marriages are unrecognized by Hindu law, and disapproved by Hindu Society. Nor has this disapproval been confined to theory alone. Even those Adi Brahmos who had married their children according to the most conservative ritual were put beyond the pale of their respective castes. Babu Debendra Nāth Tāgore himself belongs to a previously excommunicated family, and so far is he from being "regarded as an undoubted member of the Hindu community," that it was for dining at his house that Babu K. C. Sen and his wife were outcasted and banished from home in 1862. *

It remains to consider the third point in the Adi Somaj statement given above. How did the Adi Somaj marriages stand in relation to British law, and how would that relation be affected by Mr. Stephen's Bill? Would those persons who married with the Adi Somaj ritual only, whether before or after the passing of the Bill, be in a worse position because the marriages of "progressive Brahmos" would be legalized? The Adi Brahmos assumed that

* The story was told at the time in the *Indian Mirror* of May 15, 1862.

such would be the case, and a certain amount of vagueness in the preamble to the Bill really left this an open question. This was a genuine grievance, and the *Indian Mirror* itself pressed the simple remedy, first suggested in the Adi Somaj memorial of 1868, and afterwards carried out by Mr. Stephen in Sect. 19 of the Act as finally passed:—"Nothing in this Act contained shall affect the validity of any marriage not solemnized under its provisions; nor shall this Act be deemed directly or indirectly to affect the validity of any mode of contracting marriage; but if the validity of any such mode shall hereafter come into question before any court, such question shall be decided as if this Act had not been passed."

I have taken up the statement issued by the Adi Somaj for the English public as a representative one, because it gives the Conservatives' case in a clear and compendious form; but their memorials sent up to Government in 1868 and 1871 contained other objections also, some of which were of considerable importance. A Committee of the Brahmo Somaj of India drew up a careful synopsis of the whole controversy which was presented to Government at the end of November 1871. This was never (I believe) published, but as it is both concise and comprehensive, it is here given in full from a printed copy, sent to me at the time,—one single liberty being taken in the reprint, viz., the re-arrangement in alphabetical order of the names of those places from which petitions were sent in favour of the Marriage Bill.

STATEMENT OF THE BRAHMO SOMAJ OF INDIA IN REPLY TO THE OBJECTIONS ADVANCED AGAINST THE BRAHMO MARRIAGE BILL.

1. That the major portion of the Brahmo community do not feel the necessity of such an enactment, and are opposed to any legislative interference in the matter.

1. It will appear from the subjoined list that of nearly sixty-five Brahmo Somajes in India, fifty-three have supported the Bill, while only three have up to the present moment opposed it.

BENGAL.

FOR THE BILL.

Brahmo Somaj of India	Faridpur
Baráhanagar	Gournagar
Baripur	Gowálpára (Assam)
Barisál	Gowhátti (Assam)
Boálía	Gya
Bhágulpur	Harinábhi
Bogra	Házáribágh
Brahmanbária	Howrá
Bardwan	Káligacha
Cáchár	Kálighat
Chánsurá	Kushtea
Chittagong	Kissoregunge
Coomárháli	Krishnagar
Connagar	Jámálpur
Cuttack	Mymensingh
Dacca	Monghyr

Nowgong (Assam)
Osmanpur
Pátná
Rájmohal

Silaidaha
Sibságar
Sylhet

N. W. PROVINCES.
Ágrá.
Alláhábád Branch of
the B. S. of India.
Barcilly.
Cawnpur.
Dehrá Dhun.
Tundlá.
OUDH.—Lucknow.

CENTRAL PROVINCES.—
Jábalpur.
THE PANJAB.—Láhore,
Rawul Pindi.
MADRAS.—Southern
India B. S.
Bangálore.
Mangálore.
BOMBAY.—Práthaná
Somaj.

AGAINST THE BILL.

Calcutta Ádi Somáj ; Berhampur ; Alláhábád.

As regards the parties who have married according to the rites of the Brahmo Somaj, the majority of them are anxious to have their marriages legalized. Out of thirty-nine Brahmos who have so married, only ten seem to deny the necessity of a legislative enactment; of these ten, seven belong to the family of the leader of the opposition movement.

2. That the Bill is aggressive inasmuch as it invalidates all marriages between Brahmos unless solemnized according to the provision of the Bill, although such marriages may be conformable to the Hindu scriptures.

2. The Bill is entirely of a permissive character. It seeks to legalize marriages between Brahmos "when solemnized in accordance with the provisions of this Act," but it does not say that such marriages would be illegal if otherwise solemnized. Should however, the word, "*when*" appear to the Legislature to be ambiguous, the Preamble may be thus worded :—

"Whereas marriages between members of the sect called the Brahmo Somaj are held to be illegal unless solemnized in accordance with the rites of some religion recognized by law, it is expedient to legalize such marriages when solemnized in accordance with the provisions of this Act; It is hereby enacted as follows :—"

3. That the operation of the law will tend to separate the Brahmos from the Hindu community of whom they form an integral part.

3. It is a well-known fact that Brahmos are excluded from the Hindu community directly they take the bold step of marrying according to Brahmo rites. It is owing to this reason that so few Brahmo marriages have taken place. Even those who have married according to the rites of the conservative school have been excommunicated.

4. That legislative interference is not needed in regard to the reformation of social customs.

4. The history of social reformation in India shows that the interposition of the Legislature has always been sought and obtained by Native reformers in spite of the opposition of the overwhelming majority of the orthodox Hindu community. The Act for the suppression of Suttee and the Hindu Widows' Re-marriage Act are instances in point.

5. That there are many Hindu sects whose marriages though not strictly conformable to the orthodox rites enjoined by the Shástras, have in course of time been accepted as valid, and that the same principle applies to the Brahmos.

6. That the Bill prescribes a civil form of marriage and wholly dispenses with religious rites.

7. That the age prescribed in the Bill for contracting marriage is not conformable to the usages of the country, and that the marriageable age of Native girls is below 14 years.

8. That the word "Brahmo" is vague and indefinite.

9. That the Bill is unnecessary, because the Brahmos in celebrating their marriages discard only those Hindu ceremonies which are idolatrous and which are not essential to a valid Hindu marriage. Brahmo marriages retain all that is essential to Hindu marriage, and are therefore valid both (a) in the eye of the law and (b) in the opinion of the Hindu community.

5. The principle contended for does not apply to Brahmo marriages. The plea of custom cannot be urged in favor of social innovations which date only ten years back. The late Advocate General, Mr. T. H. Cowie, says:—"The adoption of a particular form of marriage by the members of the Brahmo Somaj would in the legal sense be no more a custom than their adoption of a particular religious creed."

6. The Bill does not compel the Brahmos to dispense with the religious nuptial rites observed by them, which in their estimation are essential to the sanctity of marriage. Its effect will be that the Brahmos while continuing to observe their present marital ceremony will superadd to it the civil form of registration prescribed in the Bill. In places where the Registrar calls at the place of marriage, the religious and civil forms may be simultaneously observed.

7. The object of those who pray for the Bill is to reform the usages of the country. In the opinion of the leading medical authorities in India, who were consulted on the subject, the age at which Native girls ought to marry is 16. According to some, 14 is the minimum marriageable age.

8. It is not more difficult to define a Brahmo than to define a Hindu for legal purposes; yet public opinion has attached to each word a significance which can hardly be mistaken. It is only by a profession of belief in certain fundamental doctrines that a Hindu, Buddhist, Mahomedan, Christian or Brahmo may be distinguished.

9. (a) That Brahmo marriages are legally invalid and entail civil disabilities on the parties marrying and their descendants, and that a special enactment is necessary, will appear from the following opinion of the late Advocate General:—

"In the absence of special enactment a marriage between two members of a new religious community such as the Brahmo Somaj not celebrated in accordance with the provision of any of the Marriage Acts in force in India, nor with those required by Hindu Law would, I apprehend, be invalid.

"It follows that in the present state of the law such marriages as last adverted to are not binding on the parties and that the (so called) wife would have no legal redress if deserted by her husband, nor would the offspring of such unions be legitimate or have any rights of succession."

(b) According to the leading Pandits in Calcutta, Benares, and Nuddea, to whom the

subject was referred for opinion, Brahmo marriages are inconsonant with the Shāstras and likewise with Hindu usages, inasmuch as they lack the essential ceremonies which constitute Hindu marriage. The two ceremonies which in their opinion are essential to the validity of Hindu marriage are *Kusandika* and *Saptapadi*. Both these have been discarded by the Brahmos. It is also held essential by the said Pandits that the parties marrying should be members of the same caste, intermarriages being strictly forbidden in the *Kāli Yuga* or present age. But the Brahmos cannot submit to the restrictions of caste in regard to marriage, since they have no faith in caste distinctions as prescribed by Hinduism; and already 14 (out of 39) marriages among the Brahmos have been contracted between members of different castes.

10. That the passing of the proposed law will lead to complications in regard to questions of succession and inheritance.

10. The complications apprehended may be easily avoided by extending to the parties marrying under the proposed law the Indian Succession Act (Act X of 1865) which is clearly applicable to them. The above Act exempts from its operation only Hindus, Mahomedans and Buddhists. But the term Hindu does not include the Brahmos, who deny the authority of the Vedas, are opposed to every form of Brahmanical religion, and being eclectics admit proselytes from Hindus, Mahomedans, Christians and other religious sects. This is tacitly admitted by the opponents of the Bill who, in stating the objection under consideration in their memorial to the Legislature, instance the case of a Hindu convert to Brahmoism marrying the daughter of a Native Christian or Mahomedan girl who has become a Brahmo. Under the authority vested by Section 332 of the above Act in the Governor-General of India in Council, he may make it applicable to the Brahmos, who are not Hindus according to the meaning of the Act, by inserting a clause to that effect in the present Bill.

A few points in the above, not previously touched, require further detail.

1. The proper marriageable age for Indian girls.—On this subject the conservative Brahmos were not much in advance of the usual Hindu custom of child-marriage; but among the Progressives, the standard of opinion had been slowly rising for some years previous to 1871. No doubt it was then very far from being established or uniform, but the progress made was clearly visible, as was shown by the unusually late ages (for India) of some Brahmo brides, and by the disapprobation freely expressed when the contrary had been the case. In April 1871, Mr Sen, as President of the Indian Reform Association, addressed a circular to some distinguished medical men

in India (chiefly in Calcutta) requesting their opinion on the subject. Their replies, some of which were very full and instructive, varied as to the earliest age advised for marriage, but all, whether Hindu, Mahomedan, Brahmo, or Christian, unanimously agreed in condemning the prevalent custom of premature unions. The following table will show the opinions given by the twelve medical men on this important point, as published in their letters in the Annual Report of the Indian Reform Association for 1870-71.

	Minimum Marriageable Age.	Proper Age.
Dr. Chunder Coomár Dey	14	
Dr. Charles	14	
Babu Nobin Krishna Bose (of Khandva)	15	18
Dr. A. V. White (Bombay)	15 or 16	18
Dr. Mahendra Lál Sircár	16	
Tumiz Khan, Bahadur	16	
Dr. Norman Chevers	16	18
Dr. D. B. Smith,	16	18 or 19
Dr. Ewart	16	18 or 19
Dr. Fayrer	16	18 or 20
Dr. S. G. Chuckerbutty	16	21
Átmaram Pándurang, Esq. (Bombay) ..	20	

The practical result of this investigation was thus epitomized in a speech of Mr. Sen's at the Calcutta Town Hall, on September 30, 1871.

"The medical authorities in Calcutta unanimously declare that sixteen is the minimum marriageable age of girls in this country. Dr. Charles makes a valuable suggestion; he holds that fourteen, being the commencement of adolescence, may for the present be regarded as the minimum age at which Native girls may be allowed to marry, and may serve as a starting-point for reform in this direction. In conformity with his suggestion and the opinions given by the other referees, we have come to the conclusion that, for the present at least, it would be expedient to follow the provision in the Bill which makes fourteen the minimum marriageable age of girls in this country, leaving it in the hands of time to develop this reform slowly and gradually into maturity and fulness."

2. The relative numbers in the two sections of the Brahmo Somaj, and (3) the propriety of applying the designation of *Brahmo* Marriage Bill to a measure only desired by the younger section of the body.

The statistics given in the 1st clause of the "Statement" of the Brahmo Somaj of India are fairly conclusive as to the relative numbers of the two sections. Twenty-nine Progressive-Brahmo marriages, and petitions from fifty-three Somajes, on the one hand, —and ten Adi-Somaj marriages (seven being in one leading family), and petitions from three Somajes on the other hand,—leave no doubt that the majority of Brahmos really desired the Bill. But its mere title of "*Brahmo Marriage Bill*," the application of which

to the measure so greatly disturbed the Adi Somaj, was a point for which the Progressives did not at all contend. Their representatives freely resigned it: "it is not the designation we care for, we want the substance." The Bill might be called by any name, so far as they were concerned.

Such was the state of affairs when the Indian Government, having returned to Calcutta for the winter, again took up the Marriage Bill. In the mean time, nearly all the facts epitomized above had been set before the public in a clear and popular form at a public meeting held in the Calcutta Town Hall, Sept. 30, 1871, Mr. Sen being in the chair. The proceedings opened with the delivery of a lecture on "The Marriage Law in India," by Babu Norendro Nath Sen, which presented a comprehensive view of the whole subject, showing into what a chaos of usages, legal and illegal, natural and unnatural, the marriage customs of India had drifted, and the urgent need of reconstructing them on civilized and lawful bases. That this need had already been felt by intelligent natives themselves, was shown by the lecturer's account of some remarkable petitions sent up to Government in 1856, when the Hindu Widows' Re-marriage Act was under discussion. These petitions, some of which were numerous and influentially signed, prayed for divers reforms in the marriage laws of a very comprehensive character, including not only the re-marriage of widows, but the abolition of polygamy and other matrimonial abuses, and the introduction of a system of marriage registration. These petitions were in no way connected with the Brahmo Somaj or with any special religious body; they aimed at keeping clear of any interference with existing religions, and were in many cases supported by Hindu Pandits, while Rajas and orthodox citizens took a leading part in the matter. This episode has probably dropped out of the memory of the general public, but its testimony to the development of the Indian mind and conscience is too valuable to be forgotten. After Babu N. N. Sen's lecture, speeches were made,—one from Dr. Murray Mitchell being notable for its friendly sympathy,—and the meeting closed with an able and eloquent address from Babu Keshub Chunder Sen, reviewing the whole position, and pleading for "a law which will enable India to possess reformed homes." The previous speeches were not confined to one side only, for Babu Nobo Gopal Mitter, a well-known member of the Adi Somaj, came forward to plead the Conservative cause; but the characteristic manner in which he argued it, and the prompt replies made to his statements by various persons present, had the effect of lending additional force to the main purpose of the meeting.

And now the last act of the drama seemed to be opening. On the 21st of December, 1871, the Select Committee appointed to make further revisions in the Marriage Bill brought up their

Report and the amended Bill; and on the 16th of January, 1872, Mr Stephen moved that the Bill be passed, introducing it with a most able and comprehensive review of the whole subject of marriage law in India. His introductory recast of the Brahmo phases of the problem is so valuable as a testimony to the character and position then attained by Progressive Brahmoism, and his explanation of the difference between Sir H. S. Maine's Bill and his own is so important, as bearing on the right relations of the British Government to the various religions of India, that the essential passages in those portions of his speech must not be omitted here.

"As your Lordship and the Council are aware, a religious body called the Brahmo Somaj, which has been for many years in existence, has for some time past acquired a considerable degree of prominence and importance in most of the great cities of India. It is interesting on many accounts; but, above all, because Brahmoism is at once the most European of Native religions, and the most living of all Native versions of European religion, one of the points on which the Brahmos have most closely followed English views, and one of the most important points in their whole system, is the matter of marriage. Brahmos, in common with Englishmen, believe that marriage should be the union for life, in all common cases, of one man with one woman; and the most numerous body of the Brahmos go a step further, and are of opinion that marriage should be regarded in the light of a contract between a mature man and a mature woman of a suitable age, and not as a contract by which parents unite together children in their infancy. Besides this, the Brahmos agree in objecting to some of the ceremonies by which Hindus celebrate marriage, on the ground that they are idolatrous. So far, they may be regarded as forming a single body with reference to the immediate subject-matter of this Bill.

"There are, however, two classes of Brahmos, and the distinction between them is curious and interesting on account of its resemblance to similar divisions which exist in many other religions, and in particular in every form of Christianity with which I am acquainted.

"The original founder of the Brahmo body was the well-known Rám Mohun Roy, who founded the sect about forty years ago. Since that time, the Brahmos have divided themselves into two bodies,—the *Adi Brahmo Somaj*, or the *Conservative Brahmos*, and the *Progressive Brahmos*. The *Progressive Brahmos* have broken far more decisively with Hinduism than the *Conservatives*. The object of the *Conservatives* is to pour the new wine into the old bottles, so that the one may not be wasted nor the other broken. The *Progressive Brahmos* undertake to provide at once new wine and new bottles.

"As regards marriage, the difference between the two parties appears to be this,—the marriage ceremonies adopted by the *Progressive Brahmos* depart more widely from the Hindu law than those which are in use amongst the *Adi Brahmos*. The *Adi Brahmos* indeed contend that by Hindu law their ceremonies, though irregular, would be valid. The *Progressive Brahmos* admit that, by Hindu law, their marriages would be void. Moreover, the *Progressive Brahmos* are opposed both to infant marriage and to polygamy far more decisively than the *Conservative party*. The former in particular adopt the European view, that marriage is a contract between the persons married; the latter retain the Native view, that the father can give away his daughter as he thinks right when she is too young to understand the matter.

"In this state of things, the *Progressive Brahmos* took the opinion of Mr. Cowie, then Advocate General, as to the validity of their marriages."

That opinion being unfavourable to their validity, and a consequent appeal having been made to Lord Lawrence's Government for some legal rectification of the matter, the question for the Government was—"What remedy would be most appropriate?" Mr. Stephen briefly recapitulated the difficulties stated in Sir H. S. Maine's speeches of September 10 and November 27, 1868 (see extracts on pp. 14-16, *ante*), and then continued:—

"Under these circumstances, Sir Henry Maine proposed to make the Brahmo question the opportunity for passing a measure of the most comprehensive nature. He proposed to pass an Act, to legalize marriage between certain Natives of India not professing the Christian religion, and objecting to be married in accordance with the rites of the Hindu, Mahomedan, Buddhist, Parsi or Jewish religion." * * * "All the grounds of objection [made by so many classes of orthodox Hindus, Parsis, &c., to this Bill, see *ante*, p. 16] may, I think, be reduced to one, namely, that the Bill as drawn and circulated, would introduce a great change in the Native law, and involve interference with Native social relations. On a full and repeated consideration of the whole subject, the Government were unanimously of opinion that this objection ought to prevail.

"There is, I think, a distinction in this matter which the Bill, as introduced, overlooks. It is the distinction between treating Hindu law as a law binding only on those who submit to it of their own will, and treating it as a law binding on those who do submit to it only in so far as they choose to do so. It is surely one thing to say to Hindus—'you are at liberty to change your law and religion if you think proper, and you shall suffer no loss by so doing'; and quite another thing to say to them,—'you are at liberty to play fast and loose with your law and religion: you shall, if you please, be, at one and the same time, a Hindu and not a Hindu.' By recognizing the existence of the Hindu religion as a personal law on this matter of marriage, I think that we have contracted an obligation to enforce its provisions in their entirety upon those who choose to live under them, just as we have, by establishing the general principle of religious freedom, contracted a further obligation to protect any one who chooses to leave the Hindu religion against injury for having done so, and to provide him with institutions recognized by law and suitable to his peculiar position. I think that it is hardly possible for us to hold other language on the subject than this—'Be a Hindu or not as you please; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and not Hinduism which will enable you to evade the necessity of knowing your own minds.' The present Bill is framed upon these principles."

Mr. Stephen then recounted the history of his own first measure, the "Brahmo Marriage Bill," confined to the members of the Brahmo Somaj alone, introduced in 1871, and, unexpectedly to him, strongly opposed by the Adi Brahmo Somaj.

"The question, accordingly, had to be reconsidered, and after some intermediate steps, and a very careful consideration of the matter in Council, I asked the representatives of the two bodies of Brahmos, whether the one would be satisfied with, and whether the other would object to, a Bill confined to persons who had renounced or had been excluded from, or did not profess the Hindu, Mahomedan, Buddhist, Parsi, Sikh, or Jaina religion? I made the offer expecting that it would be accepted by the Adi Brahmos, whom it obviously would not affect, and that it would be rejected by the Progressive Brahmos. I supposed that they occupied one of those intermediate religious positions which are so common in the present day, in which people dislike to

say either that they are or are not members of a particular creed. . . . But they took a bolder line. Before the views of Government had been communicated to them at all, they sent in a paper, by way of reply to the *Adi Brahmo Somaj*, containing this remarkable sentence. . . . "The term "Hindu" does not include the Brahmos, who deny the authority of the Vedas, are opposed to every form of the Brahmanical religion, and being eclectics admit proselytes from Hindus, Mahomedans, Christians, and other religious sects."

"Nothing could be plainer or more straightforward than this, and I wish to add that the subsequent conduct of the sect has corresponded to this distinct avowal of their views. They have unreservedly accepted the offer made to them by me on behalf of the Government, and the *Adi Somaj* have with equal frankness admitted that the measure is one to which they have no right and no wish to object. As for the views of the general body of the Native community, they appear, I think, sufficiently from the replies which were received to Sir Henry Maine's Bill. The great majority of the Native community would regard with indifference a measure applying to persons who stand outside the pale of the Native religions. A minority object to the principle involved in Act XXI of 1850, and would probably like to see defection from a Native religion visited by the heaviest disabilities which it is in the power of law or usage to inflict. The British Indian Association of Bengal petitioned against the first edition of this Bill expressly on the ground that Act XXI of 1850 was passed against the wishes of the Native community. It is, I think, utterly out of the question to act upon their view of the subject, and whatever inconvenience arises from their objection to the measure must be endured. I believe, however, that to the vast majority of the population its passing will be a matter of indifference. Inaction is, for the reasons already stated, altogether impossible."

Mr. Stephen concluded with an elaborate dissertation on the original problem at issue, of which he took a different view from either Mr. Cowie or Sir H. S. Maine, being inclined to believe that new or irregular forms of Native marriage, not reducible to Hindu or Mahomedan law, would, if practised according to "justice, equity, and good conscience," be held valid by the British Courts of Law, should occasion arise.

"It may be asked, if this view of the law is correct, what is the necessity for this Bill? Why not leave the various sects, as they grow up, to take their chance under the cover of this general principle? The answer is that, though the view in question is my view, it is not the view of the Advocate-General. It is surrounded, as I have pointed out, by uncertainties and difficulties, and in a matter of this kind, uncertainty is the worst of evils. I consider that the persons to whom this Bill will apply have precisely the same right to have a distinct and indisputable form of marriage provided for them, as the Native Christians had for whom such a form of marriage was provided by the Acts of 1852, 1864, and 1865."

But the retarding element again sprang up to obstruct the final passing of the Bill. "The scalded child fears *cold* water," and the remembrance of the strong opposition made by the Hindu public to Sir H. S. Maine's Native Marriage Act roused in the minds of some members of the Viceregal Council a fear lest Mr. Stephen's new Bill, now so nearly assimilated to the Bill of 1868, should be met by similar antagonism. The important difference between the two measures, and the plain duty of the British Government to support

the main point at issue,—the securing of civil rights to all honestly-avowed dissenters from Hinduism.—all this was either unperceived or unappreciated by the alarmists. The Hon. Mr. Inglis moved “that this Bill be recommitted, and referred for report to the various Local Governments, in order that we may obtain the opinions of the Native public on its provisions.” He was supported by the Hon. Messrs. Cockerell, Bullen Smith, Stewart and Chapman, who with more or less fullness of detail, joined in pleading for delay. The Viceroy, Lord Mayo, observed that these hon. members “seem to have forgotten that this important question has been before the Indian public for about *four* years, that every native authority in India has had an opportunity of giving an opinion upon the subject, and that the main provisions of this Bill have been more or less discussed in connection with former proposals that have been made. . . . As far as the principle of the measure is concerned, the determination of the Government is to enforce it. With regard to the details, we are convinced that as the Bill now stands, it interferes in no way with the religious freedom, practice, or authority of any sect or creed, be it old or new.”

On the same side as the Viceroy followed the Hon. Messrs. Strachey and Ellis, General Norman, and Sir Richard Temple. Finally, it was agreed (by a majority of six) “that the further consideration of the Bill be adjourned to the first meeting of the Council after the 1st of March,” *i.e.*, for six weeks at least.

During the interval thus reluctantly conceded by Lord Mayo, the apparently interminable discussion was again renewed, chiefly among Hindus. The Lieutenant-Governor of Bengal (Sir G. Campbell) issued a circular to the Commissioners of the several districts in Bengal, asking them to give their own views and collect Native opinions on the Bill. They were “requested to state how far the Bill in its present shape meets the objections which have been raised, and whether it is open to any other objection from any portion of the communities affected.” He also called for the opinions of several distinguished Bengali gentlemen of different creeds upon the subject. Two of the replies sent to these requisitions were recorded by the *Indian Mirror* (March 13 and 19). The first was an official letter from the Secretary to the Berhampur Brahmo Somaj, one of the three Somajes which had petitioned against the “Brahmo Marriage Bill.”—recording that a special meeting of the members had been called to ascertain their views on the subject; that the amended Bill had been read to the meeting, and that the members present were unanimously of opinion that they can have no objection to the passing of the Bill. The other reply was sent from the “Sanātana Dharma Rakshini Sabha,” a highly orthodox Calcutta “Society for the preservation of [Hindu] religion.” At a meeting of this society, held under the presidency of the well-known Raja Kali Krishna, Bahadur, and attended by a large number of orthodox Hindus, including some of the most distinguished and leading Pandits of Calcutta, it was resolved that in

the opinion of the meeting the amended Marriage Bill was not likely to affect the Hindus and their religion, and that therefore the meeting had no objection to the passing of the Bill.

On the other hand, the leading members of the Mahomedan community sent up a memorial to the Legislature against the Bill, in the course of which they contended "that apostates from Mahomedanism getting married under the Act, should, on reverting to Mahomedanism, be allowed to divorce their wives and marry again according to the rites of Islam." *

Further, the anxious inquiries made by the opposition members of the Council among the provincial Hindu population had the effect of eliciting a variety of conflicting opinions, some favourable, others extravagantly opposed to the Bill. It "will lead to infanticide;" "will stand in the way of female education;" "will tend to give rise to perjury;" "will undoubtedly create disaffection, distrust, and discontent," &c.

Then occurred the melancholy death of Lord Mayo, which suspended business for a time, and deprived the Brahmos of a firm friend to their Marriage Bill. At last, on the 19th of March, 1872, the Viceregal Council, under the presidency of Lord Napier, again took up the measure. Mr. Inglis moved his amendment (to confine the Bill to "certain members of the Brahmo Somaj"), with an array of hostile opinions from his correspondents in the N. W. Provinces. Mr. Cockerell, Mr. Chapman, and Mr. Robinson followed on the same side. Mr. Stewart, General Norman, and Sir R. Temple spoke in favour of the Bill. Mr. Stephen was fully equal to the occasion. He took up the various objections brought against the measure, analyzing them carefully in detail, and showing them to be unfounded. His masterly speech concluded with an eloquent defence of the claims of those Natives to civil protection from British Law, whose dissent from Hinduism was itself the result of English education. Lord Napier of Magdala added a few words in support of the Bill, and the debate was closed by a speech on the same side from the Viceroy (Lord Napier and Ettrick). His final expression of opinion is worth preserving, both for its own sake and as illustrating the calm and thoughtful spirit in which he treated the subject.

"The seceding communities from the old religions are not at all likely to be of a profligate character. They will probably be composed of men of intelligence and morality. When the middle class public in the provinces come to understand the movement better; when they see that these speculative religionists are persons of worth, and that marriage with them, far from being a careless, precarious, secular contract, is a religious tie, solemnized by a decent and holy rite, the Native public will, I suspect, regard the motives and provisions of the Bill rather with favour than repugnance. In a word, I am disposed to believe that the provisions of the measure, as drafted by my hon. friend, Mr. Stephen, will give substantial and permanent satisfaction and

protection to the classes for whose welfare it is destined, and will not produce those prejudicial results in other classes which the opponents of the Bill would persuade us to expect."

Three days later, the Bill received the assent of the Governor-General in Council, and came into operation as Act III of 1872,—otherwise known as the "Native Marriage Act."

The history of this long agitation may be fitly closed with a transcript of the Act itself in its final form,—only omitting a few of the less important sections and schedules.

ACT No. III OF 1872.

(Received the assent of the Governor-General on the 22nd March, 1872.)

An Act to provide a Form of Marriage in certain cases.

Whereas it is expedient to provide a form of marriage for persons who do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh or Jaina religion, and to legalize certain marriages the validity of which is doubtful; it is hereby enacted as follows:—

1. This Act extends to the whole of British India, and shall come into force on the passing thereof.

2. Marriages may be celebrated under this Act between persons neither of whom professes the Christian or the Jewish, or the Hindu or the Muhammadan, or the Parsi or the Buddhist, or the Sikh or the Jaina religion, upon the following conditions:—

(1.)—Neither party must, at the time of the marriage, have a husband or wife living:

(2.)—The man must have completed his age of eighteen years, and the woman her age of fourteen years, according to the Gregorian calendar:

(3.)—Each party must, if he or she has not completed the age of twenty-one years, have obtained the consent of his or her father or guardian to the marriage:

(4.)—The parties must not be related to each other in any degree of consanguinity or affinity which would, according to any law to which either of them is subject, render a marriage between them illegal.

1st Proviso.—No such law or custom, other than one relating to consanguinity or affinity, shall prevent them from marrying.

2nd Proviso.—No law or custom as to consanguinity shall prevent them from marrying, unless a relationship can be traced between the parties through some common ancestor, who stands to each of them in a nearer relationship than that of great-great-grandfather or great-great-grandmother, or unless one of the parties is the lineal ancestor, or the brother or sister of some lineal ancestor, of the other.

3. The Local Government may appoint one or more Registrars under this Act, either by name or as holding any office for the time being, for any portion of the territory subject to its administration. The officer so appointed shall be called "Registrar of Marriages under Act III of 1872," and is hereinafter referred to as "the Registrar." The portion of territory for which any such officer is appointed shall be deemed his district.

4. When a marriage is intended to be solemnized under this Act, one of the parties must give notice in writing to the Registrar, before whom it is to be solemnized.

The Registrar to whom such notice is given must be the Registrar of a district within which one at least of the parties to the marriage has resided for fourteen days before such notice is given.

Such notice may be in the form given in the first schedule to this Act.

5. The Registrar shall file all such notices and keep them with the records of his office, and shall also forthwith enter a true copy of every such notice in a book to be for that purpose furnished to him by the Government, to be called the "Marriage Notice Book under Act III of 1872," and such book shall be open at all reasonable times, without fee, to all persons desirous of inspecting the same.

6. Fourteen days after notice of an intended marriage has been given under section four, such marriage may be solemnized, unless it has been previously objected to in the manner hereinafter mentioned.

Any person may object to any such marriage on the ground that it would contravene some one or more of the conditions prescribed in clauses (1), (2), (3) or (4) of section two.

The nature of the objection made shall be recorded in writing by the Registrar in the Register, and shall, if necessary, be read over and explained to the person making the objection, and shall be signed by him or on his behalf.

* * * * *

10. Before the marriage is solemnized, the parties and three witnesses shall, in the presence of the Registrar, sign a declaration in the form contained in the second schedule to this Act. If either party has not completed the age of twenty-one years, the declaration shall also be signed by his or her father or guardian, except in the case of a widow, and in every case, it shall be countersigned by the Registrar.

11. The marriage shall be solemnized in the presence of the Registrar and of the three witnesses who signed the declaration. It may be solemnized in any form, provided that each party says to the other, in the presence and hearing of the Registrar and witnesses, 'I, [A.] take thee, [B.] to be my lawful wife (or husband).'

12. The marriage may be celebrated either at the office of the Registrar or at such other place, within reasonable distance of the office of the Registrar, as the parties desire: Provided that the Local Government may prescribe the conditions under which such marriages may be solemnized at places other than the Registrar's office, and the additional fees to be paid thereupon.

13. When the marriage has been solemnized, the Registrar shall enter a certificate thereof in a book to be kept by him for that purpose and to be called the "Marriage Certificate Book under Act III of 1872," in the form given in the third schedule to this Act, and such certificate shall be signed by the parties to the marriage and the three witnesses.

14. The Local Government shall prescribe the fees to be paid to the Registrar for the duties to be discharged by him under this Act.

The Registrar may, if he think fit, demand payment of any such fee before solemnization of the marriage or performance of any other duty in respect of which it is payable.

The said Marriage Certificate Book shall at all reasonable times be open for inspection, and shall be admissible as evidence of the truth of the statements therein contained. Certified extracts therefrom shall on application be given by the Registrar on the payment to him by the applicant of a fee to be fixed by the Local Government for each such extract.

15. Every person who, being at the time married, procures a marriage of himself to be solemnized under this Act, shall be deemed to have committed as offence under section four hundred and ninety-four or section four hundred and ninety-five of the Indian Penal Code, as the case may be; and the marriage so solemnized is void.

16. Every person married under this Act who, during the life-time of his or her wife or husband, contracts any other marriage, shall be subject to the penalties provided in sections four hundred and ninety-four and four hundred and ninety-five of the Indian Penal Code for the offence of marrying

again during the life-time of a husband or wife, whatever may be the religion which he or she professed at the time of such second marriage.

17. The Indian Divorce Act shall apply to all marriages contracted under this Act, and any such marriage may be declared null or dissolved in the manner therein provided, and for the causes therein mentioned, or on the ground that it contravenes some one or more of the conditions prescribed in clauses (1), (2), (3), or (4) of section two of this Act.

18. The issue of marriages solemnized under this Act shall, if they marry under this Act, be deemed to be subject to the law to which their fathers were subject as to the prohibition of marriages by reason of consanguinity and affinity, and the provisoes to section two of this Act shall apply to them.

19. Nothing in this Act contained shall affect the validity of any marriage not solemnized under its provisions; nor shall this Act be deemed directly or indirectly to affect the validity of any mode of contracting marriage; but if the validity of any such mode shall hereafter come into question before any Court, such question shall be decided as if this Act had not been passed.

20. All persons who have heretofore contracted marriages in the presence of at least two witnesses, according to any form whatever, may at any time, previous to the first day of January, 1873, have such marriages registered under this Act, and such marriages shall thereupon be deemed to be and to have been as valid as if they had been contracted and solemnized under this Act: Provided that persons who have such marriages registered under this section must, on such registry, sign a declaration in the form given in the fourth schedule to this Act.

No marriage shall be registered under this section unless conditions (1), (3), and (4) of section two were complied with; and no such marriage shall be registered under this section if, during its continuance, either party has contracted a subsequent marriage.

21. Every person making, signing, or attesting any declaration or certificate prescribed by this Act, containing a statement which is false, and which he either knows or believes to be false or does not believe to be true, shall be deemed guilty of the offence described in section one hundred and ninety-nine of the Indian Penal Code.

SECOND SCHEDULE.

(See section 10.)

Declaration to be made by the Bridegroom.

I, *A B*, hereby declare as follows:—

1. I am at the present time unmarried:
2. I do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh, or Jaina Religion:

3. I have completed my age of eighteen years:

4. I am not related to *C D* [*the bride*] in any degree of consanguinity or affinity which would, according to the law to which I am subject, or to which the said *C D* is subject, and subject to the provisoes of clause (4) of section two of Act III of 1872, render a marriage between us illegal:

[*And when the bridegroom has not completed his age of twenty-one years:*

5. The consent of *M N* my father [*or guardian, as the case may be*] has been given to a marriage between myself and *C D*, and has not been revoked:]

6. I am aware that, if any statement in this declaration is false, and if in making such statement I either know or believe it to be false, or do not believe it to be true, I am liable to imprisonment, and also to fine.

(Signed) *A B* [*the bridegroom*].

II. Register of Brahmo Marriages.

Having sketched the history of the agitation for Brahmo Marriage, we next come to the record of the actual marriages themselves,—a record which has been desired by several friends of the Brahmo Somaj, and which may be useful in many ways. The following list has been compiled from various sources,—from the Brahmo journals of Calcutta and Dacca, from special information from two Brahmo Registrars, and from a friend in Northern India. Where the authorities varied, I have carefully compared the details, and have decided according to the greater probability of accurate information in each case. No doubt some errors must still remain, but I trust they are few, and I think that the list must be very nearly a complete one of all the Brahmo marriages yet celebrated.

BRAHMO MARRIAGE REGISTER FROM JULY 1861 TO AUGUST 1879.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
1	1861 July 26	Calcutta	MUKERJI, Hemendra Nath TÁGORE, Sukumári	18 12	Bráhmaṇ Piráli Bráhmaṇ	Son of Rájá Rám Mukerji. Second d. of Debendra Náth Tágore.	Nos. 1 to 4.—See pp. 7-11 for the ritual used at these first four weddings.
2	1862	Satragáchi	TÁGORE, Hemendra Náth CHÁTTERJÍ, Napa Mayi	18 11	Piráli Bráhmaṇ Bráhmaṇ	Third son of Debendra Náth Tágore. d. of Hara Deb Cháatterji of Satragáchi.	
3	1863		TÁGORE, Vinendra Náth CHÁTTERJÍ, _____		Piráli Bráhmaṇ Bráhmaṇ	Fourth son of Debendra Náth Tágore. d. of Hara Deb Cháatterji.	

4	1863	Calcutta	MUKHERJEE, Jadu Náth TAGORE, Sarat Kumári		Bráhmaṇ Pitáli Bráhmaṇ	Tálukdár of Birbhun. Third d. of Debendra Náth Tagore.
5	1864 February 21.	Calcutta	MAHALÁNABISH, Guru Charan CHAKRAVARTI, Rukmini (Widow)	32 25	Bráhmaṇ Ditto	Druggist. D. of Gauṇ Sundar Chakravarti.
6	1864 May 1	Midnápur	GHOSE, Krishna Dhan, L.M.S. BOSE, Svarnalátá	20 13	Káyastha Ditto	Graduate of Calcutta Medical College, and now Civil Sur- geon at Rangpur. Eldest d. of Rajnáraṇ Bose, Head Master of Midnápur Government School.
7	1864 Aug. 2	Calcutta	GUPTA, Parvati Charan —, Kámini (Widow)	24	Vaidya Grihasthá Vaishnava	Law student of Presidency College, Calcutta. D. of Gurn Charan Dás.
8	1865 Jan. 31	Krishnagar	SINGHA, Chandi Charan Deb, Biráji Mohini (Widow)	26 13	Káyastha Ditto	Clerk in the E. I. Railway. D. of Giri Dhári Deb.
9	1866 Jan. 1	Calcutta	GUPTA, Aghore Náth —, Kádambini (Widow)	24 18	Vaidya Káyastha	Missionary of B. S. of India. D. of Thákur Dás Singha.
10	1866 April or May	Calcutta	DATTA, Umesh Chandra SARKAR, Kailásh Kámini	25 9	Káyastha Ditto	School teacher. D. of Bhuban Mohan Sarkár.

No. 7.—This was the first
Brahmo intermarriage.
—See p. 11.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
11 R.	1866 Nov. 16	Calcutta	SEN, Prasanna Kumār MAITRA, Rāj Lakshmi	29 11	Vaidya Brāhman	Official on the E. I. Railway, and now a Missionary of the B. S. of India. D. of Kishori Lal Maitra, and pupil of the Bethune School.	No. 11.—See pp. 11, 12 for the improved ritual used at this wedding.
12 R.	1866	Barisal	TANTUBAG, Brindāban _____, Kāsiswari (<i>Widow</i>)		Weaver caste Brāhman	Menial servant.	
13	1867 March 22	Calcutta	DATTA, Dina Nāth BOSE, Hemlatā	24 14	Kāyastha Ditto	Student in the General As- sembly's Institution. Second d. of Rājnarāin Bose.	
14	1867 March 27	Calcutta	GHOSE, Kāmakhya Charan _____, Nitya Kālī (<i>Widow</i>)	28 25	Kāyastha Sadgope	Teacher in Government School of Arts.	
15	1867	Tipperā	Biswās, Prasanna Kumār MITTAL, Kunudini	16	Kāyastha Ditto	Treasurer of Debendra Nāth Tagore. Third d. of Brojo Sundar Mit- ter, Deputy Collector.	
16 R.	1867 June 24	Barisal	SEN, Ishvar Chandra _____, Ananda Mayi (<i>Widow</i>)		Vaidya	Muktear.	

17	1867 July 28	Lákhutia (a village near Barisal)	MUKHARJ, Nibaran Chandra, M.A., B.L. RAY, Dintáriní	23	Bráhmaṇ	Pleader in the Bhágalpur Judges' Court. Sister of Bihári Lal Ray, Zeminár of Lákhutia.
18	1867 July 29	Same place	SEN, Baikuntha Chandra MALLIK, Bhabáni (Widow)	20	Vaidya Pirali Bráhmaṇ	Manager of the Lákhutia Zemindár's estate. D. of Tára Chand Mallik.
19	1867 Nov. 17	Calcutta	GHOSE, Jánoki Náth TÁGORE, Svarna Kumári	30 14	Bráhmaṇ Pirali Bráhmaṇ	Assessor in the Birbhūm district. Fourth d. of Debendra Náth Tágore.
20	1868 Jan. 12	Calcutta	SARKAR, Kishori Lal, M.A. GHOSE, Lilávati	23 16	Káyastha Ditto	Senior Teacher in a Brahmo School, and now Pleader in the Judges' Court, Rájshahi. An educated girl of Jessore, sister to Shishir Kumar Ghose of the <i>Amrita Bazar Patrika</i> .
21	1868 Feb. 8	Krishnagar	BHÁDURI, Tarini Charan, L.M.S. LÁHURI, Lilávati	15	Bráhmaṇ Ditto	Sub-Assistant Surgeon of Calna. Eldest d. of Rámtanu Láhiri of Krishnagar.

No. 21. — "Not only all the respectable and educated native gentlemen of the town from the Maharaja downwards, but a large number of European ladies and gentlemen, including the Commissioner and other high officials were present at the ceremony."
—(*Indian Mirror*, Feb. 15, 1868.)

No and Regis- tration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
22 R.	1868 March 9	Bágháchrá	MAITRA, Rádhiká Prasád MALIK, Basanta Kumár	22 16	Bráhma Pirálí Bráhma	Clerk in the E. I. Railway. Daughter of Sátkauri Mallik of Bágháchrá.	No. 25.—See p. 13 for an account of the persecution which preceded this inter- marriage of a Bráhma widow with a bridegroom of lower caste.
23	1868 Oct. 24	Bhowanipur	RÁY, Kedár Náth (of Sripur) MITTER, Jagan Mohini	22 15	Káyastha Ditto	Teacher in Connagar School, and now Teacher in the Sanskrit College. 4th d. of Brojo Sundar Mitter, Deputy Collector of Hugli.	
24	1868 Nov. 8	Dacca	Biswás, Naba Kumár ——, Bhuban Mayi (Widow)	26 20	Bráhma Ditto	Tradesman.	
25 R.	1868 Nov. 28	Calcutta	CHANDHURI, Chandra Náth MUKHERJEE, Kusumbini (Widow)	26 15	Sadgope Bráhma	Inhabitant of Buráhanagar. Cousin of Sasipada Bánerji of Buráhanagar.	
26	1869 Feb. 16	Bhátápára (in the Dacca district)	SEN, Rám Prasád GUPTA, Hemanti Sasi	28 13	Vaidya Ditto	Medical practitioner at Dacca. Eldest daughter of Káli Nárá- yan Gupta of Bhátápára, and sister of K. G. Gupta, C. S.	
27 R.	1869 May 3	Calcutta	DÁS, Hari Náth ——, Adya Svami	25 15	Káyastha Ditto	Head Master of Shlaidaha School. “Passingly educated in Bengali.”	

28	1869 Aug. 10	Barisál	SARKÁR, Baikuntha Chandra GHOSE, Vishnu Priyá (<i>Widow</i>)	28 20	Káyastha Piráli Bráhmañ	Tradesman of Barisál. D. of a Malik of Bághachrá.
29	1869 Sept. 4	Barisál	DEV, Guru Charan —, Sukhadá Mayi (<i>Widow</i>)		Káyastha Ditto	Peon [message-bearer] of the Bráhmañ Nómáj.
30	Same date.	Barisál	DEV, Káli Charan —, Sáradá Sundari (<i>Widow</i>)		Káyastha Ditto	Menial Servant. Ditto.
31	1869 Oct. 9	Calcutta	SARKÁR, Hara Gopál LÁHIRI, Annadáyini	26 18	Káyastha Bráhmañ	Head Master of a native Anglo- vernacular school. "A highly accomplished girl of Christian parents," and niece of Rámtonu Láhiri of Krishnagar.
32	1869 Nov. 3	Calcutta	MUKERJÍ, Satish Chandra TÁGORE, Varna Kumári	19 12	Bráhmañ (Piráli Bráhmañ)	Under-graduate in Medical College, Calcutta. 5th d. of Debendra Náth Tágore
33	1869 Nov. 21	Calcutta	RÁY, Naba Kumár —, Jagat Janani		Bráhmañ Ditto	Servant to a Zemindár.
34	1870 Jan. 4	Monghyr	GHOSE, Bihári Lál (of Hugli) MAITRA, Maha Lakshmi	24 14	Káyastha Bráhmañ	Signaller in charge, Telegraph Office, Mirzápore, E. I. Railway D. of Kishori Lál Maitra.
35	1870 Jan. 27	Barisál	DÁS, Sarup Chandra —, Annadá Mayi (<i>Widow</i>)		Vaidya Bráhmañ	Clerk in Road Cess Office.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
36 R.	1870 Aug. 24	Bombay	NOWRANGAY, Vāsudeva Bābājī (of Ratnaghir) Josi, Krishna Bāi (<i>Widow</i>)	42 20	Concani Brāhman	Merchant of Bombay. D. of Pāndurang Bhat Bāput.	No. 36.—See pp. 17, 18, for some interesting de- tails concerning this mar- riage.
37	1871 June 5	Lucknow	HÁLDÁR, Sárada Kánta (of Vikrampur) Ráy, Sarva Mangala	21 12	Brāhman Ditto	Under-graduate of Calcutta University. D. of Bisvanáth Ráy, Revenue Superintendent of Chief Com- missioner's Office, Lucknow.	No. 37.—See p. 12 for some passages from the ritual used at this wedding.
38	1871 Sept. 17	Madras	GÁRÚ, Potaraju Náráin Swámi GÁRÚ, Sitamá	40 18		Son of Fápía Gáru. D. of Chenchia Gáru.	No. 38.—See Note 1 at the end of this Section.
39 R.	1871 Nov. 11	Baráhanagar	LAHA, Hirá Lál MUKERJÍ, Saudamini (<i>Widow</i>)	35 27	Bárai Brāhman	Manager for a Zemindár.	No. 39.—“They married by mutual consent, as both of them have ar- rived at a mature age, and are fully able to take care of themselves. Such a marriage as this is a significant sign of the progress that the Brahmo Soma is making every day.”— <i>Indian Mirror</i> , Nov. 13, 1871.

No. 40.—This was the first
Brahmo marriage under
Act III of 1872.

Second Master in Government
English School, Mymensingh,
and now Head Master of Gov-
ernment School, Faridpur.
Sister of Jadu Nath Chakra-
varti.

No. 41.—This bride was
not of Brahmo extrac-
tion. Of Hindu family,
she was converted to
Christianity when about
16, but subsequently
changed her mind, and
after some vicissitude,
ultimately married a
Brahmo as above. Her
husband was excommu-
nicated and deserted by
his family for the offence
of marrying one who
had been a Christian.

40	1872	Calcutta	SEX, Bhuban Mohan, B.A.	24	Vaidya	
R.	June 21		RAX, Hemangini (Widow)	19	Bráhman	
41	1872	Calcutta	BÁNERJ, Kádhá Kantá (of Shibpur)		Bráhman	
R.	June 26		—, Ganes Shun- dari (Widow)	18	Vaidya	
42	1873	Calcutta	DATT, Ganga Charan —, Vidya Sundari (Widow)	25 22	Káyastha Ditto	Head Constable. Pupil of the Government Nor- mal School, Calcutta.
R.	Feb. 19					
43	1873	Dacca	GHOSE, Rajani Kantá, B.A.	25	Káyastha	Second Master of Barisal Zillah School.
R.	Aug. 25		MITTER, Bhuban Mohini	16	Ditto	Fifth d. of Brojo Sundar Mit- ter, Deputy Magistrate of Dacca.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
44 R.	1873 Nov. 8	Calcutta	Ghose, Gopal Chandra (<i>Widower</i>) —, Sarda Sundari (<i>Widow</i>)	34 19	Kayastha Ditto	Telegraph Superintendent, Allahabad. D. of Jagannath Chaudhuri of Kagmari, Mymensingh.	No. 44.—This bride “became a widow when about five years old.”— <i>Indian Mirror</i> , Nov. 9, 1873.
45 R.	1873 Dec. 20	Rangpur	Dás, Hara Nath —, Bhuban Mayi (<i>Widow</i>)	25 16	Vaidya Kayastha	Deputy jailor of Rangpur. “A tolerably educated young lady.”	
46 R.	1874 April 11	Calcutta	CHAKRAVARTI, Trailokhya Nath GHOSE, Siddheshvari (<i>Widow</i>)		Bráhman Kayastha		
47	1874 April 28	Calcutta	Ghose, Trailokhya Nath Bose, Sukumári	22 15	Kayastha Ditto	Under-graduate in Medical College, Calcutta. Third d. of Ráj Naráin Bose.	
48 R.	1874 April 29	Dacca	JELLALUDIN PYARI BIBI (<i>Widow</i>)	25 16	Both of Mahomedan birth	Shop-keeper in Dacca. D. of a cultivator.	No. 48.—The first marriage of a Mahomedan dissident under Act III of 1872. See the Second Schedule of the Act (p. 38) for the renunciation of Mahomedanism which both parties to this marriage must necessarily have made.

49	1874 May 9	Calcutta	Ráy, Rajani Náth, M.A.	25	Bráhnman { Kulin { Bráhnman	Assistant to the Accountant- General, Bombay. D. of Gobinda Chandra Mukerji.	No. 49.—See Note 2 at the end of this section.
50	1874 May 18	Gowalpará (Assam)	HÁLBÁR, Baradá Kánta (of Vikrampur) PARAY, Hara Sundari (Widow)	27 19	Bráhnman Ditto	Superintendent under a Zem- indár. D. of Golak Chandra Paray.	
51	1875 Jan. 2	Nowgong (Assam)	DATTÁ, Guru Náth Ráy, Svamalátá	25 19	Vaidya Káyastha	Pandit in Vernacular School, Nowgong. D. of Krishna Prasád Ráy.	
52	1875 May 24	Dacca	SEN, Ishvar Chandra SEN, Bárá Sundari (Widow)	25 19	Vaidya Káyastha	Talukdar of Mahushvardi. D. of Ishvar Chandra Ghose of Chandrapratáp.	No. 52.—The celebration of this marriage was greatly hampered by local persecution. See the <i>Journal of the National Indian Association</i> for December, 1875 ("A Widow Marriage under difficulties"), where I have already told the story, for which I have no room here.
53	1875 Oct. 18	Dacca	Ráy, Bipin Bihari MITTER, Prigamvadá	24 13	Káyastha Ditto	Proprietor and Manager of the Victoria Press, Calcutta. 6th d. of Brojo Sundar Mitter, Deputy Magistrate of Dacca.	
54	1875 Dec. 18	Calcutta	MOZUMDÁR, Rám Dur- labha, B.A. SEN, Susilá (Widow)		Káyastha Ditto	Head Master of Gawalpará School. D. of Nilambar Sen, and pupil in the Hindu Ladies' School.	

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
55	1875	Ágrá	RÁY, Navina Chandra (<i>Widower</i>) CHAUDHURI, Homlatá	37 14	Bráhma Ditto	Paymaster of the Rájpútáná State Railway, and author of many theological works. D. of Bireshvar Chaudhuri, late head-clerk of a military pay office.	
56 R.	1876 Feb. 2	Calcutta	MALLIK, Rati Kánta Dey, Kusum Kumári (<i>Widow</i>)	28 16	Bráhma		
57 R.	1876 Feb. 5	Delhi	GHOŚÁL, Chandra Shek- hur SEN, Raj Lakshmi	28 14	Bráhma Káyastha	Clerk in a railway office. D. of Shib Chandra Sen of Delhi.	
58 R.	1876 March. 30	Calcutta	MALLIK, Gobar Dhan (of Alláhábád) MALLIK, Dakhyáni	30 17	Piráli Bráhma Ditto	Dispensing Compounder. "An educated girl" of Bāgh- áchrá.	
59 R.	1876 April 16	Calcutta	RÁY, Rákhál Chandra BÁÑERJÍ, Kusum Kumári	32 14	Bráhma Ditto	Zemindár.	
60 R.	1876 June 1	Dacca	SEN, Ambiká Charan GÁNGULÍ, Sudakhiná	26 17	Vaidya Kulin Bráhma	Professor of Chemistry in Krishnagar College. An advanced student of Dacca Adult Female School.	

61	1876 July 8	Calcutta	Datta, Sarat Chandra SINGHA, Ráj Kumári	29 20	Káyaśtha Ditto	Dealer in homœopathic medicines. Pupil in Female Normal School of the Indian Reform Association.
62	1876 July 25	Dacca	Dás, Jagat Chandra, B. L. (of Moddhyapárá in Mymensingh) GURTA, Saudámini	30 16	Vaidya Ditto	Extra-Assistant Commissioner in Assam. Second d. of Káli Náráyan Gupta of Bhátápára, and student in 1st class of Dacca Adult F. School.
63	1876 Aug. 10	Calcutta	Datta, Srináth CHANDRICK, Biráj Mohini	25 17		Commission agent. Eldes d. of Chandra Náth Chaudhuri, and pupil of the F. N. School of the I. R. A.
64	1876 Aug. 31	Calcutta	Deb, Satya Priya BOSE, Sarat Kumári	19 14	Káyaśtha Ditto	Son of Shib Chandra Deb of Comnagar. D. of Káli Náth Bose, and pupil of the F. N. School of the I. R. A.

No. 64.—On this occasion some bigoted relations of the bride exerted themselves to prevent the wedding from taking place at her father's house, which they thought would be defiled by an un-Hindu marriage. But the bridegroom's Brahmo friends rallied round him, and "the marriage proved a complete success."—*Indian Mirror*, Sept. 3, 1876.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
65 R.	1876 Oct.	Itna (District of Mymensingh)	Biswās, Chandra Mohan Biswās, Annadā Sundari	28 17	Kāyastha Ditto	Village school Pandit. D. of Kālī Kishore Biswās.	
66 R.	1876 Oct. 24	Dacca	Bakst, Nyamā Charan ———, Golāp Sundari	26 14	Brāhman Shaha	Pandit. Pupil in Dacca Adult F. School.	
67 R.	1876 Oct. 30	Mymensingh	CHANDR. Srināth ———, Baniā Sundari (Widow)	27 18	Kāyastha Ditto	Second Pandit of the local Government English School. Pupil of Dacca Adult F. School.	No. 67. -- This wedding, being the first of its kind in the neighbourhood, excited a great sensation, the audience numbering more than a thousand, and over-crowding the open space when the ceremony was performed. Although, of course, they were nearly all non-Brahmins, they were peaceful and eager spectators, some of the Hindu gentlemen even assisting their Brahmin friends in preparing the arrangements and decorations.

68 R.	1876 Nov. 13	Dacca	NANDI, Kailash Chandra —, Bogalá Sundari	27 15	Káyastha Bráhma	Secretary to the Dacca Mission Society. Pupil of Dacca Adult F. School.	No. 68.—For an interesting description of this wedding, see an extract from the <i>East</i> , given on pp. 8, 9 of my <i>Brahmo Year-Book</i> for 1877.
69 R.	1876 Dec. 9	Dhákuriá near Báligunge	BÁNDERJ, Kailash Chandra (of Dacca) CHAUDHURI, Priyá Balá	24 14	Bráhma Káyastha	Apothecary. Pupil of the F. N. School of the I. R. A.	
70 R.	1876 Dec. 27	Calcutta	GURTA, Parvati Charan (<i>Widower</i>) BÁNDERJ, Sarnumayi (<i>Widow</i>)	35 23	Vaidya Kulin Bráhma	Pleader at Purnea. Pupil in the Bengal Ladies' School.	No. 70.—This bridegroom was the same gentleman whose first marriage in 1864 (No. 7) was the first Brahmo inter-marriage. The bride lost her first husband when she was about ten or eleven years old.
71	1876	The Panjáb	DOWLAT RÁM			Elder son of Lálá Rulla Rám.	
72 R.	1877 Feb. 17	Dacca	CHÁTERJ, Vishnu Charan —, Lakshmi —, Moni	30 19	Bráhma Káyastha	Second Pandit of the Jalpaiguri Normal School. Educated in Dacca and Calcutta.	No. 72.—The energy and generosity of Brahmo friends rescued this bride from terrible perils, and provided her with home and education, the whole terminating in her marriage as above.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
73	1877 May 15	Kálikachha (in Tippera)	SINGHA, Guru Dayál NANDI, Gunu Mayi	25 18	Káyastha Ditto	Teacher in Commillá Govern- ment School. Elder d. of Ananda Chandra Nandi.	
74	Same date.	Same place	DATTA, Dviija Dás, M.A. NANDI, Mukta Keshi	23 16	Vaidya Káyastha	Now a school teacher. Younger d. of Ananda Chandra Nandi.	
75 R.	1877 June 2	Calcutta	BÁNERJEE, Sasipada (of Baráhanagar) SEN, Girizá Kumári (Widow)	37 26	Bráhmaṇ Vaidya	Inspecting Postmaster, and Editor of the <i>Bhārat Sanyāsi</i> (or Indian Workman). Pupil in the Bengal Ladies' School.	
76	1877 July 7	Lahore	SARKAR, Madhu Sudhan PRASÁD, Bisvaba	21 15	Bráhmaṇ Kshetri	A Bengali member of the Pan- jáb Brahmo Somaj. Elder d. of Lalá Shiva Prasád, a Hindustani resident of Munir.	No. 76.—“As this oc- currence was the first of its kind in this part of the country, it was thought proper to cele- brate it at Lahore in one of its thickly inhabited Mohallaes. This is the third marriage in the Panjáb that has been celebrated according to Brahmic rites.”—From the 14th Annual Report of the Panjáb Brahmo Somaj.

77	1877	Dacca	GUPTA, Kámini Kánta	22	Vaidya	Head Clerk in Judges' Court, Noakháli.
R.	Nov. 6		MALLIK, Maha Lakshmi	14	Piráli Bráhmañ	Eldesť d. of Prán Náth Mallik of Bagháchrá.
78	1878	Calcutta	RÁY-CHAUDHURÍ, Khí- rode Chandra, M.A. (<i>Widow</i>)	27	Bráhmañ	Teacher in Cuttack College.
R.	Jan. 1		MUKHERJEE, Alaká Sundari	15	Ditto	D. of Mathurá Náth Mukerji, and pupil of the Bengal Ladies' School.
79	1878	Bombay	KELKAR, Sadashive Pán- durang —, Durga Bái (<i>Widow</i>)	29 17	Bráhmañ Ditto	Manager of a mill at Sholápur, and a member of the Bombay Práarthaná Samáj. “A girl from up-country.”
80	1878	Calcutta	GHOSE, Bhuban Mohan Bose, Jagat Lakshmi	31	Káyastha Ditto	Printer.
R.	April 4					
81	1878	Calcutta	CHATTERJEE, Chandra Náth —, Mangala Sundari (<i>Widow</i>)	28 20	Bráhmañ Bráhmañ	Homœopathic practitioner at Gya. A lady from Ándul Murri, S. of Calcutta.
R.	May 15					

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
82 R.	1878 June 8	Calcutta	RAY, Prasanna Kumār, D.Sc. Das, Saralā	28 16	Kāyastha Vaidya	Professor of Physical Science in Dacca College. Eldest d. of Durga Mohan Dās, Pleader in High Court, Cal- cutta.	No. 82.— <i>The Brahmo Pub- lic Opinion</i> (of June 20 and 27, 1878) contained full reports of some very interesting addresses which were delivered at this wedding by the bride's father and two of his friends; but as these addresses were al- most entirely of a per- sonal nature, they are here passed by.
83 R.	1878 Oct. 21	Calcutta	CHATTERJEE, Vishnu Charan (<i>Widower</i>) SARKAR, Nitambini (<i>Widow</i>)	26 24	Brāhman Kāyastha	Head Pandit in the Normal School, Jalpaiguri.	
84 R.	1879 Jan. 24	Dacca	DATTA, Sasi Bhusan GUPTA, Chapalā	28 16	Vaidya Ditto	Teacher in Cuttack High School, and now teacher in Bethune (Girls') School, Calcutta. Third d. of Kālī Nārāyan Gupta of Bhātpārā, and pupil of Dacca Eden School.	
85 R.	1879 Feb. 15	Bhāgalpur	MUKERJEE, Khetter Nāth (<i>Widower</i>) GHOSAL, Binodini (<i>Widow</i>)	26 15	Brāhman Ditto	Deputy Magistrate of Māldah. D. of Sasi Bhusan Mukerji, Government Pleader, Bhā- galpur.	

86	1879 March 8	Lucknow	Dey, Hirā Lāl (<i>Widow</i>) मुखर, दक्षायिनी (<i>Widow</i>)	38 17	Carpenter caste Brāhman	Accountant in Engineer's office at Sitāpur. D. of Rām Kamal Bānērjī.
87	1879 March 11	Midnāpur	Mitra, Joy Krishna Bose, Sarat Kumārī	24 14	Kāyastha Ditto	Son of Nilmoni Mitra of Con- nagar. Eldest d. of Durga Nārāin Bose, teacher in the Midnāpur Col- lege.
88	1879 March 26	Nowgong (Assam)	Gosvāmī, Ananda Rām Dicca, Ambikā Sundari	26 15	Brāhman	D. of Rudra Rām Dicca (a Christian).

No. 88.—“The bridegroom, while embracing the Brahmo religion, cast off his holy thread and passed through a severe ordeal of persecution last year (1878). The bride is the accomplished daughter of a Christian gentleman,” — *Brahmo Public Opinion*, April 24, 1879. There can be scarcely a doubt that this marriage was registered under the Act, but as I have seen no definite statement to that effect, I have not marked it as such.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
89 R.	1879 April 23	Dacca	CHATTERJI, Ádináth GUHA, Baradá Sundari	27 24	Bráhman Káyastha	Teacher in the Hurdínga Bengál School, Mymensingh.	Nos. 92 and 93.—The gentleman who sent me word of these two marriages could not tell me their dates, but these must have been some time before the year 1878. Neither marriage was registered under Act III of 1872.
90 R.	1879 Aug. 23	Jalpaiguri	BÁNELJI, Hari Dás MUCKERJI, Mukta Keshi (<i>Widow</i>)	25 23	Bráhman	From Sántipur in Nuddea. D. of Pandit Gobind Chandra Bhattacharjya of Sántipur.	
91 R.	1879 Aug. 28	Calcutta	MALLIK, Natobar —, Prabodha Mohini (<i>Widow</i>)	33 28	Bráhman Sadgope		
92		Dugshai (in the Panjáb)	BAGCHI, Prasanna Maya. CHATTERJI, Jagau Mohini		Bráhman Ditto	Clerk in a Government office. D. of a clerk.	
93		Same place	CHATTERJI, Gyanendra CHATTERJI, Sangsár Mohini		Bráhman Ditto	Clerk in a Government office. D. of a clerk.	

NOTE 1. (No. 38.) THE MARRIAGE AT MADRAS.

The entire service used at this wedding was given in the *Indian Mirror* of Sept. 29, 1871. It opened with an excellent Marriage Prayer which is worth preserving.

"O Lord! We have assembled now with our friends for the solemnization of this auspicious marriage ceremony. Thou art the Giver of all good; wholly depending on Thee, we beseech Thee to make it issue in good. Thou upholdest the sphere of domestic life. We take refuge with Thee. Lord of the Universe! Thou hast created man. Thou sustainest him in childhood, and as he grows in age, Thou makest his soul grow in knowledge and virtue. Thou dost unite man and woman in proper age with the chain of marriage, and by establishing pure love between them, Thou makest them help each other. Thou dwellest in the midst of the family as the Family Deity, and abundantly dost Thou shower forth joy and peace. As Thou art governing this vast physical universe with Thy physical laws conducive to our good, so art Thou protecting every family by sweet moral laws. Infinite is Thy mercy, O Lord! Thy goodness has no limit. Give us the power to imitate Thy incomparable love with which Thou art ever promoting the welfare of the world, and so purify our every domestic relation and our every action, that we may be enabled to discharge all our social duties according to Thy injunctions. Om! One only without a second!"

The chief clauses of the marriage ritual which followed this were nearly identical with those given in pp. 11, 12 (with the omission of "the beloved of my daughter"), except that the declaration of the bridegroom commenced with the following sentence:—"This day, in the presence of the All-seeing God, and before this assemblage of Brahmos and their sympathizers and friends, I take thee as my wedded wife,"—the bride's declaration being an exact pendant to this. The double prayer which ended the declarations ("May my heart be thine and thy heart be mine, and may the hearts of both of us be God's")

"was followed by the exchange of flower-garlands between the wedded pair, and the bridegroom then invested the bride with a plain and simple golden necklace, called *mangalyam* or *tally*, as a token of marriage, the Hindu custom, in this instance of *mangalyadhahanam*, being only adopted in respect of its propriety, and not in the several details of its observance.

"This was accompanied by flower-showers from the assembly, in expression of their joy on the occasion, and by clapping of hands, and followed by a musical entertainment.

"The bride and bridegroom having then been asked to sit nearer together, and they having done so, the minister addressed them as follows."

Here followed the address which closed the first Brahmo marriage in 1861 (see pp. 10, 11), and has been very frequently used since. Some other portions of that service were also used at the Madras wedding, with slight modifications.

NOTE 2. (No. 49.) THE STORY OF BIDHUMUKHI MUKERJI.

This wedding was the last scene in a history too remarkable to be omitted here, which forcibly illustrates the worst evils in the Hindu marriage system, and the conflict which Progressive-Brahmoism has waged therewith. I condense the chief incidents

(as nearly as possible in the original words) from the affidavits put in at the trial, as reported in the *Indian Mirror* of January 24, 1871.

About ten years ago, there lived at Nowgong in the district of Dacca, an elderly Bráhmaṇ gentleman, Babu Srináth Háldár, and his married niece, Srimati Durga Sundari Mukerji. This lady was the wife of Babu Govinda Chandra Mukerji, a Kulin Bráhmaṇ residing elsewhere, who had married eighteen wives in different places. According to the usual practice of Kulin Bráhmaṇs, he visited them occasionally, chiefly for the purpose of receiving money, he supporting himself by tributes exacted from his several wives. Now Srimati D. S. Mukerji had a daughter named Bidhumukhi, who was born in Chaitra (March-April) 1853, and had lived ever since with her mother and great-uncle, and had never been under the guardianship or control of her father. In the same family-house lived also two brothers, Baradá Kánta and Sáradá Kánta Háldár, nephews of Srináth Háldár and cousins to Bidhumukhi's mother and herself. Sáradá Kánta taught Bidhumukhi to read and write Bengali, she being under his tuition from the year 1865 to 1869, when he left his ancestral home. In that year his uncle Srináth Háldár desired both the brothers not to visit or stay at the family-house, as they had publicly renounced the Hindu faith and joined the Brahmo Somaj.

Apparently it was not long after this (but the date is not given) that Babu Srináth Háldár, being anxious to dispose of his great-niece in marriage, arranged that she should be married to a Kulin Bráhmaṇ of Bibandi, in the Dacca district, who had already been married to thirteen wives, of whom eleven were then living. But Bidhumukhi, having from her education acquired a dislike to the practices and customs of the Kulins, and being greatly averse to this proposed marriage, wrote to her two cousins, the young Háldárs, and to such others of her male relatives as she thought would be likely to sympathize with her,—complaining of the cruel way in which she was treated in the family, and begging to be rescued from such treatment, and from the dreaded marriage. Her great-uncle, perceiving her views and tendencies, threatened her with punishment if she should ever be seen reading or writing, and especially forbade any sort of communication with the two Háldár brothers. They were anxious to render her any assistance in their power, but their uncle being a man of great influence at Nowgong, they were for a long time unable to do anything openly to help her, especially as she was strictly watched by day and night. At last, about August 1870, her great-uncle arranged that the marriage should take place without further delay. Sáradá Kánta Háldár (who was then studying at Presidency College, Calcutta), consequently intended to apply, as advised by counsel, to the sub-divisional magistrate of Munshigunge for assistance; but meanwhile his brother Baradá Kánta, who was residing at Dacca, yielding to the entreaties of Bidhumukhi, and

fearing that she might be married by force without delay, proceeded to Nowgong, and on the 5th of September 1870, started with her for Calcutta. On discovering her flight, her great-uncle dispatched several parties of *sirdars* or armed men in different directions, with instructions to bring her back by force. Now there was another family of brothers named Chatterji, living at Dacca,—cousins to the two young Haldárs and Srimati D. S. Mukerji. The eldest of these, Shama Kanta Chatterji, was a Hindu (the other brothers are well-known Brahmos) and he took up the cause against Bidhumukhi, and issued a telegram in the name of her father (who was not then in Dacca), in the following words.

“From Gobind Mukerji, Dacca, to Jagomohan, 2 Shibtole, Barabazar, Calcutta.

“Barada Haldar has stolen my daughter, Bidhu, with jewels and property. Apply on authority of this telegram to Kushtea Police for their arrest and telegraph me.”

Fortunately the fugitives did not travel *via* Kushtea, but *via* Barisal (where they were kindly sheltered by Mr. and Mrs. D. M. Das), and they reached Calcutta safely on Sept. 14. Meanwhile every effort was being made for their apprehension, and the Magistrate of Dacca issued a warrant to the Calcutta Commissioner of Police to arrest Bidhumukhi, and also Barada Kanta Haldar and Prasanna Gupta (his companion), on the charge of abducting her. Srinath Haldar himself came up to Calcutta with this warrant, but his nephews brought the case before the High Court, where it was heard on the 20th of September, 1870, before the Chief Justice (Sir R. Couch) and Mr Justice Loch. Sarada Kanta Haldar and Bidhumukhi each put in a long affidavit narrating the case in full, and these were read to the Court by the chief counsel for the defence, Mr. Manomohan Ghose. The Court called for the record of the Dacca Magistrate's proceedings, and ordered “that the execution of the warrant and all orders in the case be stayed.” In due course the record was sent up, but Srinath Haldar also sent a long petition (in reply to the above mentioned affidavits,) to the Dacca Magistrate, which the latter forwarded to the High Court of Calcutta, where the case was again heard on the 21st of January, 1871, before Mr. Justice E. Jackson and Mr. Onokul Chunder Mukerji. The former decided (the latter concurring) that both of the warrants were illegal, the “abduction” without evil intent being no offence, and Bidhumukhi herself being not even charged with any offence to justify her arrest.

This happy termination of the affair left Bidhumukhi, then not quite 18, free to take her own course, her own parents having taken no steps to obtain possession of her. Her generous cousins placed her in the Female Normal School of the Indian Reform Association, and afterwards in the Hindu Ladies' School opened in 1873 by Miss Akroyd (now Mrs. Beveridge). But she was not destined to the life

of a governess. An attachment sprang up between her and an estimable young Brahmo of the ultra-progressive wing, Babu Rajanináth Ráy, M.A. No legal marriage, however, was possible to them for a long time, as Act III of 1872 had then become law, which obliges minors who desire its protection to obtain the written consent of parent or guardian to their marriages. The young couple waited accordingly till, in the month of Chaitra (March-April) 1874, Bidhumukhi completed her 21st year, and in the following May the wedding was celebrated among a large and joyful company of friends, and the heroine of romance entered safely upon the every-day world, where she still remains as a happy wife and mother. The marriages of the two young Háldárs will be found in my list at Nos. 37 and 50, the first of these being the wedding of Sáradá Kánta, who died in a decline about two years afterwards, deeply regretted by all his friends. Baradá Kánta Háldár and Rajanináth Ráy are active members of the Sadharan Brahmo Somaj, the latter being also on its General Committee.

III. Summary of Results.

From the foregoing Register it will be seen that Brahmo marriage has not yet ceased to be a novelty, requiring courage in the parties concerned. What proportion the ninety-three marriages here recorded bear to the total number of marriages celebrated during those eighteen years among persons calling themselves Brahmos, I am not able to say. But it may be noted that the names of the husbands and fathers in this Register include a large proportion of the names known in most of the active movements of the Brahmo Church throughout its whole history. Brahmo marriage is, in fact, a very definite pledge of fidelity to principle, and hence its high moral and social (as well as religious) importance. As it is very desirable to ascertain to what extent, and under what conditions, this reform has made its way in India, I add three tables, summarizing the chief results according to (1) chronology; (2) locality, and (3) the brides' ages.

TABLE 1.

Year.	Number of Marriages.		Registered Marriages.	Widow Marriages.	Inter-Marriages.
1861	1	....	—	—
1862	1	....	—	—
1863	2	....	—	—
1864	3	2	2	1
1865	1	1	1	—
1866	4	3	2	3
1867	7	2	3	2
1868	6	3	2	1
1869	8	6	3	2
1870	3	3	2	2
1871	3	1	1	1
Total before the Act.. 39			21	16	12

Year.	Number of Marriages.	Registered Marriages.	Widow Marriages.	Inter-Marriages.
1872	2	2	2	2
1873	4	4	3	1
1874	5	4	3	1
1875	5	3	2	2
1876	16	15	3	7
1877	6	3	1	5
1878	6	5	3	2
1879	8	6	3	3
Undated	2	—	—	—
Total after the Act..	54	42	20	23
Total from 1861 to 1879.....	93	63	36	35

TABLE 2.

		Number of Marriages.	Before the Act.	After the Act.	Registered.	Widow Marriages.	Inter-Marriages.
South and West Bengal	Calcutta	38	16	22	29	17	15
	Krishnagar	2	2	—	1	1	—
	Midnapur	2	1	1	1	—	—
	Baráhanagar	1	—	—	1	1	1
	Bhowanipur	1	1	—	—	—	—
	Dhákuriá	1	—	1	1	—	1
	Monghyr	1	1	—	1	—	1
	Satragáchi	1	1	—	—	—	—
East Bengal	Unnamed	1	1	—	—	—	—
	Dacca	13	1	12	11	3	7
	Barisál	6	6	—	6	6	3
	Kálikachha	2	—	2	—	—	1
	Lákhutiá	2	2	—	1	1	1
	Bágháchrá	1	1	—	1	—	—
	Bhátpará	1	1	—	—	—	—
	Itná	1	—	1	1	—	—
North Bengal	Mymensingh	1	—	1	1	1	—
	Tipperá	1	1	—	—	—	—
	Bhágálpur	1	—	1	1	1	—
Assam	Jalpaiguri	1	—	1	1	1	—
	Rangpur	1	—	1	1	1	1
N. W. Provinces	Nowgong	2	—	2	1	—	1
	Gowálpará	1	—	1	1	1	—
Oudh	Ágrá	1	—	1	—	—	—
	Delhi	1	—	1	1	—	1
The Panjáb	Lucknow	2	1	1	1	—	1
	Dugshai	2	—	2	—	—	—
	Láhore	1	—	1	—	—	1
Western India	Unnamed	1	—	1	—	—	—
	Bombay	2	1	1	1	2	—
Southern India							
	Madras	1	1	—	—	—	—

TABLE 3.

Age of Bride.	Before the Act.		After the Act.		Total Number of Brides.	Number of widows among these.	
9	1	....	—	....	1	—
11	1	....	—	....	1	—
12	3	....	—	....	3	—
13	3	....	1	....	4	1
14	4	....	8	....	12	—
15	4	....	6	....	10	2
16	4	....	8	....	12	3
17	—	6	....	6	1
18	4	....	3	....	7	4
19	—	6	....	6	4
20	4	....	2	....	6	5
21	—	1	....	1	—
22	—	1	....	1	1
23	—	2	....	2	2
24	—	2	....	2	1
25	2	....	—	....	2	2
26	—	1	....	1	1
27	1	....	—	....	1	1
28	—	1	....	1	1
Ages unrecorded	8	....	6	....	14	7
		39		54		93	36

1. The first thing which will strike the observer is the increase in the number of marriages since the Act of 1872; 54 having taken place in the 8½ years ending with August 1879, against 39 marriages in the 10½ years ending 1871. The average of widow-marriages is much the same in both periods: the inter-marriages show an increase in 1876 and 1877, but not in other years. For the unusually large proportion of marriages in 1876 I know of no reason (unless the Prince of Wales' visit may somehow have acted as a stimulus).

2. But although there can be no doubt that the Act has greatly encouraged and promoted Brahmo marriage, it will be seen that many Brahmos have not taken advantage of it to legalize their marriages. Of the 39 marriages before the Act, only 21 were retrospectively registered (according to Section 20, p. 38); but here some allowance may be reasonably made for the difficulty of producing the witnesses to long-past events. Yet after the Act, 12 marriages out of 54 were celebrated independently of it, and of course remain unregistered; although with the exception of one case in 1875, where the bride was only 13, the conditions of Act III appear to have been faithfully observed, as is frequently stated in the newspaper notices of such marriages. What, then, are the objections to the Act which still linger among a minority of those Theists who marry with Brahmic rites? First, there is in some minds an idea that the Registrar is put in the place of a priest, which deprives the marriage of its character as a sacrament. This (which is the Conservative Brahmos' idea) is clearly a mis-appre-

hension of the facts. The Registrar need not utter a word throughout the whole ceremony; all that is required of him by the Act is that he should *witness* the marriage, and should hear the distinct words spoken by each party to the other, "I, [A] take thee, [B] to be my lawful wife [or husband]" (see Section 11, p. 37); afterwards certifying the facts of the marriage in writing, as in the third schedule of the Act (see p. 39).

Secondly, objection is taken to the declaration, "I do not profess the Christian, Jewish, Hindu, Mahomedan, &c., religion," partly on account of its merely negative character, and partly for its definite repudiation of the Hindu religion, which has usually been that in which the Brahmos have been born and bred. Many who are thoroughly Brahmic in the repudiation of polytheism, idolatry, and even caste, still cling to the dream that in some sense they still belong to the old faith of their country, only purified from its corruptions; and to utter deliberately the words, "I do not profess the Hindu religion," is a step which they do not like to take. An esteemed Brahmo correspondent, when sending me word of several marriages in the North of India, wrote thus on the subject:

"None of these marriages were registered under Act III of 1872, though they were strictly performed according to Brahmic rites, and so were the two marriages of Lahore. The reasons why these marriages were not registered under Act III of 1872 were (1) that one of the contracting parties was Hindu, and (2) that the other parties had conscientious scruples to make the declaration required by that Act to the effect that the parties do not profess Hinduism, Christianity, Mahomedanism, &c., &c. For my part I would rather declare that I profess all these religions than that I do none of them, for I believe that all religions in the world are based on Brahmoism, though they contain also some erroneous doctrines, just as many Brahmos harbour some incorrect notions of Brahmoism along with the true ones."

Here we come upon one of the peculiar characteristics of the Brahmo Somaĵ as at present existing,—its lack of a hard and fast outline that can distinguish it indisputably from other religious communities. Pure Monotheism is, *per se*, quite capable of being the centre of a very rigid system. But the sympathetic and appreciative spirit towards other faiths which is, in one respect, among the most hopeful and gracious features of Brahmoism is, at the same time, the source of (what I cannot but regard as) two of its greatest weaknesses, viz., (1) a reluctance in some quarters to formulate a distinctive ideal of faith and life which shall pursue its own independent career, and (2) a not infrequent tendency to relax the hold on those higher Brahmic standards, personal or social, which are beyond the sympathy of surrounding friends and neighbours. Of course, if a Brahmo does *not* feel that he has absolutely broken with Hinduism (and such may no doubt be the case with brave men who, like the correspondent just quoted, are quite above the weakness of forsaking an unpopular standard once really adopted), or if, having utterly renounced Hinduism himself, he marries a woman who has

not done so, it would be untrue in him to make, or to urge his bride to make, the declarations in Act III. And doubtless Brahmo marriage is a most important step in itself, quite independently of any co-operation with the Legislature. Let this be heartily admitted. Yet such co-operation is surely most desirable, if not too dearly bought: and Mr. Stephen went very closely to the point when he said that it was hardly possible for the Legislature

“to hold other language on the subject than this—‘Be a Hindu or not as you please; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and not Hinduism which will enable you to evade the necessity of knowing your own minds.’”

And the history of the movement shows that such renunciation of Hinduism was the only condition of the Act which could save it from the serious opposition of the genuine Hindus on one hand and the Conservative Brahmos on the other. I cannot but hope that a re-consideration of these facts may help to outweigh the natural dislike to the merely negative declarations of the Act, at least among those Brahmos who can conscientiously sign them.

2. At this point let the reader look at Table 2, and it will be seen that Brahmo marriage in general, and Brahmo marriage under Act III in particular, have found very various acceptance in different localities. Of the total number of 93 marriages, 82 have been in Bengal. Calcutta heads the list with 38 (29 being registered); but these were not all the marriages of local residents,—many persons marrying there for greater safety or convenience. East Bengal counts 27 altogether, of which 13 were in Dacca,—12 being after the Act, and 11 of these being registered; while Barisal counts 6, all before the Act, all widow marriages and all registered. No other town in India after these three reckons more than two marriages. The Panjab counts 4, Oudh, the N. W. Provinces, and Bombay, each 2, and Madras, 1. Of these last 11 marriages only 3 were registered.

These facts plainly show that Bengal has been the chief field of distinctive Brahmoism,—East Bengal holding a position of activity only second to Calcutta. It is to this distinctive Brahmoism that Act III really owes its existence, and the chief fruits of the Act have been reaped in that field. But what have the Brahmos out of Bengal been doing all this time? Many of them besides the 11 recorded above, must surely have married since the foundation of the Somajes there. When will the robust races of the North and West emulate the spirit that has been shown in this matter by “effeminate Bengalis?”

3. Of Table 3 I must frankly own that I cannot guarantee all its details. The chronology and locality of a marriage may be fairly

established by evidence, but the age of the bride is far more difficult to ascertain. I can of course only give the figures supplied to me, and these are sometimes differently stated by different authorities. In such cases I have usually given the lowest age, especially with a view to one fertile source of confusion. The old system still lingers in India of reckoning periods, not from the last anniversary, but from the next; thus Bidhumukhi Mukerji's age at her wedding was put down as 22 in the list sent to me, though she was then only a few weeks past 21. In this, and in a few other cases, I was able to rectify the figures; but it is probable that several others remain in which the reckoning remains uncorrected. Act III requires the bride to have *completed* her age of fourteen years "according to the Gregorian Calendar;" and it may be hoped that this provision has begun to induce a more correct system of reckoning ages among those who make use of the Act. However, when all allowance has been made for these possible inaccuracies, Table 3 will still show three facts which cannot be mistaken, viz., (1) that a fair proportion of the Brahmo brides have been of adult age; (2) that those of whom this cannot be said were still much above the merely infantile age which chiefly prevails in Hindu society; and (3) that the average of age has visibly risen since the passing of Act III. The details given in the preceding Marriage Register will show that this has been the case even in several marriages which were not celebrated under the Act.

4. Lastly, it should be observed that Act III has been useful to several Dissenters who are not Brahmos. Two, if not three, marriages took place under it during its first year, which appear to have been of a purely civil character; and I am informed of five other such marriages which have taken place since. In connection with this I must reluctantly refer to a very base objection which has been recently brought against the Act by the Calcutta correspondent of a Hindu provincial newspaper, viz., that "men and women of the most questionable character have taken advantage of it to get themselves married," and that "it is high time that the Act should be repealed, or so modified as not to sanction" such marriages. What is the real meaning of this? Not, that the Act offers any special facilities to young men for contracting degrading unions,—its provisions all tell unmistakably in an opposite direction;—but that if persons of adult age, and beyond parental control, who have already lived irregularly, are minded to amend their ways so far, at least, as to accept the restraints and responsibilities of lawful wedlock, they should be prevented from doing so, and be thrust back into hopeless evil. Once a criminal, always a criminal. May such a ruinous and demoralizing doctrine never find acceptance with the Legislature of Christian England.

RETROSPECT OF THE YEAR 1878-79.

The unexpected length to which the preceding Chapter has extended, leaves me but scanty space for the Retrospect of the past Brahma year, which has been one of unusual activity in various departments. The more salient events alone, therefore, can be here epitomized. It will be most convenient to commence with the proceedings of the individual Somajes, and to estimate the general position of affairs afterwards.

THE METROPOLITAN SOMAJES.

1. THE ÁDI BRÁHMO SOMÁJ.

The anniversary festival of 1879 was opened by a very interesting gathering at the house of Babu Debendra Náth Tágore, to do honour to the memory of Rám Mohun Roy. The project had been started by the Sádharán Brahma Somaj, in the hope that "all sections of the Brahma community might mingle together" to celebrate the memory of their founder; and the authorities of the Ádi Somaj, on being consulted, gave their hearty co-operation, and undertook the chief management of the affair. "The attendance was large, numbering more than a thousand people, and the proceedings were solemn and impressive from beginning to end." The following detailed account was given in the *Brahmo Public Opinion* of Jan. 23, 1879.

"The meeting held in the house of Babu Debendra Náth Tágore on Sunday last, in honour of the memory of Rajah Rám Mohun Roy, was a complete success. All classes of the Brahma community, with the exception of Babu K. C. Sen and his friends, were fairly represented. Many friends came from the mofussil to be present on the occasion. Besides Brahmos, there were many non-Brahmo admirers of the Rajah. But the fact that lent the most interesting feature to the whole proceeding was the presence of Babu Ananda Krishna Bose, one of the earliest disciples of the Rajah. He is nearly past eighty, bending down beneath the weight of years, but his memory of his great master is nothing impaired. He told us that he copied the Rajah's translation of the Vedanta before sending it to press. When speeches were being made, and the good works of the Rajah were being related, tears were seen trickling down his eyes. The meeting from beginning to end was a solemn one. Babu Dijendra Náth Tágore [a son of Debendra Náth's and a minister of the Adi B.S.] in a short but pathetic speech explained the reason of his having called that day's meeting. Babu Rájáráin Bose then read a letter which he had received the day before from Babu Chandra Sekhar Deb, one of the very few living friends and coadjutors of the Rajah. After which followed a song of the Rajah's and a new song composed for the occasion and sung by a blind man, a Brahma, and an admirer of the Rajah. The song was very pathetic, and elicited frequent cheers. After this, Babu Nagendra Nath Chatterji [of the Sádharán B.S.], in a long and eloquent speech, related almost all the good works of the Rajah, his unwearied labours in the cause of universal religion, his researches into the Hindu Shástras, his studies into the ancient and modern languages, his strenuous exertions on behalf of high English education, his untiring perseverance to suppress the

Suttee, his single-handed combats with all manner of literary assailants, his attempts to form a Bengali literature. All these were described in glowing and thrilling terms. The summing-up of his speech was particularly touching and eloquent. Babu Rājñarain Bose, the president of the Adi Brahmo Somaj, was the next speaker. He related many interesting anecdotes about the Rajah. Some of these anecdotes he gathered from his late father, who was himself a disciple and coadjutor of the Rajah. After the singing of another hymn composed by the Rajah, Pundit Shiva Nāth Shāstri [of the Sādhāran B.S.] read an extract from an article contributed to the *Somprakash*, by Babu Akhoy Kumār Datta. The portion read out was so touching that it melted many into tears. After which the audience proceeded to the Hall of the Adi Brahmo Somaj, the very house of prayer built by the Rajah, and there the whole assembly stood up, and sang with one voice the celebrated hymn "*Jayadeba, Jayadeba*" [Glory to God"]. After which the assembly dispersed."

THE BRAHMO SOMAJ OF INDIA.

The leaders of the Brahmo Somaj of India took no part in the commemoration of Rām Mohun Roy. Their annual *Māghotsab* was however distinguished by a unique feature of its own. On Thursday, January 23, the actual Anniversary Day (the usual services of that day being relegated to the following Sunday), Mr. Sen delivered an address in the Town Hall of Calcutta on the subject—"Am I an inspired prophet?" I condense a brief abstract thereof from the *Indian Mirror Extraordinary* of Jan. 27, 1879.

"Fellow Countrymen and Friends,—Again and again has India asked me, 'Art thou an inspired prophet?' . . . Unfortunately the question gathers force year after year, and its interest, like rising and swelling surges, rushed on from province to province, from town to town, and from presidency to presidency, till a purely personal question assumed the formidable proportions of a national problem . . . and began to affect the interests of my country, and hinder the progress of my church. . . . This solemn question must be solemnly answered. . . . I am not going to justify my conduct nor to defend my recent movements and actions. Judgment belongeth to the Lord. . . . I will tell you what I think of myself. . . . I am among the sinners of the world, not among its saints. I am unworthy to touch the shoes of the least of the world's prophets. . . . Then what am I? If I am not a prophet, I am a singular man. I am not as ordinary men are, and I say this deliberately. I say this candidly. . . . My singularity began when I was fourteen years of age. I then abstained from animal food. . . . What was it that made me so singular in the earlier years of my life? Providence brought me into the presence of three very singular persons in those days. . . . I fell down and learnt contrition and repentance at the feet of John the Baptist. Why did he come to me? Did he really come to me? Yes, he did come to me, he whose voice was heard in Judea several centuries ago. . . . Then came another prophet far greater than he, the prophet of Nazareth. . . . 'Take no thought, said He, for your life, what ye shall eat, or what ye shall drink, or what ye shall put on. Take no thought for the morrow.'"—[After this came the apostle Paul, who] "gave me but one lesson, and that was enough. He said unto me, 'Let them that have wives be as though they had none.' . . . Having thus spoken to me through these eminent prophets, and taught me self-denial and asceticism, the Lord took me away from the world altogether, and gathered me into His fold and into His church in the spirit world. And He said unto me—'I am thy church and doctrine, I am thy creed and thy immortality, thy earth, thy heaven; I am thy family

and thy habitation, thy food and thy raiment, thy treasure here and in heaven. Believe in Me.' . . . The Lord said I was to have no heaven, but life in Himself; no doctrine, no creed, but a perennial and perpetual inspiration from heaven." . . . All my prayers were addressed to Him, and all my knowledge was derived from Him and not from books. . . How can he who scarcely reads two books in 365 days be reckoned a wise or a learned man? . . . I am not holy, I am not rich, I am not learned. Yet have I the one thing needful. I have faith. . .

"If I am mystical, am I not practical too? I am practical as an Englishman. . . Energy? Yes; I have that in a very great measure in my character and in my church. It is the vigour and energy of the Englishman or the American. My church is a vast, European Church, full of resolution, heroism, strength, and vivacity. My church has in it all the elements of European practical life. . . In my church warm devotion and practical enthusiasm are commingled. . .

"For the last twenty years have I fought in the cause of God and of India. But men have attempted to prove that I have been guided by my own imagination, reason, and intellect. Under this conviction they have from time to time protested against my proceedings. They should remember that to protest against the cause I uphold is to protest against the dispensations of God Almighty, the God of all Truth and Holiness. I will make no secret of this, for I believe that my life is identified with my mission, and that remonstrances and protests cannot make me swerve from it. The Lord will vindicate His truth and the character of those who put their trust in Him. . . I have told you that I am a sinner, yet am I commissioned by God to preach certain truths. . . In doing this work, I am confident I have not done any thing that is wrong. I have tried to do the Lord's will, not mine. I have ever proved consistent with myself, and preserved the integrity of my destiny. . . Surely I am not to blame for anything which I may have done under Heaven's injunction. If any one is to blame, the Lord God of Heaven is to blame for having taught me, and constrained me to do certain things for the good of my country. Under His command I have done so, and I will do ten thousand similar things as long as I live. . .

"I have indulged in egotism this evening, gentlemen, but I ask your pardon and indulgence. It is only the pressure of public opinion that has brought me here to explain my character and conduct. Am I a prophet? No. Am I a singular man? Yes. Can you wrest India from me? . . That is impossible. I hold my ground, and with my valiant co-adjutors around me, my proved and tried co-adjutors, I will hold the citadel of Truth, and will not give it up. . . Either India or death. Either patriotism or infidelity. I have no other alternative. . . Man's creed, man's counsel, I will not follow, but will trust and serve the Lord."

In this painful exhibition of an almost incredible self-importance, those readers who remember the controversies of last year may easily perceive not a merely aimless flow of extravagant rhetoric, but a distinct confession of faith and manifesto of policy. Mr. Sen is "not as ordinary men are;" the Lord has said that he is "to have perennial and perpetual inspiration from heaven;" and "men should remember that to protest against the cause which he upholds is to protest against the dispensations of God Almighty." Although "a sinner," he is "confident that he has not done anything that is wrong" in his work, which has been all performed "under Heaven's injunction," and he "will do ten thousand similar things so long as he lives."

This manifesto strikes the key-note of Mr. Sen's chief course during the past year. In sermons and leading articles, in prayers and exhortations, it is everywhere asserted by the organs of the Brahmo Somaj of India that its members are entering upon a new and more advanced stage of religious life. The *Mirror* of Sept. 28, 1879, tells us that long daily services are held, which "may, indeed, be regarded as the chief instrument for the furtherance of that object. Formal prayers and stereotyped addresses to an imaginary and abstract deity are giving way to sustained conversation with Heaven's King, and the pleasant flow of deep, unutterable sentiments."

To the same effect Mr. Mozoomdar also writes in the October number of his *Theistic Quarterly Review* ("Indian Theism—a new phase"), saying,

"The foundations of the Brahmo church are being laid upon one single point—the felt nearness of the Divine Person. . . . Have the public in India and England bestowed sufficient attention upon the peculiar language now-a-days employed by Brahmo devotees? . . . If language be as it truly is, an index to the life within, then it must be concluded that our Church is on the way to that vantage-ground of faith, from where the sights and sounds of the higher world are distinctly seen and heard. Such significant words as these, *seeing, hearing, and touching the Spirit of God*, are becoming quite familiar among advanced Brahmos. . . . It is no fancy, no dreamy mysticism, no hypothesis, no 'I suppose,' but *real vision*."

What is the nature of this "vision" may be seen, at least to some extent, in the papers headed "Devotional" (understood to be by Mr. Sen) in which the *Mirror* has latterly been publishing some of this so-called "sustained conversation with Heaven's King." Several of these "conversations" are too puerile and too irreverently familiar for quotation here. Others read like poor imitations of Ezekiel or the Apocalypse, and these latter are too often disfigured by angry fulminations (always ascribed to the Divine voice) against some supposed "secret enemies of God," who "have put on the mask of Theists," but who "have not seen God, and ridicule those who have."

"Whoso disbelieves or doubts a single passage in my scripture" ["upon the tablet of the heart"] "is an unbeliever and an infidel. Whoso imagines, conjectures, dreams, or feels uncertain about the least of my scripture truths is not worthy of a place among true believers, and is unfit for the kingdom of heaven. Whatsoever I say unto you is the truth."

"Unto the apostles and ministers and missionaries I have ordained amongst you, ye shall give due honour and affection, and unto every one of them ye shall be ever respectful and grateful."

"From the Brahmo Somaj shall be winnowed away the chaff and the husk, and only the wheat shall be gathered. . . . Behold thousands of thieves and robbers and infidels have found their way into my church! But I shall make it too hot for them. The time cometh when they must have their reward. . . . From my Church shall they be removed as poison and filth, that being purged it may live and those in it."

Another feature of Mr Sen's new régime is the institution of an order of *Adhyapaks* or "professors of religion." On Sunday, Sept. 7th, 1879, four of the missionaries, including Mr Mozoomdar, "received their vestments as *Adhyapaks* or professors" from Mr. Sen, who also delivered a special charge to them. "The vestment was a yellow cloth, known in India as *gairic bastra*. The effect of the colour was good. The four missionaries sat upon elevated platforms in front of the pulpit; and from thence read out extracts from the Bible, the Shastras, the Buddhist books, and the Koran, respectively." On the following Sunday Mr. Sen also appointed another of his disciples to be a "singing missionary," and delivered to him a "charge" to that effect. The *Sunday Mirror* of October 12 states that an expedition was then being arranged "to be composed of the Singing Missionary as the head, and a number of devout Brahmos including the minister and several missionaries, one of whom will act as general Secretary and receiver of alms;" and this band is to make a country tour, singing and lecturing at different places.

It should be added, however, that all Mr. Sen's theological teaching during the past year has not been of this sensational character. His long-closed "Theological Institution" was re-opened at the Albert Hall, on the 29th of January, 1879, and he lectured there more or less continuously up to July. The following is a list of his subjects, which, judging from the reports in the *Mirror*, appear to have been generally well treated. The lectures are said to have been well attended, though whether chiefly by Brahmos or by outsiders, does not appear.

January	29, 1879.	The Existence of God.
February	8.	The same, and our relations to Him.
"	22.	Conscience.
March	29.	Theism, Pantheism, and Polytheism.
April	5.	Conscience and Free-Will.
"	19.	The Infinite but Knowable God.
"	26.	Conscience as the voice of God in the soul.
May	3.	Knowledge and Faith.
July	5.	The Philosophy of Revelation.
"	19.	Health.

Mr. Mozoomdar has also given several lectures in Calcutta during the year, of which the *Mirror* furnishes the names of the following, a few of which are reported at some length.

January	20, 1879.	Why have not I left the Brahmo Somaj of India?
February	—	Natural Theology.
July	26.	What is Religion?
August	16.	The Life of Sakya Muni.
"	23.	Perception.
Sept.	5.	Our Lectures and Lecturers.
"	13.	Our relations with the other sex.

Of practical work there is not much to report. The Indian Reform Association, "after disappearing from the public gaze for

some time," held an annual meeting on April 4, 1879, Archdeacon Baly in the chair. The official Report states that the three Bengali periodicals issued by the I. R. A. have a good circulation, and that the Albert (Boys') School is flourishing; a "Band of Hope" has also been organized, comprising 80 of the pupils. The Female Normal School is, as such, defunct, but the Girls' School attached to it has "after a temporary cessation of work," "lately been revived under the name of the Metropolitan Female School," and contains at present 30 pupils. "It is proposed to re-open the adult class shortly."

Meanwhile, a new movement "has been inaugurated by our minister for the benefit of Brahmo ladies." The *Arya Nāri Sabha*, or Aryan Ladies' Society, is intended to avoid both the extremes of orthodox Hinduism and European civilization in the aims and pursuits of its members. "The task of reform should be carried out in accordance with the pure manners and customs of Aryan Hindu women of ancient times." This is the 2nd rule of the Society, and the 12th rule commences as follows: "To serve the husband is the highest virtue of woman in this world,"—a significant hint as to the ideal set before the ladies. Mr. Mozoomdar, also, speaking of "female reform" in the July No. of his *Review*, tells us that

"One disadvantage that has somehow got mixed with this important reform" [in previous years] "is the European model under which operations have been carried on. And the other disadvantage has been the gradual laxity into which of late the reform has fallen. A new attempt has been made by Babu K. C. Sen to remedy both these disadvantages in the organization of the Arya Nāri Sabha."

Lastly, I have to record that on the 9th of April, 1879, Mr. Sen delivered a lecture at the Calcutta Town Hall, entitled,—*"India asks,—Who is Christ?"* This lecture excited great sensation from the apparently near approach of its sentiments to some of the cardinal doctrines of orthodox Christianity. Many Christians were greatly rejoiced, while most of the Theists were extremely annoyed, and two well-known English Theists delivered somewhat vehement counter-sermons in Langham Hall, London, marked by a bitterly anti-Christian tone which, I am thankful to say, was strongly disapproved by several of their Theistic hearers, and is quite foreign to the spirit in which the Protestant Brahmos are generally wont to speak of Christ.

Now it appears to me that almost all the writers who have criticized this lecture have failed to perceive the real truth about it. In its earlier portions, no doubt, Mr. Sen's language is such as to render misapprehension easy,—nay, almost unavoidable except to very close scrutiny. But if the reader will pass on to the latter part of the lecture, he will see that the speaker takes his real stand *upon Hindu ground*. For instance:—

"In Christ you see true pantheism. And as the basis of early Hinduism is pantheism, you, my countrymen, cannot help accepting Christ in the spirit of your national scriptures. . . . Behold Christ comes to us as an Asiatic in race, as a Hindu in faith, as a kinsman and a brother. . . . Christ is a true Yogi, and will surely help us to realize our national ideal of a Yogi. . . . In accepting him, therefore, you accept the spirit of a devout Yogi, and a loving Bhakta,—the fulfilment of your national scriptures and prophets."—(pp. 15, 16.)

This may perhaps be a new variety of Hinduism, but it certainly is not Christianity; and it shows plainly how little intention there was in the speaker to depart from his own basis of thought. "Accepting Christ," in his vocabulary, did not at all mean becoming a Christian, but only adding another "true Yogi" to the roll of Hindu saints. The whole lecture appears to me to present a mere side issue, of no real import to Mr. Sen's general course of procedure. That course is so unmistakeable in its general drift that I can only marvel that so many observers should overlook that drift,—either expecting him to become a humble Christian disciple, or discussing his utterances as if these represented the Brahmo Church, and were the index to any change of ground in that body. Brahmoism is not only ignored by name throughout the whole of this lecture, but it had evidently no place in the speaker's thoughts at the time. His position is, in fact, no longer a representative one, and even that position is not represented by this lecture,—“India asks,—Who is Christ?” as it is by its predecessor of only 2½ months, in which he asserted that “again and again had India asked” *him*, “Art thou an inspired prophet?” in reply to which query he said to his audience, “*I will tell you what I think of myself.*” This was nine months ago. Those who wish to know what he thinks of himself now should read the following conversation in the “Devotional” column of the last *Sunday Mirror* (Oct. 19), noting especially the passages italicized below.

“I wish to know, Father, whether people are right in calling me a Christian? Am I a Christian? Dost Thou wish me to be a Christian?”

“Thou art not, nor do I wish thee to be a Christian.”

“Am I a Hindu?”

“Child, thou art not, nor do I wish thee to be a Hindu.”

“If I am neither a Christian nor a Hindu, I am a Brahmo then. But they will not admit it.”

“*Neither art thou a Brahmo*, in the popular acceptance of that term.”

“What then will I tell people that I am, that they may understand my creed fully and never misrepresent it?”

“Say thou art a man of faith. . . . *Thou art very like a Brahmo or Indian Theist, and those around thee put thy name down in the Brahmo register. But I know, for I am omniscient, what is within thee. Thou art none of these. Nor is thy faith fully formed yet. Like men of faith thou art ever growing. Those who knew thee yesterday know thee not to day.*”

Surely any claim which might still have remained to him to be a “leader of Brahmoism” is here struck down for ever by Mr. Sen's own hand.

From this painful picture I turn with relief to the real history of the Brahmo Somaj.

THE SÁDHÁRAN BRAHMO SOMAJ.

The Sádharan Brahmo Somaj has worked actively and steadfastly throughout the year in a variety of departments. The Executive Committee meets weekly, and the General Committee, quarterly: and their meetings have been regularly held and fully attended. For special work, sub-committees are often appointed, which bring up their reports when the work is done, or progress has been attained. In this way many excellent things have been accomplished; books have been issued, subscriptions collected, various business affairs have been transacted, and a greater amount of real work has been accomplished than the Brahmo Somaj has seen for many a day.

One of the first requirements of the Sádharan B. S. was a Prayer Hall. The dissenting members of the congregation of the "Brahma Mandir of India" clearly saw, that, unless by means of a law-suit from which they rightly shrank, that building was virtually lost to them. Early in January 1879, an appeal was therefore put forth by the Executive Committee of the Sádharan B. S. requesting subscriptions for erecting a new building. This appeal met with very prompt and generous response, Babu Debendra Náth Tágore himself sending 1000 Rupees. A suitable piece of ground was bought, and a temporary erection run up in time for the Anniversary, when the foundation-stone was laid of the permanent Mandir which is now being built. I condense a report of this interesting ceremony from two accounts in the *Brahmo Public Opinion* of January 30, 1879.

"Scarcely was it dawn before men and women began to flock from all quarters of the town, and the morning hymns were begun. A little after 7 the members of the Executive Committee appeared on the scene with the stone bearing an inscription commemorating the event. After the masons had finished their last piece of work, all the office bearers with their wives, and many other ladies and gentlemen, stood up around the place where the stone was to be laid, and Pandit S. N. Sástri opened the proceedings with the following short speech.

"This day, the eleventh day of Mágh of the 1800th year of the Bengali Sak, the last day of the 49th year of the Brahmo Somaj and the beginning of the 50th year, the first day of the new moon, we, old and young, men and women, have assembled here to lay the foundation of the House of Prayer of the Sádharan Brahmo Somaj in the name of the great and holy God. The house that will be built upon this foundation shall be a place where men and women of all castes and conditions of life will come and worship the One True God. No created thing or man shall be worshipped; no man or scripture shall be accepted as infallible and the only way to salvation; no man, or thing, or book, or class shall be regarded as mediating between God and man. No pictures, or statues, or other symbols of any god, or goddess, or *avatar* or prophet honoured or worshipped or to be worshipped in future by others shall be kept. In the sermons and discourses to be delivered here, due honour and respect shall be paid to all the religious scriptures and religious preachers of all countries and all ages. None shall be treated with contempt, contumely, derision or despise. Here truths shall be collected from all the

teachers and all the scriptures of all countries. Here the rights of man and woman shall be equally preserved. To promote a pure relationship between men and women, to reform the evils and corruption of society, to preserve the interests of justice and purity and to glorify the name of God above all, shall be the objects of all the sermons that will be preached from here. With these hopes we lay the foundation of this noble and mighty undertaking. May God bless our work, and let all those present here, born in this country or elsewhere, strangers or friends, aid us by extending their goodwill and sympathy to our work.' ”

“As the principles were being enumerated and the prayers being offered, tears were seen rolling down the cheeks of many a man and woman. After the prayers were over, the stone was held aloft by Pandit Siva Nāth Sāstri and the inscription upon it was read out in a loud voice, every word of which finding lodgment as it were in the depths of our hearts. After which the stone was solemnly laid, all the office-bearers and their wives, and besides many other ladies and gentlemen, even Brahmo children taking part in the ceremony.”

“Babu Shib Chunder Deb, as the oldest member amongst us, laid the stone, where a stone bottle containing the first numbers of the *Samalachak*, the *Tattva Kaumudi* and the *Brahmo Public Opinion*, and a parchment roll bearing the following words had been previously placed. ‘[The] Foundation of the Sādhāran Brāhmo Somāj Mandir was laid this day the 11th of Māgh, Sak 1800, corresponding with 23rd January 1879, Christian Era, on the 49th Anniversary of the Brahmo Somāj.’ ”—“Thus was the foundation laid in the midst of thanksgiving and praise.”

I regret to have no space for any report of the other celebrations of this Anniversary, the first held under the auspices of the Sādhāran B. S., but the following description of the large social gathering (when the Calcutta Brahmos entertained their country friends) on the closing day must not be omitted, as it shows the catholic spirit in which the whole festival was sought to be conducted.

“When all classes of Brahmos assembled at 13 Mirzapore Street, the premises of the Sādhāran Brahmo Somāj office, many felt the good old days with their fraternal sympathies coming back. Here were protestors, non-protestors, conservatives and *duusthānics* meeting one another on terms of friendship and feeling the bonds of a common faith. There was divine service, conducted by one of the mofussil Brahmos; hymns of praise and thanksgiving were also chanted, after which there was an interesting discussion about the best ways of promoting the interests of the Brahmo Somāj as a society. The proceedings ended with a national dinner, where the dishes provided were not rich, but they were supplied with the sincerest goodwill, and by the hands of the members of our congregation, the ministers taking part in the menial duties along with other brethren. There was a glow of pleasure and fraternal sympathy observable on almost every countenance. Thus ended the anniversary of the Sādhāran Brahmo Somāj, closing upon a period of unusual trouble and incessant work, and inspiring us with hopes of greater usefulness in the future. The mercy of the Lord alone availeth.”

Next may be mentioned a very important feature,—the adhesion of many of the young students at the Calcutta Colleges, and the active interest shown by them in Theism, both in its speculative and religious aspects. A “Students’ Weekly Service” was started on April 27, 1879, which meets on Sunday mornings at 7 a.m. The service and sermons are usually in English. On the day of re-

opening after the summer vacation, about 60 students were present, and the service was conducted by Mr. Ananda M. Bose. In his sermon, "he showed the connection between education and religion, and urged the students to make religion the basis of their life, and to contribute their help to the cause of the spiritual improvement of their motherland." The *B. P. Opinion* of Aug. 21 also mentions that "a prayer meeting has been established at Kalia in Jessore by a number of students, and a students' service has been inaugurated at Cuttack by some of the members of the Sadharan B. S. . The revival of religious ardour among our young friends of Calcutta and the Mofussil is very cheering."

Besides these services, the Young Men's Theistic Society holds monthly meetings at the Sádharan B. S. Office, for lectures and discussions. Five of these are reported this year in the *B. P. Opinion*, as follows.

- April 25. What India wants.
- May 9. Is India prepared to accept Christ?
- July 11. The Relation of Human Nature to Morality : Part 1.
- Aug. 8. Ditto : Part 2.
- Sept. 26. Ditto : Part 3 ; Conscience.

The discussion on the second of these evenings was so interesting that I present it in full, from the Report in the *B. P. Opinion* of May 15, 1879.

At an ordinary meeting of the Young Men's Theistic Society, held at No. 13, Mirzapore Street, on Friday, the 9th May, at about 5.30 p.m., Babu Surya Kumár Chatterji delivered an oral discourse on the following subject :—"Is India prepared to accept Christ?" Babu Herumba Chandra Maitra, B.A., was in the chair.

The lecturer said that the subject of the discourse was made important in our eyes by the present agitation. He stated the three points of view from which different men regarded Christ :—(1) As a historical personage of great piety : (2) As an ideal being without historical existence : (3) As the saviour of mankind, the mediator between God and man. The lecturer said that Theists could never accept Christ in the last sense, as they inculcated direct communion and relationship between God and man ; they were in need of no mediator. Only a few educated men were able to accept Christ in the right spirit ; but the great bulk of the people shrank back with horror from Christianity presented to them through foreign manners and customs ; even such a man as Debendra Náth Tágoré said that the name of Christ should not be associated with the Brahmo Somaj. What then would be the feeling of the masses ? still it was said that India was anxious to know Christ. The lecturer was of opinion that India did not want Christ for her salvation ; that the Theistic religion of India was in no way inferior to the teachings of the Bible, that the *Vedas* and the *Upanishads* were sufficient for our salvation ; the precepts of the Bible might be beneficial to us in many respects, but our *śástras* were sufficient for us. Nay, an honest inquirer could do without any *śástra* or scripture : the soul which was inspired by God did not look to the *Veda* or *Upanishad*, Bible or Christ, for its salvation. We as Brahmos should accept truth from every quarter, but we were not to regard any scripture as infallible. Theists could not accept Christ as a mediator, but as a man of deep spirituality ; so they honoured Mahomet and others ; but they could not ascribe special divinity to Christ ; they were ready to attribute to

him that divinity which was the birth-right of every man, but nothing more; however high Christ's life might be, still he had his frailties. Theists honoured him as a religious teacher; but there was no more divinity in him than what every man had. He was a religious genius; [but] the people of India loved their sages and *rishis* more than Christ, the near being dear by nature's law. India had been preaching the unity of the Godhead from the earliest times, when other countries had been immersed in darkness. The lecturer concluded by saying that it was God whom we honoured, and that if we left the Father to seek the son we were surely degenerated.

Babu Sitā Nāth Datta remarked that if India did not ask who Christ was, she was surely blind to the great fact that the most civilized nations were bowing to Christ: that Christ could be accepted by us neither as a mediator nor as the centre of religious life, though some of the missionaries of the Brahmo Somaj of India insisted on the necessity of a human centre in all religious organizations. Christ should be accepted, [though] only as a great man, as a reservoir of high religious life, for more reasons than one; (1) because truth should be accepted from every quarter; (2) because there was something in the spirit of Christianity which gave activity to religious life and which the Hindu *śāstras* were wanting in, their tendency being towards inactivity; this could be well understood by comparing India with Europe.

Babu Govinda Chandra Mukerji said that there were two ways in every state of society; that people generally walk in the circuitous path trodden by others, while some venture to discover a new and an easier path and others follow them; that the Jews believed in a revengeful Deity; Christ came and preached a loving God; but that to go to the Father through the son was a circuitous way, and it was now high time to discard that idea. Christ showed God as the Father, but the Hindus looked upon Him as both Father and Mother. Christ's doctrine of love was certainly very high and he should be accepted as a moral teacher. India was in need of men like Christ, men who would sacrifice everything for their faith. We did not want prophets, we had had enough of man-worship; our conscience should be our guide. Then the speaker said that the activity of Europeans was owing not to Christianity but to their new life, and that India was superior to Europe in morality.

Pundit Sivanāth Sāstri, in making his remarks, asked what relation we had to Christ, and whether India's salvation depended on the solution of this question. He said that we as Theists could do impartial justice to this question; that we were like bees gathering honey from different flowers, not caring whose they were; that it was narrowness to reject any truth; but that the errors should be discarded and truth accepted. We were prepared to accept the general tenor of Christ's teachings, but not everything exclusively. A new order of beings had arisen—divine men or human divinities; for himself, he could be satisfied with God on one side and man on the other; if Christ were called a man, the speaker said, he would feel himself raised and ennobled, but that the whole beauty of Christ's life would be destroyed, if he were called God; he should be honoured like any one else who had lived and died for God. Then he supported the views of Babu Sitānāth Datta, and said that all Hindu *Śāstras* tended towards contemplation, asceticism and self-abnegation, while Christianity taught love and duty, toil and sacrifice; if these two could be blended together the result would be admirable. Then he insisted on the study of Christian writings as well as our own *Śāstras*, as otherwise there was a strong likelihood of our being one-sided, whereas the study of all *Śāstras* and scriptures would make our hearts catholic. As regards Jesus himself, he said, that doubts were entertained whether there was such a being as Christ; that even granting that such a being had existed, there had been men among his followers superior to him in many respects. Christ was not infallible, but he was an extraordinarily gifted man, an elevating power in Jewish society, as were all great men and women, with

regard to the societies in which they lived. We want the life of Christ for our country; we should accept his teachings with bowed heads and profound respect; but nothing more; as a man he had his failings, as a great man he had his virtues. The speaker could not say whether whole India was asking, "who is Christ?" He asked whether India should ask such a question or not, and answered the question by saying, that at least she should if she did not. He concluded with an exhortation to the hearers to accept truth and reject falsehood, with conscience as their guide.

The President remarked that Christ was a man who had few equals; [but] that there might be men equal, nay, superior to him in many respects. His life was a sweet one; he was the nearest approach towards an embodiment of the poetry of religion; but he was not a perfect man. His was a life of resignation to the will of God, but his resignation fell short of the ideal; when tortured with sorrow, he cried out, "O Father! let this cup pass away from me if possible;" this was an utterance of agony, though he said soon after, "But, Father, let thy will be done." We could accept him as a guide, as an ideal which we might take advantage of to elevate us. He insisted on the necessity of placing some high ideal before our eyes. He ascribed the long influence of Christianity to a concurrence of favourable circumstances—Christ's religious activity, and his birth near Europe, which was just then rising in the scale of society. Then he said that India ought to be prepared to accept Christ, that Christ was like a dazzling light, and that people being blinded by his dazzling virtues worshipped him as God.

The proceedings concluded at 7.30 p.m., with a vote of thanks to the chair and to the visitors present.

The Mission Work of the Sádharan B. S. has been conducted with remarkable vigour from the beginning. The staff of travelling missionaries is small, but comprises some very earnest and able men. The Annual Report of the Somaj for 1878 thus summarizes their first year's labour.

"The mission work of the Sádharan Brahmo Somaj during the year under report has been extensive and most encouraging. Our missionaries have visited different parts of the country, have conducted Divine Service, held prayer-meetings, delivered discourses, and taken part in various proceedings with philanthropic and charitable institutions. Pandit Siva Náth Sastri made [a] tour through the N. W. Provinces and the Panjáb. Pandit Rám Kumár Vidyáratna visited the Somajes of Northern Bengal and Assam. Babu Ganesh Chunder Ghosh travelled, through East Bengal, while Pandit Bijoy Krishna Goswámi made Dacca the principal field of his work, and paid occasional visits to some other Somajes.

"Besides the above-mentioned gentlemen, many earnest and zealous members both in Calcutta and in the mofussil have tried to preach the truths of Theism in their own spheres. Many of them are actively employed in other paths of life, consequently the time they devoted to their self-imposed work was a deduction from their hard-earned leisure. This fact entitles them to our redoubled gratitude, and the Sádharan Brahmo Somaj has to accord to them its most cordial thanks."

Forty pages of the Annual Report are occupied by the detailed reports (in Bengali) sent in by the above named missionaries and two others, Babus C. C. Sen of Jalpaiguri and Padmahás Goswámi of Nowgong, Assam. Space forbids any extract narrating their travels and labours, but I cannot omit the following portion of the East Bengal report, containing some valuable advice by the experienced

missionary, Pandit B. K. Goswami, the present minister of the Dacca congregation, and a much-respected "pillar" of the Brahmo Somaj.

"The way in which Brahmoism is now being propagated does not seem to me to be the right one. I will therefore mention a few methods through which it can be done.

1. The missionaries ought to be divided into three classes.

(a) Such of the *amusthānic* Brahmos as are distinguished for their good life and are working with laudable zeal in the B. S. while supporting themselves by following secular avocations, ought to be classed as lay missionaries.

(b) Those that travel about to preach Brahmoism and who do not accept of any pecuniary help from the B. S., but maintain themselves by their own means, should be classed as honorary missionaries.

(c) Those who accept of aid from the B. S. are paid missionaries. These, like all other paid servants, must obey the orders of the B. S.

The absence of such rules may produce harm in the future.

2. The mission work ought to be done by local lay missionaries in places where there is a Brahmo Somaj. If the local Brahmos depend upon the casual missionaries sent out to them, their religious thoughts and culture will begin to die out. And without the help of a missionary they will never be able to clean the rust that may have fallen over their hearts.

3. The honorary and paid missionaries, by visiting such places as have no Brahmo Somajes, should preach Brahmoism and endeavour to establish Somajes there. Through this their life will be ennobled and become strong in religion.

4. Observing the present misfortunes of the Brahmo Somaj, the public now treat it with contempt. It behoves the missionaries therefore to preach it to the world by the examples of their own lives. There is more good done by a single example than by a thousand admonitions. If every Brahmo can make his own life an example, the Brahmo Somaj will soon be freed from its bad name.

5. We should combat for truth, and should not be factious. The missionaries ought to bear this especially in mind.

The purity and generosity of Brahmoism should be made known. But we must not support untruth and unrighteousness in our desire to become generous, nor must we, in our eagerness to preserve purity, destroy largeness of mind.

6. Humility and dignity should be the ornaments of the missionary life. We should not be haughty, but at the same time we should not give up true dignity to make a show of false humility.

Independence of mind is the chief helpmate of religious progress. We must guard against sacrificing real independence to an artificial humility.

7. Love of God should be the in-dwelling light of the missionary. He must not make a show of devotion to pass among men for a devotee: but the spirit of devotion must flow from his body and mind. Devotion is the very life of a Brahmo, therefore we should especially preach devotion.

8. It must likewise be announced that the performance of every work in life with a desire to please God is also worshipping Him.

The educated class has not shown much sympathy with Brahmoism, because it has not been given forth in this fashion.

We must use earnest efforts to make the Brahmo Somaj an asylum for the learned and a seminary for the unlearned.

Many have for some time been regarding Brahmoism as the religion of hermits and ascetics, and it was also represented as such. The Sādhāran Brahmo Somaj should, by removing this erroneous notion, proclaim Brahmoism as the religion of the secular and domestic life. The idea of a spiritual guide and director which has prevailed in the B. S. of India, should not be allowed to enter the Sādhāran B. S. We must be vigilant on this point."

* * "Bowing at the feet of the Gracious God, I pray for the welfare of the Brahmo Somaj."

In spite of the untimely death of one of the missionaries, and the disabling illnesses of two of the others, the Mission Work of the present year has been carried on with unabated activity, and has extended its range beyond that of last year, Pandit S. N. Sāstri having made a very successful tour through Western (as well as Northern) India, including visits to Bombay, Guzerāt, and Sindh, from whence very interesting details of his proceedings have been sent to the *B. P. Opinion*. A system of rules for the appointment and training of Missionaries has, after long deliberation, been passed by the General Committee of the Somaj. The speciality thereof lies in Rule 6. "Training will be given (1) with a view to qualify missionaries to preach amongst and to influence the masses; (2) with a view to influence the more educated portions of the community."

I much regret to have no space for any biography of the young missionary whose death is referred to above. Pandit Padmahās Gosvāmi was a native of Assam, and laboured among his own people. "He was single-handed and alone when he embraced Theism, but by his noble soul and perseverance soon succeeded in getting around him a band of sympathizers and friends. Many through his influence accepted the principles of Brahmoism, and some of them have joined the Somaj in the face of terrible social persecutions." He died of small-pox on the 13th of April, 1879, faithful and fervent to the last. "In him the Sādhāran B. S. has lost a valuable co-adjutor, and the province of Assam a zealous, disinterested, sincere, and kind-hearted religious reformer who was the centre of a new life." —(*B. P. O.*, May 15, 1879.)

Lastly, it should be recorded that various members are exerting themselves very earnestly to promote the improvement of women. The membership of the Somaj is open to both sexes, and one lady is already on the General Committee as the elected representative of a provincial Brahmic Somaj. This cordial desire to help the other sex to rise out of its present low estate is shown in the following gleanings compiled (and condensed) from the *B. P. Opinion* of the present year.

(*B. P. O.*, May 1, 1879.) "On Saturday last Babu Dwarkanāth Gānguli delivered an interesting lecture on 'What has the Brahmo Somaj done for women?' The delivery of the lecture occupied more than three hours. All this time the lecturer kept his hearers engaged with the narration of facts, events, and interesting anecdotes from the history of social reform in the Brahmo Somaj. When listening to the discourse we felt the truth of the saying, that facts are more impressive than rhetoric. The lecturer began with Rajah Rām Mohun Roy and showed how at all times during the history of our Somaj the other sex has received some share of its attention. He narrated with a glow of enthusiasm the doings of the Barisāl and Bhāgalpur Brahmos of former times, in connection with this movement. He also paid a just tribute of praise and gratitude to the few noble-hearted young men, then mostly students of our colleges, who rescued a number of young widows and Kulin

L

girls from a life of suffering and misery. Their career of romantic chivalry commenced with the rescuing of Bidhumukhi [Mukerji] and terminated with the timely saving of about a dozen young girls. These young men were mostly poor, and the manner in which they taxed themselves, sometimes to the last farthing of their pocket-money, to carry out their self-imposed work of chivalry, was really touching. It was also told as a fact deserving of notice, that the late Native Ladies' Normal School was first started by Koshub Babu at the instance of the young men spoken of before. It appeared from the discourse that long before the Brahminic Somaj of Calcutta was established, there were similar Somajes at Barisal and some other Mofussil stations, and the lecturer tried to prove that Babu K. C. Sen instead of being the actual leader in many of these movements was often led by his friends. On the whole the lecture was so interesting, that it should be published in pamphlet form. The vast array of facts and information that our friend has collected will form an important chapter of the history of our Church,—one that has not been as yet written."

(*B.P.O.*, June 5, 1879.) "Babu D. N. Gánguli concluded his most interesting lecture on 'What has the Brahmo Somaj done for women?' on the 17th of May, by stating his views on 'What the Brahmo Somaj ought to do for women.' In his opinion, men should not place any obstacle in the way of the education and improvement of our women by circumscribing the subjects they are to learn. Inasmuch as the capabilities of women have not yet been sufficiently tested to determine their aptitude or disability in the pursuit of any particular subject, no limit can at the present state of their progress be set beyond which they are not to proceed. He mentioned the names of some of the ladies who proved themselves efficient in some of those branches of studies which were considered by the men of the time to lie wholly beyond the reach of their comprehension, and who out-lived to belie by their life the unfounded theory that great intellectual strain tends to harden the heart. At school, culture and not accomplishments ought to be the primary object to which their attention should be directed. At home, they should also be trained to perform all the domestic duties. Then, speaking of the introduction of men in the societies of women, he said that great precaution in this respect is highly desirable in the present state of Native society, as the indiscriminate mixing may do harm and may retard the furtherance of the object of elevating the ideas of men regarding women. . . . He mentioned three means of improving the status of women:—(1) Societies for men; (2) Societies for women; and (3) Societies in which men and women should both take part for their mutual edification. In his opinion we may only then cease to be anxious about our women when they have gained a position in society by their noble deeds. The third thing which he said the Brahmo Somaj ought to do is to educate our women in a way that they may earn an independent livelihood, in order to mitigate many of their miseries and ills incident on a life of destitution."

(*B.P.O.*, Aug. 7, 1879.) "A society for the improvement of the Brahminic ladies has been established in Calcutta. The preliminary meeting of the society was held last Friday at the premises of Babu Ananda Mohan Bose, and was presided over by the venerable Babu Rámthanu Láhiri. The Society proposes to hold weekly meetings every Saturday. The first and third will be devoted to prayer and the religious and moral instruction of the ladies, the second, exclusively consisting of females, will have discourses read and discussions carried on by the ladies themselves; the fourth will be a social gathering consisting of ladies and select gentlemen, at which will be given lectures with scientific experiments, with readings, music, and other useful entertainments."

(*B.P.O.*, Aug. 28, 1879.) "We are exceedingly glad to find that the Ladies' Association which was recently formed is doing useful work. At the discussion

meeting held on Saturday, the 16th instant, the subject for consideration was 'How our ladies can make the best use of their time in the present state of our society.' Two of the ladies present read papers on the subject, and four other members joined in the discussion. As the outcome of the meeting, a ladies' working committee was appointed, having for its object (1) the visiting of the different Brahmo families at least twice in a month, (2) attending and nursing in sickness, (3) teaching at home those members who are comparatively less advanced, (4) charity. It was also arranged that materials purchased by the funds of the association should be distributed amongst the members that they might prepare with them various articles of use by needle-work, which would be afterwards sold in aid of various works of charity. About 30 ladies became members of the association in that meeting. On Saturday last, there was a most interesting and pleasant social gathering at the house of Mr. A. M. Bose, at which about 35 ladies and 12 gentlemen, besides several little girls, were present. Proceedings opened with music, after which, there were short addresses by Dr. M. M. Bose and Babu Umesh Chunder Dutt on some of the leading current topics of interest. This was followed by a short lecture on Blood. After this, views of various places in Europe and America, illustrated papers, photographs of natural objects, microscopic views, &c., were shown, and refreshments were handed round. Then came a series of most interesting electrical experiments, and the exhibition of some scientific apparatus. Conversation and music concluded the proceedings of a most pleasant evening which every one present seemed thoroughly to enjoy. We cannot but think that meetings such as these will produce a beneficial educational influence on the minds of our ladies."

The Bengal Ladies School (founded by Babus Ananda M. Bose and Durga M. Dás) of whose good progress and consequent amalgamation with the Bethune School a brief report was given on pp. 88, 89 of my last *Brahmo Year-Book*, continues to keep up its reputation. At the last Examination of the Calcutta University, Miss K. Bose passed the Entrance Examination in the second division, failing of the first by only one mark. Miss K. Sen and Miss A. Dás passed in the Minor Scholarship Examination, the one in the first division, and the other in the second; and Miss S. P. Bose passed the Vernacular Scholarship Examination. A former pupil of this school, then Miss S. Dás, and now Mrs. P. K. Ráy of Dacca, is doing good work in her new home, teaching the girls of the Eden School in her own house, and helping her sex generally both in educational and religious respects.

It should be added that a "Higher-class English School" for boys, entitled "The City School," was opened last January at 13, Mirzapore Street, Calcutta (the Sádharan B. S. Office), under the rectorship of Mr. Ananda M. Bose. Within the month it mustered on its rolls 300 boys. In the following April we read that "a few M.A.'s and B.A.'s of Calcutta have started a night school with a Sunday School attached to it, in the premises of the City School. Students will be taught free of charge and lessons will be given in Bengali, Hindi, and English." A Boarding Institution for the accommodation of about 50 students was opened at 45 Beniatola Lane on the 1st of May, and has been highly successful. These various educational institutions, though in no official relation

to the Sádharan B. S., are founded and supported by its members, and illustrate the character of their sympathies and labours for the welfare of their country.

THE PROVINCIAL SOMAJES.

An unusually large amount of information has been published during the past year concerning the Provincial Somajes. Many of them have sent up their annual reports, some to the Brahmo Somaj of India, but many more to the Sádharan B. S., while a few have sent reports to both. Besides these, the letters of country correspondents and of travelling Brahmo missionaries have given a great many interesting details. From all these sources I had hoped to compile a full report of the Provincial Somajes for the present *Year-Book*. But the small space and time yet remaining render this quite impossible, and it must therefore, to my great regret, be deferred till next year. A few words on the general subject, however, must not be omitted.

The effect of last year's schism has been variously felt in different parts of India. The Somajes of Western India were founded independently of Bengal, and have a distinctive character of their own. They have naturally held a neutral course in this matter. The Somajes of the Panjáb and N. W. Provinces have felt the shock more, and a good deal of painful dissension has taken place in Láhore and Alláhábád. But all over India the missionaries of the Sádharan B. S. have been cordially received by the resident Brahmos of whatever party or no-party. In Bengal, several Somajes are in friendly communication with both of the Calcutta centres. Other Somajes are more distinctive in their views, and several have formally affiliated themselves with the Sádharan B. S. and appointed their representatives to sit on its General Committee ; while in several other Somajes, individual members have joined the ranks of the Sádharan B. S., some also accepting the post of its agent for local propagandism.

In compiling the List of Somajes for 1879, I have been greatly helped by the excellent "Brahmo Pocket Almanac for 1879," issued by the Sádharan B. S. and also by the kindness of its compiler, Babu Shib Chunder Deb, the Secretary to the Somaj. Out of the 120 Somajes in his list, 77 (specified by name) furnished him with the particulars which he has published. He gives in a long table the name of each, its year of foundation, the day of its annual festival, the hours of service, the name of its minister, and that of its secretary. There are also lists of all the Brahmo preachers and missionaries, and of the books issued by each Somaj (in which lists the three Calcutta Somajes are always placed in their due order of seniority) ; besides lists of the periodicals and institutions in various parts of India which are under the management of Brahmos.

Where the information here given has disagreed with my previous statistics, I have consulted with Babu S. C. Deb (who is a Brahmo of long-standing, having himself founded a Somaj 34 years ago), and with his help in sifting facts and figures, I am able to present a revised list which is, I hope, very nearly correct. I need not go into details here, except to observe that Western India reckons several new Somajes, and that Madras has again taken its place in the list, having been revived about a year ago, and now manifesting renewed activity.

CURRENT BRAHMO LITERATURE.

i. *The Brahmo Somaj of India.*

The Brahmo Pocket Diary and Almanac, 1879.

India asks—Who is Christ? A lecture delivered at the Town Hall, Calcutta, on Wednesday, the 9th April, 1879.

The Theistic Quarterly Review. Edited by P. C. M. Nos. 1, 2, and 3, for March, July, and October, 1879.

(All these publications are issued from the "Indian Mirror" Press, 6, College Square, Calcutta.)

The "Theistic Quarterly Review" is the same work as Mr. Mozoomdar's well-known "Theistic Annual," in a new and enlarged form, and is pervaded by his usual ability. Its contents may be thus classified; (a) Provincial Brahmo Reports; (b) Editorial articles, short notes, and controversial papers on recent Brahmo affairs; (c) Original papers by Mr. Mozoomdar; and (d) Contributions by English Theists.—Of the Brahmo Reports (which have hitherto only appeared in No. 1), two are by missionaries of the B. S. of India, in East and West Bengal, while the five others are official Annual Reports from the Somajes of Láhore, Multan, Sindh, Bombay, and Ahmedabád. All these are interesting and valuable, and I regret to be unable to quote portions of them. The Editorial articles on Brahmo affairs are both expository and controversial, and defend the position of the B. S. of India with great skill, but in my opinion, with frequent and sometimes very serious injustice to those who differ from it. Of the original papers I have only room to specify one in the October number entitled "The Hindu Saint," an enthusiastic description of a celebrated living Yogi, Rám Krishna Paramhansa, who is held up for admiration, but who seems to me rather to be an object of the deepest and saddest commiseration, for the fearful injury wrought upon a noble nature by the fanatic asceticism of the Hindu faith.

ii. *The Sádharán Brahmo Somaj.*

The Bráhma Pocket Almanac for 1879. Published by order of the General Committee of the Sádharán Bráhma Samáj, Calcutta: Printed at the Stanhope Press, 249, Bow-Bazar Street.

The Annual Report of the Sádháran Bráhma Samáj for 1878-79. Printed at the Sádháran B. S. Press. Calcutta : 1879.

Bráhma Sangit.—A Brahmo Hymn-Book. Published by order of the General Committee of the Sádháran Bráhma Samáj. 10th of Mágh, 49th year of the Brahmie Era [Jan. 22, 1879]. Calcutta : Printed at the Sádháran B. S. Press.

Of the Almanac I have already spoken. The Annual Report of the S. B. S. was not so finished a work, and was somewhat incomplete as an epitome of the various proceedings of the year, but it contained three valuable Appendices : (1) The Rules of the Somaj as finally adopted at the General Meeting of Sept. 19, 1878 : (2) the six Missionary Reports (in Bengali) already alluded to, and (3) a series of Reports from 27 Provincial Somajes, 21 reports being in English and six in Bengali.

The Brahmo Hymn Book is a neat little volume, containing 370 hymns, many of which are new. (A Brahmo friend has translated several for me, but there is no room for any this year.) This collection was published at the Anniversary of 1879, as may be seen by the title.

Jiban Alekhya. (The Picture of a Life.) A short Memoir of Brahmayi, the beloved wife of Durgu Mohan Dás. Second Edition, 1879. Calcutta : Printed and Published at the Sádháran B. S. Press, 93, College Street.

The first edition (of 1877) of this little work was included in my "Editor's Table" of last year. By the kindness of some Bengali friends, I am now enabled to give some account of its very interesting contents. Mrs. Dás died in November, 1876, at the early age of 31, leaving behind a deep impression on those around her, which was due to the intensity and simplicity of her loveable nature. The history of her sad early girlhood and of the wedded happiness which followed it, is very touching, but this must be passed by for the real work of her life, which began while she and her husband were living at Barisál, where Mr. Dás was then a leading member of the bar and a main-stay of the local Brahmo Somaj. Nearly if not all of the widow marriages which took place at Barisál before Act III were performed under the protection of Mr. and Mrs. Dás, and some of these brought unpleasant consequences, Mr. Dás's clients being much displeased, and his servants forsaking him. But Mrs. Dás cheerfully performed the servants' work till more could be engaged, and by degrees Mr. Dás's practice was restored. Many were the occasions on which the Dás's helped the needy, and took homeless and forsaken persons into their house. At last, one day, Mrs. Dás expressed to her husband her desire to erect a *pará* (properly a sort of hamlet or small group of dwellings) in which they could live and could shelter those Brahmo families who were in straitened circumstances. Mr. Dás accordingly bought a piece

of land, built a new house on it, and removed thither with these indigent Brahmos, some of whom are still living in the same place. When (apparently about three years later) the Dás's left Barisál, the parting between Mrs. Dás and her protégés was a heart-rending scene, so deeply was she beloved by them.

The reader may remember the story of Bidhumukhi Mukerji, and the mention, in a lecture by Babu D. N. Gánguli, of about a dozen other girls who were afterwards rescued by a band of young students. In Mrs. Dás's Memoir it is stated that this little band consisted of Bidhumukhi's cousins, the young Haldárs, and of those youths who helped to deliver her. Most of them were natives of Eastern Bengal, and nearly all were residing in Calcutta as students. It was just after Bidhumukhi's rescue that the Dás's removed from Barisál to Calcutta. At that time, other Kulin girls and young widows, from many parts of the country, began to send prayers to the young men of this band for delivery from such oppressions as Hinduism inflicts on women in their position. The young men were quite ready to comply with these entreaties, but they were greatly hampered by one obstacle,—the want of a safe and suitable shelter for the girls when once rescued. They communicated their dilemma to Mr. Dás, who, having consulted his wife, thus replied. "Let those helpless girls who are anxious to come, be brought over; there shall be no want of a sheltering place; my wife is ready to receive and take care of them." "After this, many young widows of respectable families began to come, one by one, to Calcutta. Mrs. Dás took them into her own house and maintained them with all the care of a mother. That her door was ever open to receive the helpless Kulin girls and young widows is known to every one who knows this generous family." Besides this, several young gentlemen when going to study in England, left their wives under her care, and she gladly undertook to look after their welfare and education. She did not rest satisfied with merely supporting all these young ladies like her own daughters. Whenever any good opportunity offered of educating her daughters she embraced it to educate these other girls also. When Miss Akroyd (now Mrs. Beveridge) established the Hindu Ladies' School in Calcutta in November 1873, Mrs. Dás sent to that school not only her own daughters, but her protégés also. Most of the pupils, in fact, came from the Dás household.

The motherly tenderness and devoted goodness which Mrs. Dás constantly showed to these girls, seem to have been exhaustless. No stranger, it is said, could have guessed that they were not all the children of the house. Her biographer gives extracts from the grateful and sorrowful letters that were written after her death by some of these girls, then settled in different parts of India. One of them wrote :—"How happy I was during the three or more years years that I spent in her house, I cannot express. I never saw such

a disinterested benefactress. She never let us feel that we were with a stranger, and always treated us as her own children. The kindness and affection of her and her husband never let me feel for a moment the want of my mother or father." Another wrote:—"I never for a single day saw her unjustly angry or vexed with us. Whatever we wished to do, we did without constraint."

It should be added that although she devoted herself so much to the welfare of others, she was never careless about that of her own family. Her love to her husband and children was very great. She thought herself very fortunate to have such a husband, and had scarcely ever differed from him. She brought up her children very carefully, and both she and her husband paid almost more attention to the education of their daughters than to that of their sons, knowing that good educational institutions were available for the boys, while there were none such for the girls. It was this which made Mr. and Mrs. Dás so anxious to help the "Hindu Ladies' School." But that institution only lasted about 2½ years. When in June, 1876, the "Bengal Ladies' School" was started by the efforts of Mr. Dás and Mr. A. M. Bose, "Mrs. Dás's joy knew no bounds. 'Now we have a school of our own,' she said, 'take care to conduct it well. The girls must be prepared here for the Entrance Examination.' She used to tell her own daughters—'You need not be the least anxious or afraid; learn as long as you like; your father is doing so much for you, see that you do not disappoint his hopes.'"

"In her family the custom was adopted of taking meals all together, both males and females; a custom perfectly foreign to this country [India] and only adopted by some of the young men who had returned from England."

All too soon came the end. In November 1876, three days after giving birth to her seventh child, the generous and gentle mother was taken from her happy home. She had been very ill for the three previous weeks, and was for most of the time scarcely conscious, only uttering a few indistinct words at occasional half-lucid intervals. On one of these occasions she was heard to murmur—"pure and full of light." She was not afraid to die. "I don't fear death," she would say, if any one tried to console her. The grief which her death caused to her family and friends was inexpressible, and the loss to the small band of true Brahmo reformers is one which will be felt for years to come.

The second edition of the Memoir contains a pleasing portrait of Mrs. Dás, and also several letters written to the biographer by well-known readers of the first edition, adding interesting personal reminiscences of her conversation and life. The volume closes with a collection of memorial verses written upon her by four or five of her friends. The book will be very useful in India, by presenting the simple "picture of a life" such as Mrs. Dás's, which, by

showing what one most womanly and noble-hearted woman actually achieved, may rouse both young and old, maiden and man, to cast off despair and cowardice, and do what in them lies to help their country.

Abalábándhub. (The Women's Friend.) Nos. 1 to 8. October 1878 to May 1879. Printed and published at the Sádharan B. S. Press.—A Bengali monthly magazine for female instruction and entertainment. It has latterly been issued at somewhat irregular intervals, and, if I understand rightly, it is about to be superseded by a revival of its predecessor, the *Bámabodhini Patriká*.

Bhārat Sramjibi. (The Indian Workman.) An illustrated monthly journal. Vol. vi. Nos. 2, 3, 4, 6, and 7. Baráhanagar : 1286 [1879].

This cheap working-class journal, now in its sixth year, has recently been enlarged in size, and has contained wood-cuts from English blocks. I regret to be unable to speak more in detail of these various publications in Bengali, which I have not had time to decipher.

iii. *East Bengal.*

The Annual of the East Bengal Brahmo Mission Society. December 1878. Published on the occasion of the 32nd Anniversary of the East Bengal Brahmo Somaj.—Printed at "the New Press," Dacca.

Kritagnatá.—Gratitude. A sermon delivered on the occasion of the 32nd Anniversary of the East Bengal Brahmo Somaj, by Babu Káli Nārāyan Gupta Rāy.—Dacca : East Bengal Press.

The Indian Prophet; or a Review of Babu K. C. Sen's Lecture entitled "Am I an inspired prophet?" being a Lecture delivered at the East Bengal Theatre Hall, Dacca, Feb. 8, 1879.—Printed at "the New Press," Dacca.

This Annual is a neat 8vo. pamphlet, edited by the Secretary of the E. B. Brahmo Mission Society. It contains a variety of matter, viz., brief sketches of the Dacca Somaj, of the 16 other Somajes in East Bengal, of the E. B. Mission Society, and the E. B. Philanthropic Society; short religious papers; an Anniversary Sermon, and selections from religious literature. About ten pages of the book are in Bengali; all the rest is in English. The Editor evidently belongs to the small minority in the Dacca Somaj who sided with Mr. Sen in last year's schism; but he devotes very little space to controversy, and that little is free from bitterness. The work does credit to Dacca Brahmoism, and ought to be kept up and enlarged from year to year.

"*Kritagnatá*" is a Bengali Sermon on "Gratitude to God," which was delivered at the local anniversary in 1878, by a well-known Dacca reformer, Babu K. N. Gupta, and has been published

with the laudable view of bringing its pious sentiments before the general Brahmo public.

iv. *Northern India.*

Report of the operations of the Agra National Asylum for Orphans and destitute Children, up to 31st March, 1878.

This interesting Report has been sent to me by the Hon. Secretary of the Asylum, Babu Navina Chandra Rai. Its foundation by him was mentioned on p. 12 of my *Year-Book* for 1877, and the present report recounts the operations of fourteen months. The Asylum (which has been under the sole management of natives of the country, of various creeds) was started at Agra in February, 1877, with six boys.

"The number was gradually increased till it was more than doubled during the famine months. Several of the elder boys left the institution gradually as they obtained means of sustenance elsewhere, and the vacancies thus caused were filled up by boys of younger ages. At the present date there are 12 boys on the roll; of these 4 are orphans, 2 deserted by their parents, and 6 left voluntarily in the Asylum by their destitute parents. The age of 5 is above 12 and the rest are under that age. Secular, as well as technical, instruction in carpentry, weaving, knitting, agriculture, and gardening has been imparted to the boys. As regards the former, the boy who stands uppermost on the list is studying in the Entrance class (Calcutta University) of a local school. He is now a candidate for admittance into the Medical School. Technical instruction in carpentry could only be given to the elder boys of whom two, after having acquired a fair knowledge of that art, left the institution. Two of the boys are well advanced in the art of weaving; specimens of their work are laid before the meeting. Almost all the boys were clothed last winter with woollen and cotton stuffs woven at the Asylum looms; and two of the boys have acquired a fair knowledge of gardening. But these as well as the rest of the boys require further instruction in professional arts before they will be fit for earning an independent livelihood. The number of the inmates of the Asylum was necessarily limited by the funds at the disposal of the Society. A much larger number of children could have been secured had more funds been available.

At the end of the Report it is stated that the Asylum was to be "removed to Charwa in the Hoshangabád district [Central Provinces], where the boys, while receiving secular and moral education, could also be trained in the art of agriculture." The project has now taken a more enlarged form, and is thus described in the *Brahmo Public Opinion* of June 26, 1879. It should be remembered that Babu N. C. Rai is not a mere novice, likely to be carried away by rash enthusiasm, but a man of experience, who has already achieved much good work. We may therefore hope that his generous experiment will not be made in vain.

"We have been requested to draw the attention of our Brahmo readers to a worthy project. The project is to form a Brahmo colony in the Central Provinces. It is well-known to our readers that our friend Babu Navina Chandra Rai of Láhore, now of Agrá, has for some time been trying to carry out such a project. He has actually taken a village for that purpose, from Government, and has already named it the "Brahmo Grám [village]." He

now invites such Brahmos as are excommunicated and houseless and wish to settle somewhere, to help him in forming this little colony. The most favourable terms are offered to Brahmos; for two years to come the land will be available rent-free. After that two annas per annum per acre will be chargeable on the quantity of land held by each. Or in other words, each Brahmo family coming to settle shall enjoy equal rights with the proprietor. The estimated cost of supporting a family consisting of a man, wife, and three children, with two domestics, is not more than 20 or 25 Rs. One family with one plough or two pairs of bullocks can bring 20 acres under cultivation. These 20 acres, at an average cost of 110 Rs. in the way of purchasing bullocks, tools and implements, and 300 Rs. per annum in the way of buying seeds and maintaining two ploughmen, may yield an annual out-turn of 500 Rs. Besides there may be a further income of 150 Rs. in the year as proceeds from keeping cattle. The cost of keeping cattle is almost nil. The village abounds with fodder of every description, large tall grass where the cattle can graze at their ease. The expenditure on the score of constructing houses is also insignificant. There is ample supply of wood, and all building materials which will cost only the labour of felling. So that a nice commodious thatched house for a family can be built at a cost of about 50 Rs. The idea of our friend is, provided he succeeds in getting a sufficient number of Brahmo families, to form the nucleus of a little model Brahmo community with its own church, own schools, own institutions, where there will be no caste, no early marriage and no idolatry. Our friend, who has already proceeded to the village with his own family, on furlough for two years, is ready to take charge of the families of such Brahmo friends as cannot just now afford to give up their employments and betake to agriculture. The village is situated in the Central Provinces, in the Charwa district. The land is said to be very fertile and generally healthier than Bengal. The whole scheme is attractive on the very face of it. The experiment of a model Brahmo Community is worth trying after all. But there is one disadvantage, the village is removed from all the centres of education and enlightenment; but such a spot we think is best fitted for trying an experiment. Brahmo friends sympathizing with the project are to communicate with Babu Navina Chandra Rui, Brahmo Grām, care of station-master, Hursood Railway, *via* Moondee Post Office, Central Provinces."

v. *Western India.*

Subodha Patrikā. (Good Things.) Vol. vii, Nos. 18 to 25. Aug. 31st to Oct. 19th, 1879. Bombay.

This is a four-page weekly journal, issued by the Bombay Theistic Association. Three pages or more are in Marathi and Guzerati, but nearly all of the first page is in English. The paper has lately been enlarged in size, and its English page now gives comments on political and social topics, as well as occasional news of Bombay Theism, and religious selections from both of the Brahmo weekly journals of Calcutta. The information given concerning Theism in Bombay is very interesting, and a good deal more of it would be welcome.

The Saddarshana-Chintanikā, or Studies in Indian Philosophy. Monthly Nos. from September, 1878, to June, 1879. To be had of the Manager, Elphinstone College, Bombay.

The Rishi : a Poem by the author of the Saddarshana-Chintaniká.
Puna : Printed at the Dnyan Prakash Press. (January, 1879.)

This is an English poem, describing the daily life and manners of the ancient Rishis, as represented in the Rig-Veda-Sanhita. It is dedicated to Professor Max Müller, and overflows with Vedic learning, foot-notes on every page supplying precise references to the passages in the Rig-Veda which are illustrated in the poem. The author's purpose would appear to be to stimulate the Theistic piety of his countrymen by describing that of early India, which he believes to have been of a very high order. In his Preface he says,

"The heart of the Rishi was full of faith, hope, love, and joy. He seems to have been mastered by the religious feelings, the essentials of which he comprehended. These essentials are : -consciousness of the inner struggle between *good* and *evil* in minds ; the sense of the weakness and helplessness of man ; humility and absolute dependence on a higher power, personal and providential ; a pious conception of the greatness and varied operations of this power, a consciousness of divine grace and help, a prayerfulness of the heart which seeks purity of feeling and strength of intellect to obtain that which is good for the present and the future, that is, life consisting in glorifying Holy Power, praising Him and chanting His hymns. Such was the Rishi mentioned in the Rig-Veda. Of such a Rishi a picture is presented in our poem."

The verse is of a somewhat 18th-century type, recalling Pope and Goldsmith. The sentiments are excellent, and there is a free, bright, wholesome tone about the whole poem. As a specimen, the following hymn, sung by the Rishi's pupils, may be given.

"In sufferings great sustain, O Lord,
Give strength thy praise to sound.
Inspiring touch the mental chord,
Sing, let the place resound.
In us let peace perpetual grow,
Let all our foes defeated go
Far from the cottage-ground.
From heavenly fountains grant us health,
Let waters purer flow :
Of light celestial grant us wealth,
Let the sun softly glow.
For passion heavenly grant us rage,
With sinful Vritra war to wage,
Let pleasant breezes blow."

What relation does Religion bear to Civilization ? A Lecture read at the Puna Prarthana Somaj Mandir, by Chintaman Sakharam Chitnis. May, 1878. Puna : Printed at the Dnyan Prakash Press.

A thoughtful religious address by an active member of the Puna Somaj.

vi. *Southern India.*

Stri Kala Kallolini. (A Text Book for Female Study.)
Adapted and translated from the Tamil, by P. Jiyar Suri, Head

Master, Girls' School, 36th Regiment, Madras Native Infantry. Bangalore: Printed at the Leperunjee Press. 1876.

This little volume (of about 250 pages) is another evidence of the practical good sense and activity of the Brahmos of Bangalore, of whose Regimental Girls' School I reported briefly in previous Nos. of the *Year-Book* (No. I, p. 42, and No. III, p. 88). The present work is a reading book for girls, in Telugu, and is published at the request of the Managing Committee of the School. The following extract from the author's English Preface will explain the nature and design of the book.

"The available books are too difficult for the comprehension of girls, and portions of them require to be expunged ere they can be placed before them. Moreover, the books are written in Tamil or English, and there is no book, as yet, published for the use of Telugu Girls' Schools. With a view to supply this want, this work is offered to the public. It has been rendered in a suitable Telugu style, the matter having been selected from essays and writings of several Tamil authors, and care has been taken to avoid all disputed religious points, with a view to its being used by all classes of natives. The book has been divided into three parts. The first part, called "*Stri Niti*," forms advice to females, written in Padyams, and treats of piety and good behaviour. The second part, known as "*Stri Vidyamany*," contains the authorities illustrative of the propriety of female education, and points out the advantages thereby attainable by all the members of the family. The third part, or "*Stri Manamu*," treats of the respect due to women, the behaviour of husbands towards their wives, as well as the subjects to be taught and avoided."

WESTERN SYMPATHY AND CRITICISM.

A History of the Bráhmō Somáj, from its rise to the present day. By G. S. Leonard, late Assistant Secretary to the Asiatic Society of Bengal. Calcutta: W. Newman and Co., 3, Dalhousie Square. 1879.

This neat volume of 180 pages is by an English gentleman residing in India. In the Preface he says that his attention was first drawn to the subject by a visit which he paid to the (Adi) Somaj at Jorasanko at an anniversary festival. He "was struck with the simplicity of the ritual, and the purity and unidolatrous character of the doctrines preached," and made inquiries into the matter. The result was the compilation of this book, whose object is "to call attention to a subject perfectly marvellous, the revival of the pristine religion of the land,—pure Theism,—after it had laid dormant for centuries." The book is written throughout in a spirit of warm sympathy, and contains a great deal of interesting information about the life of Rám Mohun Roy and the early labours of Debendra Náth Tágore, which is quite new to English readers. These are the strong points of the book, and they deserve our cordial thanks. But the "History" has also some serious flaws which cannot be passed by. On all the differences between the Adi Brahmo Somaj and the B. S. of India, Mr. Leonard simply accepts the Adi Brahmo version of things, whether speculative or practical; he also ascribes

Mr. Sen's conduct in the schism of 1865 to very unworthy motives, and considers that "there were absolutely no grounds whatever for such a distinction" as "Progressive" and "Conservative" in the Brahmo Somaj,—by which distinction the public sympathy was won for the seceders of 1865. Now of the purely personal questions involved in that schism, the public has never yet had sufficiently full or well-sifted evidence to form an impartial judgment. But whatever that judgment may ultimately be, there can be no possible doubt that the establishment, 20 months after the schism, of the Brahmo Somaj of India, was an incalculable benefit to the Brahmo community at large, which was ripe then, and is still more ripe now, for a far wider range than the Adi Somaj is willing to take. Let its leaders be cordially honoured for all the genuine and sterling work which they were the first to achieve; but why should the point at which they stopped be the halting place for the whole Brahmo Church? Why should courageous enterprise and steadfast perseverance in well-doing be accounted praiseworthy in the early history of the Brahmo Somaj, and be deprecated as rashness or indiscretion when it characterizes the work of later reformers?

This one-sided bias shows itself especially in Mr. Leonard's version of the Brahmo marriage movement, which abounds in erroneous statements of fact. For instance, Mr. Leonard says (p. 101) that, "when in 1872, Government wanted to pass a Brahmo marriage law applicable to all Brahmos, requiring parties desirous to marry to appear before a Registrar of Brahmo marriages and getting their marriages registered by him," the Adi Somaj "applied to Government for exemption from the operations of the intended Act. Babu Nobe Gopal Mitter, Editor of the *National Paper*, rendered great service to the Somaj by his indefatigable exertions for procuring such exemptions and getting a separate law, that is, the Civil Marriage Act passed for the benefit of the Brahmos of the Somaj of India, Sceptics and Atheists." This reads like a romance. Every one of the proposed Bills for legalizing Brahmo Brahmo marriage was purely permissive; consequently no "exemptions" therefrom were needed, or could be obtained, by any Brahmo. Another erroneous statement, of some importance, occurs on p. 162, viz., that "the Adi Brahmo Somaj have procured the sanction of Benares and Nuddea Pandits in favour of their form of marriage." On pp. 22-24 of the present *Year-Book*, Mr. Leonard will find the record of letters and official declarations (with decisive extracts) from those very Pandits to the precisely opposite effect, besides a detailed statement of similar import from one of the most celebrated Pandits of Calcutta.

Besides these errors, the "History" is full of minor inaccuracies of various kinds, especially as to the dates of events. It is also deficient in another important respect. There is scarcely

any account of the provincial Somájes, or of the progress of Brahmoism elsewhere than in Calcutta. In short, the book makes interesting and valuable contributions to our knowledge of the primary antecedents and early years of the Brahmo Somaj, but cannot be relied upon as a history of later and more complex events.

At the same time, the author's generous sympathy and disinterested exertions for the Brahmo Somaj entitle him to the cordial thanks of all its well-wishers.

Immortality. A lecture given in the Senate Hall of the Patna College, to the Bankipore Brahma Somaj, and others, on the Higher Life. July, 1878. By C. H. A. Dall, M.A.—Calcutta Central Press Company, Limited, 5, Council-House Street. 1879.

The Consecration of a new " Temple of God " in the Himalayas. June 28, 1879. A Discourse by the Rev. C. H. A. Dall, M.A., American Missionary, on the Brahmo Somaj: with special reference to the Brahmos of Darjeeling.—Same publishers. 1879.

The Langham Hall Pulpit: Vol. ii, No. 28. The Religious Mischiefs of Credulity. A Sermon by Emeritus Professor F. W. Newman.

The Langham Hall Pulpit: Vol. ii, Nos. 15, 23, 24, 31, 32, 33. Sermons by the Rev. Charles Voysey, viz., The Brahmo Somaj and Babu Keshub Chunder Sen.—Who is Christ? a Reply to Babu K. C. Sen.—Family Love versus Love of Christ.—The Brahmo Somaj and Babu K. C. Sen.—Man's Relation to God; Parts 1 and 2.

Protestantische Kirchenzeitung für das evangelische Deutschland. (Protestant Church Times for Evangelical Germany.) July 12, 1879.—Der neueste Stand des Brahmo Somadsch in Indien. (The latest position of the Brahmo Somaj in India.) By Christian Hönes.—Berlin: G. Reimer.

In the Preface to my *Year-Book* for 1877, I mentioned that " in February, 1877, the Rev. Christian Hönes, a deacon of Weinsberg in Württemberg, delivered an able lecture at Basle on the Brahmo movement." He has now written a sequel thereunto, as above, in which he carries on the history of the Brahmo Somaj from the end of his former lecture down to Mr. Sen's last Anniversary address. The events and discussions of 1877-79 are well epitomized, with only a few occasional mistakes. The deeper phases of Brahmoism are carefully considered, and long extracts are given from Mr. Sen's Yoga-and-Bhakti teachings and from the article on " Mysticism and true piety " in the *B. P. Opinion* of Nov. 28, 1878. The story of last year's schism is remarkably well compiled, and a footnote of 12 lines adds very kindly notices of Mr. A. M. Bose and Dr. P. K. Ráy. } The Brahmo Somaj has a warm and active friend in the Rev. Christian Hönes.

I have also to report that on June 30th, 1879, the Rev. Wilfrid Spinner, of Dynhard, Canton Zürich, Switzerland, delivered a lecture before a Synod of the clergy in his district, at the town of Winterthur, on "The Brahmo Somaj ; a picture from the present religious life of India." Of this lecture he gives me a brief account, of which the following is a translation :—

"After an historical sketch, and a comparison of the Brahmo Somaj with Christianity, I chiefly endeavoured to give a systematic resumé of Brahmic doctrine. The Brahmos themselves have not done that yet, and it might be one of the principal tasks of the present leaders of the B. S. that next to a quite decided organization, they should form a detailed confession of faith. Only in that way can a certain unity be brought into the dispersed congregations. Otherwise there is too much danger that, by and by, but particularly after the death of the present leaders, the Brahmos, lacking every tie that holds them together, and having no rules, may fall to pieces and go astray."

Mr. Spinner, though disapproving of the Kuch Behár marriage, and of Mr. Sen's Adesh and Bairágya doctrines, still holds him in high esteem, regrets the secession of 1878, and would fain see the two Somajes re-united. But his lecture only touched briefly upon recent controversies, and was mainly devoted to a sympathetic exposition of the fundamentals of Brahmoism.

A lecture on "Indian Religious Reformers" was also delivered before the University of Oxford towards the close of the spring term, by Professor Monier Williams, in which a brief account was given of the Brahmo Somaj. This account, and a long letter by the Professor in the *Athenæum* of June 7, 1879, on the same subject, though by no means free from inaccuracies on matters of fact, manifested a genuine and kindly sympathy in the Indian Theistic movement, which is, I believe, shared by an increasing number of the most thoughtful Englishmen.

STATISTICAL TABLES.

1. LIST OF THE BRAHMO SOMAJES FOR 1879.

N.B.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a *.

BENGAL.

No.	Name and Place of Somaj.	Date of Foundation.	Time of Service.
1.	*Calcutta, Adi B. S...	.. 1830 ..	Every Wed. evening.
2.	.. " *B. S. of India	.. 1866 ..	.. Sun. eve.
3.	.. " Sádharan B. S.	.. 1878 ..	.. Ditto
4.	.. " Chunápukur..	.. 1869 ..	.. Ditto
5.	.. " Shámbázár ..	.. 1863 ..	.. Sat. eve.
6.	.. " Simlá .....	.. 1871 ..	.. Fri. eve.
7.	.. " Sinduriápati...	.. 1863 ..	.. Ditto
8.	.. " Táltalá .....	.. 1867 ..	.. Wed. eve.
9.	Bágháchrá .....	.. 1863 ..	.. Sun. eve.
10.	*Baráhanagar .....	.. 1864 ..	.. Sun. morn.
11.	Baráset .....	.. 1871 ..	.. Sun. eve.
12.	*Baripur .....	.. 1871 ..	.. Fri. eve.
13.	*Barisál .....	.. 1861 ..	Sun. morn. and eve.
14.	*Boáliá (Rájsháhi) ..	.. 1864 ..	Sun. eve.
15.	*Behálá .....	.. 1853 ..	Sun. afternoon.
16.	Berhampur .....	.. 1864 ..	Sun. eve.
17.	Bhágálpur .....	.. 1862 ..	Ditto
18.	*Bhowánipur, 1 .....	.. 1852 ..	Every Mon. eve.
19.	.. " 2 .....	.. 1874 ..	Sat. eve.
20.	*Bogra (Bagurá) ....	.. 1860 ..	Mon. morn.
21.	Boluháti .....	.. 1857 ..	..
22.	*Bráhmañbáriá .....	.. 1865 ..	Every Wed. eve.
23.	*Burdwan .....	.. 1857 ..	..
24.	Calná .....	.. 1868 ..	..
25.	*Chandernagar, 1 ....	.. 1860 ..	..
26.	.. " 2 ....	.. 1872 ..	..
27.	*Chinsurá .....	.. 1864 ..	..
28.	*Chittagong .....	.. 1850 ..	..
29.	Commillá (Tripurá)..	.. 1854 ..	Sun. eve. or morn.
30.	*Connagar .....	.. 1863 ..	Every Sun. eve.
31.	*Coomárákháli .....	.. 1848 ..	Ditto
32.	*Dacca (East Bengal B. S.) .....	.. 1846 ..	Ditto
33.	Dárjeeling .....	.. 1877 ..	Sun. afternoon
34.	Dharmapur .....	.. 1872 ..	..
35.	Dinájpur .....	.. 1868 ..	Every Sun. eve.
36.	*Faridpur .....	.. 1857 ..	Sun. morn.
37.	Gopálpur .....	.. 1878 ..	..
38.	Gourifá .....	.. 1875 ..	..
39.	Gournagar .....	.. 1860 ..	..
40.	*Harinábhi .....	.. 1867 ..	Sun. morn.
41.	*Házáribágh .....	.. 1866 ..	Every Sun. eve.
42.	Hugli .....	.. 1869 ..	.. Wed. eve.
43.	Jalpaiguri .....	.. 1869 ..	.. Sun. morn. and eve.

No	Name and Place of Somaj.	Date of Foundation.	Time of Service.
44.	Jangalbári .....	.. 1876 ..	
45.	Jhinadáhá .....	.. 1876 ..	Every Sun. morn. and Thurs. eve.
46.	*Kákinia.....	.. 1869 ..	„ Sun. eve.
47.	*Kissoregunge .....	.. 1866 ..	
48.	Krishnagar .....	.. 1846 ..	
49.	Kuch Behár.....	.. 1873 ..	
50.	Máldáha .....	.. 1875 ..	Ditto.
51.	Málipára .....	.. 1870 ..	Every Fri. eve.
52.	Maheshpur (revived)	.. 1879 ..	
53.	*Midnápur .....	.. 1845 ..	„ Wed. eve.
54.	Mudiali .....	.. 1873 ..	„ Sun. morn.
55.	*Munshigunge .....	.. 1876 ..	
56.	Murshedábád .....	.. 1874 ..	Sun. eve.
57.	*Mymensingh, 1 ....	.. 1853 ..	Sun. eve.
58.	„ Branch, 2 .....	.. 1867 ..	Sun. morn.
59.	*Noakháli .....	.. 1872 ..	Sun. eve.
60.	Pabná .....	.. 1867 ..	Ditto.
61.	Pachambá .....	.. 1874 ..	Ditto.
62.	Pirozpur .....	.. 1878 ..	Ditto.
63.	Purnea .....	.. 1878 ..	
64.	*Rámpur Hát.....	.. 1874 ..	Ditto.
65.	Ranaghat .....	.. 1879 ..	
66.	*Ránci .....	.. 1868 ..	Ditto.
67.	Rangpur .....	.. 1864 ..	
68.	Rayna .....	.. 1877 ..	
69.	Saidpur .....	.. 1878 ..	
70.	Sántipur .....	.. 1863 ..	
71.	Serampur .....	.. 1861 ..	Sun. eve.
72.	Sháhápur .....	.. 1871 ..	Sun. morn.
73.	Silaidaha .....	.. 1867 ..	
74.	Siliguri .....	.. 1879 ..	
75.	*Sirájgunge .....	.. 1870 ..	Sun. eve.
76.	Sultangáchá .....	.. 1863 ..	
77.	Sylhet .....	.. 1863 ..	
78.	Tille in Manickgunge	.. 1877 ..	
BEHAR.			
79.	Árráh .....	.. 1878 ..	Every Wed. eve.
80.	*Gya .....	.. 1866 ..	„ Sat., Sun. eve.
81.	*Jámálpur .....	.. 1867 ..	Wed. eve., Sun. morn. and eve.
82.	Matihári .....	.. 1871 ..	Sun. eve.
83.	*Monghyr (Behar B.S.)	.. 1867 ..	Sun. morn. and eve., Wed. eve.
94.	Pátná (Bánpur) ..	.. 1866 ..	
ORISSA.			
85.	Bálasore (1 and 2, 1878, now combined)	.. 1871 ..	Sun., Sat. eve.
86.	Cuttack, 1 .....	.. 1865 ..	
87.	„ 2 (Utkal B.S.)	.. 1869 ..	Sun. morn. or eve.
ASSAM.			
88.	Cáchár .....	.. 1870 ..	
89.	*Dhubri .....	.. 1875 ..	Every Sun. eve.
90.	Gowálpára .....	.. 1870 ..	
91.	Gowhátty .....	.. 1870 ..	

No.	Name and Place of Somaj.	Date of Foundation.	Time of Service.
92.	Jámugiri.....	.. 1878 ..	
93.	*Nowgong .....	.. 1870 ..	Every Sat. eve.
94.	*Shillong .....	.. 1874 ..	„ Sun. morn.
95.	Tezporé, 1 .....	.. 1870 ..	
96.	„ 2 .....	.. 1878 ..	„ Sat. eve.

N. W. PROVINCES.

97.	Alláhábád, 1 .....	.. 1864 ..	
98.	„ 2 (Northern India B. S.) .....	.. 1867 ..	
99.	Ágrá (revived) .....	.. 1876 ..	„ Sun. morn.
100.	Banda .....	.. 1877 ..	
101.	Bareilly .....	.. 1860 ..	„ Sun. afternoon.
102.	Cawnpur .....	.. 1865 ..	„ Sun. morn. or eve.
103.	Dehrá Dhun .....	.. 1865 ..	„ Sun. eve.
104.	Gházipur .....	.. 1872 ..	
105.	Simlá Hills .....	.. 1875 ..	Sun. morn.

(Prayer Meeting).

CENTRAL INDIA.

106.	Brahma Grám .....	.. 1879 ..	
107.	Jabalpur .....	.. 1868 ..	Sun. eve.
*108.	*Lucknow (Oudh B.S.) .....	.. 1867 ..	

THE PANJAB.

109.	*Láhere, 1 (Panjáb B.S.) ..	.. 1863 ..	Sun. eve.
110.	* „ 2, Sat-Sabha ..	.. 1870 ..	Sat. eve., Sun. morn.
111.	Multán .....	.. 1875 ..	
112.	Rawul Pindi .....	.. 1867 ..	

WESTERN INDIA.

113.	*Bombay Prárthaná Somaj .....	.. 1867 ..	Every Sun. eve.
114.	*Áhmedábád .....	.. 1871 ..	
115.	Barodá .....	.. 1878 ..	„ Sun. morn.
116.	Broach .....	.. 1876 ..	Sun. eve.
117.	Kairá (branch of Áhmedábád B. S.) ..	.. 1876 ..	Ditto
118.	Nariád .....	.. 1878 ..	Every 11th lunar day.
119.	Petlád .....	.. 1878 ..	„ Sun. eve.
120.	*Puná .....	.. 1870 ..	
121.	Sojitrá .....	.. 1878 ..	„ Sun. eve.
122.	Surát .....	.. 1875 ..	

SINDH.

123.	*Hyderábád .....	.. 1869 ..	
124.	Karáchi, 1 .....	.. 1869 ..	
125.	„ 2 .....	.. 1878 ..	

SOUTHERN INDIA.

126.	Madras (Southern India B.S.), (revived) ..	.. 1879 ..	
127.	Bangálore, 1 (Nagara Pettah) .....	.. 1867 ..	„ Wed. eve.
128.	„ 2 (Arula Pettah) ..	.. 1870 ..	„ Fri. eve.
129.	* „ 3 (Regimental B.S.) .....	.. 1871 ..	„ Sat. eve.
130.	Salem .....	.. 1867 ..	Ditto.

2. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1879.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	Indian Mirror (Daily)	English	Daily general newspaper	Norondro Nath Sen and Krishna Bihari Sen, M.A.
"	Ditto, Sunday Edition	English	Weekly religious newspaper	Krishna Bihari Sen, M.A.
"	National Paper	English	Weekly general newspaper	Nobo Gopal Mitter.
"	Sulabh Samachar (Cheap News)	Bengali	Weekly social and educational do.	Indian Reform Association.
"	Samalachak (Review)	Bengali	Weekly general newspaper	Dwarkanath Ganguli.
"	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Organs of the Sadharan Brahmo Somaj.
"	Tattva Kaumudi (Moonlight of Knowledge) [Knowledge]	Bengali	Fortnightly religious newspaper	
"	Dharma Tatva (Religious)	Bengali	Fortnightly religious newspaper	Brahmo Somaj of India.
"	Tattvabodhini Patrika (Teacher of Knowledge)	Bengali	Monthly religious newspaper	Adi Brahmo Somaj.
"	Bharati (The Indian)	Bengali	Monthly general magazine	Dwijendra Nath Tagore.
"	Bamabodhini Patrika (Teacher of Women)	Bengali	Monthly magazine for the instruction of women	Umesh Chunder Dutt, B.A.
"	Paricharika (Hand-maiden)	Bengali & Eng.	Ditto, ditto	Protap Chunder Mozoomdar.
"	Balak Bandhu (Boys' Friend)	Bengali	Fortnightly illustrated journal	Indian Reform Association.
"	Theistic Quarterly Review	English	Quarterly religious magazine	Protap Chunder Mozoomdar.
Baranagar	Bharat Samjibi (Indian Workman)	Bengali	Monthly cheap journal	Sasipada Banerjee.
Harinabhi (24 Pergunnas)	Bharat Sangskarak (Indian Reformer)	Bengali	Weekly general newspaper	Umesh Chunder Dutt, B.A.
Dacca	The East	English	Weekly general newspaper	Kali Narayan Roy.
"	Dacca Prakash (or publication)	Bengali	Weekly secular and religious newspaper	Gobind Chandra Roy.
"	Bangabandhu (Friend of Bengal)	Bengali	Fortnightly religious newspaper	Kailash Chunder Nandy.
Mymensingh	Bharat Mihir (Indian Sun)	Bengali	Weekly general newspaper	Anath Bandhu Guha, B.A.
"	Sanjibani	Bengali	Ditto	Srinath Chanda.
Lahore	Brudiri-Hind (Indian Brother)	Urdu	Monthly religious magazine	Pandit Shiva Narain Agnihotri.
Bombay	Subodha Patrika (Good Thoughts)	English, Marathi, & Guzerati	Weekly cheap journal	Bombay Theistic Association.
Bangalore	Brahma Gnana Bodhini (Theistic Instructor)	Tamil	Monthly religious journal	Jyasami Mudeliar

3. BRAHMO MARRIAGE REGISTRARS IN 1879.

Under the Native Marriage Act (III of 1872).

City of Calcutta { NORENDRO NÁTH SEN, 11, Old Post Office Street.
 { DURGA MOHUN DÁS, 4, Strand, second floor.

Suburbs of Calcutta { BRUBAN MOHAN DÁS.
 { SASIPADA BÁNERJEE.

District of HugliSHIH CHUNDER DEB.
 ,, DaccaGOBINDA CHUNDER DÁS.
 ,, MymensinghANANDA NATH GHOSE.
 ,, JalpaiguriCHANDI CHARAN SEN.
 ,, AssamJAGAT CHUNDER DÁS.

GLOSSARY.

Adi, first, original.

Anusthán, a religious ceremony.

Anusthánic Brahmo (an), one who performs all the ceremonies pertaining to birth, marriage, and death, according to strictly Brahmic forms.

Bámabodhiny, woman-enlightening, from *bámá*, woman, and *bodhiny*, an enlightener.

Bhárat, India.

Brahma, the Supreme.

Bráhma Dharma, the religion of the One True God; Brahmoism, or Theism.

Bráhmica (f) } a Theist.

Bráhmo (m) }
 „ *Somáj*, Theistic Church.

Dharma, religion; lit. the sacred Law.

Mandir, a temple or church.

Mofussil (noun), the provinces; (adj.) provincial.

Patriká, a periodical paper; lit. a document.

Prártháná, prayer.

Sabha, an association.

Sádháran, general, universal, open to all.

Sakábdá, the Bengali era of Sáliváhana, dating from the middle of April, A.D. 78.

Sangat, united. *Sangat Sabha*, an association for religious conversation.

Sankirtan, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

Somáj, society; an assembly, or church.

Utsab, a religious festival. *Mághotsab*, the anniversary festival of the Brahmo Somaj, held on the 11th of Mágh, i.e., January 23.

PRINTED AT THE "MERCURY" PRESS,
BEDFORD, ENGLAND.

No. V.

1880.

THE
BRAHMO YEAR-BOOK

FOR 1880.

BRIEF RECORDS OF WORK AND LIFE
IN THE
THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

Brahma-kripāhi kevalam.
“God’s mercy alone availeth.”

WILLIAMS AND NORRIS,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1880.

PRINTED AT THE "MERCURY" PRESS,
BEDFORD, ENGLAND.

CONTENTS.

	PAGE.
PREFACE	5
ERRATA	8
RETROSPECT OF THE YEAR 1879-80	9
1. Introductory	9
2. The Metropolitan Somajes	10
3. The Suburban Somajes	37
4. East Bengal	43
5. West Bengal	51
6. North Bengal	55
7. Ássám	63
8. Orissa	66
9. Northern India	72
10. Western India	79
11. Southern India	87
LITERATURE OF THE YEAR	90
1. Selections	90
2. Reviews	95
STATISTICAL TABLES	104
1. List of Brahmo Somajes in 1880	104
2. List of Brahmo Marriage Registrars in 1880	105
3. Supplementary List of Brahmo Marriages from 1864 to 1877	106
4. Brahmo Marriages during the Year 1879-80	108
5. List of Periodicals under Brahmo Management in 1880	109
GLOSSARY	110

PREFACE.

The last Anniversary of the Brahmo Somaj completed the first half-century of its existence. In the present *Year-Book* I have endeavoured to give a general review of the progress which has been made during that time in the chief Somajes of India, selecting about thirty of these for special detail, and reporting at some length of their proceedings during the last three years. From these reports it will be seen that there is a normal type for the Brahmo Churches, of which the following are the chief features.

Religious.—(1) Congregational Worship, at least once a week, and sometimes oftener.

(2) Religious Festivals on special occasions.

(3) Strictly Brahmic ceremonies for the observances relating to birth, marriage, and death.

(4) A *Sangat Sabhá*, or religious conversation class for the more zealous members.

(5) A Theistic Library.

(6) Diffusion of Theism by means of (a) Mission tours, (b) Tracts, or (c) a Periodical.

Philanthropic. (1) Charitable donations to the poor and disabled.

(2) Dispensaries for the sick.

(3) Societies for the discouragement of intemperance, premature marriage, and other prevalent evils.

Educational. (1) Instruction of Women, by various methods.

(2) Schools for (a) Boys and (b) Girls.

(3) Night Schools for Working Men.

Of course these features are developed with great variety of combination in the various Somajes, and as they depend greatly on the energy of leading individuals, the removal of one or two active members from a Somaj (which frequently occurs in the perpetually changing system of the Indian Civil Service) often causes a serious decline in its prosperity. It is only when the permanent residents are thoroughly in earnest, that a Somaj really takes root in a given locality, and the floating religiosity of the liberal Indian develops into the fixed principles of the true Brahmo. That such is already the case in many a Somaj will, I think, be apparent from the present records. The names of Konnagar, Dacca, Bágháchrá, Nowgong, Láhore, Ahmedábád, Hyderábád (Sindh), and Bangálore (not to mention others), are instances in point. But beyond doubt, the Somaj which approaches most nearly to the normal type and combines the largest proportion of its features, is the Sádharan Brahmo Somaj of Calcutta, as will be seen by the full reports of its proceed-

ings, and the various writings or addresses by its members, given in the following pages. Much regret has been expressed by outside observers that this Somaj possesses no great leader whose predominant genius might mould and sustain his followers, and stamp his mark upon contemporary thought. This regret appears to me to miss entirely the true lesson of the situation. Nothing is easier to the Asiatic mind than unquestioning submissive devotion to a heroic fellow-creature. That is the easy and pleasant duty of a child-like people, and so long as the hero is to be had, and is worthy of loyalty, all goes well. But childhood passes, and manhood begins. What is wanted, then, is not merely the reliance of the inferior upon the superior, but right relations between those who are virtually *equals*. Loyalty to the *res publica*, combined with the readiness to serve it at the sacrifice of all personal ambition or selfish desire, implies a far higher development of character than mere passive obedience to a fellow-mortal.

Now it is perfectly clear that the Sádharan Brahmos have fairly entered upon this constitutional course, and are really acquiring habits of mutual help and combined action which have already accomplished excellent practical results, and are, in themselves, a most wholesome discipline. Such an advance as this, in the pursuit of the public good, should rather be a subject for congratulation than for regret; and the time must come when this will be recognized by outsiders.

Meanwhile, European interest in the Brahmo Somaj, after flagging considerably during the schism of 1878, has shown signs of revival. The *Revue des Deux Mondes*, in its issue for Sept. 15, 1880, contained a long article entitled "The Fiftieth Anniversary of the Brahmo Somaj; an Essay on Natural Religion in Modern India,"—by Count Goblet d'Alviella, author of a little volume of travels in India ("Inde et Himalaya") which appeared in 1877. This Essay (though not free from occasional inaccuracies on minor matters of fact) is very ably written, and tells many of the episodes of Brahmic history, especially the schism of 1878, very graphically. The author's final judgment on that head is that the Sádharan B. S. "appears to be henceforth unquestionably called to take the direction of the movement which the Church of Keshub seems to have lost beyond recall."

Since then, on Nov. 15, 1880, Professor Monier Williams, C.I.E., delivered a lecture before the Royal Asiatic Society, London, on "Indian Theistic Reformers," which I had the pleasure of hearing, and which will appear in the R. A. Society's Journal for January, 1881. It was almost entirely devoted to the history of the Brahmo Somaj, which it epitomized from the time of Ram Mohun Roy (of whom a full and instructive account was given) down to the present day. The Professor concluded by expressing cordial sympathy with the noble reformers who need every en-

couragement to persevere in their hard struggle with the prejudices and ignorance of their countrymen.

Of this lecture the *Times* of Nov. 17 published a report which closed abruptly with some utterances of Mr Sen's, omitting all mention of the Sádtháran B.S. This brought a letter from the Rev. C. Voysey in the *Times* of Nov. 20, to say that "K. C. Sen is almost universally repudiated by Hindu Theists." Upon this followed (*Times* of Nov. 24) a letter from Professor Max Müller, saying that Mr Voysey's statement will "surprise and pain" many of Mr Sen's "old friends and admirers in England," who have watched his course "with ever-increasing interest, though at times not without serious misgivings." . . . "His utterances of late have shown signs, I am sorry to say, of an over-wrought brain and an over-sensitive heart. He sometimes seems on the verge of the very madness of faith. But I fear for his health and his head more than for his heart." The whole letter manifests a generous and excellent spirit, and I would gladly leave it uncontroverted. But we must be just to the Brahmo Somaj, as well as generous to Mr Sen. The questions at issue are personal only up to a certain point. If Mr Sen's teaching has ceased to be Brahmic, and if the great majority of the Brahmos have ceased to accept it, such a two-fold fact is final, whatever may have been its causes. Henceforth, the problems of his personal character or faith, though deeply interesting to those who have once known him, cease to be of vital concern to the Theistic Church of India, which must pursue its own life independently. I do not urge this in any cynical spirit towards Mr Sen, but from the earnest desire that that noble Church should not be ignored for the sake of its once-brilliant leader. Let any one compare the proceedings and writings of Mr. Sen's little coterie with the records of the other Somajes, as given in the following pages,—and especially with the reports of the Sádtháran B. S., and then say in which quarter resides the true hope for the religious reformation of India. If we cannot resuscitate the Brahmo leader of 1870, let us at least open our eyes to recognize the not less noble reality of the Brahmo Church of 1880.

In the hope that that Church may grow in grace and truth with every advancing year, I close these imperfect chronicles, thanking heartily all the friends who have assisted me in their compilation.

S. D. C.

33, Hamilton Road, Highbury, London.

December, 1880.

ERRATA.

- Page 39, line 10. For "lately," read "at one time."
Page 48, line 24. For "divine vision," read "divine light."
Page 98, line 23. For 179 read 178. Lines 24 and 27, for December
read November.

RETROSPECT OF THE YEAR 1879-80.

INTRODUCTORY.

Before commencing a review of the past year, it may be well to touch upon a few fundamental points which need recapitulation.

The experience of the last two years has shown quite unmistakably how very little of the Brahmo Somaj is known or comprehended by Europeans, whether in England or in India. The popular impression seems to be that the Brahmos are (or were) simply the followers of Keshub Chunder Sen; and when his unsatisfactory conduct in 1878 had caused an extensive schism, the whole Theistic movement was supposed to have collapsed, or, at best, to be only dragging out an ignominious existence in petty quarrels, not worth investigation. Those Europeans who still hope for some good work from K. C. Sen, and those who have renounced that hope in disgust, are mostly alike under the delusion that, whether for good or for evil, he is the Brahmo Somaj, and has been so from nearly the beginning of its history.* Now what are the facts? The Brahmo Somaj was established some years before K. C. Sen was born, and had passed through more than half of its career (1830-1858) before he ever heard its name. That his accession to it was of first-rate importance to the Somaj, and that his genius and energy, during the fifteen years of his chief influence (1860-1875), so greatly benefited the Church as to give rise to the popular identification of it with his name, are undoubted facts, bound up in the history of the movement, and not to be forgotten now. But even during that period, other Brahmos in various parts of India were doing noble work, without which the ablest leadership in Calcutta would have lost half its effectiveness. And when, in 1875, K. C. Sen began to diverge seriously from the normal type of Brahmoism, both in doctrine and practice, his power began to forsake him, till the shock of his utterly un-Brahmic conduct in 1878 shattered his reign for ever. This tragical break-up of what was once a great and good influence has been a grievous calamity for the Brahmo Somaj, and must ever be deeply regretted by its friends. But the Church is greater than any one of its members. It existed before K. C. Sen, and has shown itself abundantly capable of surviving him. There is not the least doubt that with the schism of 1878, a new period of Brahmic life set in for the Bengal Somajes which has already achieved more than has been done for many years under K. C. Sen; while in the independent Somajes of Western, Northern, and Southern India, the activity of the local Brahmos has decidedly increased. In fact, the popular

* Since this was written, a noteworthy exception has appeared in an able sketch of the Brahmo Somaj in the *Revue des Deux Mondes* for Sept. 15, 1880, a notice of which will be found further on.

European notion that the Brahmo Somaj has suffered shipwreck is so curiously remote from the actual truth, that it could never have gained currency had not the real state of the movement been a blank page to the outside public. In these Year-Books it has been my endeavour to supply such representative facts as might help to fill that blank page; but my space does not admit of much detail, and hitherto it has not been possible to do even scanty justice to the fullness and variety of Brahmic life whose records lie before me in rich superabundance. In the present Number some more adequate representation of this will be attempted. But in the first place it may be well to take up the primary question, "*What is the Brahmo Somaj?*" Of what does it consist, and where must we look for its central forces?"

The Brahmo Somaj, or Theistic Church of India, consists of about 130 small churches scattered over that country, of which a list will be found further on. But these names represent very unequal realities, both as to the number of members in each Somaj, and as to the quality of their Brahmoism. The number of members ranges from 3 or 4 to 10, 20, 70, 200, or 300. Sometimes a small Somaj exerts an active influence for good in its locality, being strong through its fervour and courage. Sometimes, alas! a comparatively large Somaj is weak through its deficiency in those qualities. Each of these Somajes is independent, but several groups are more or less closely linked together by special affinities, and rely to a considerable extent on the guidance of local leaders, some of whom are men of excellent ability and of good standing in various professions. The chief originative and organizing forces of the movement have doubtless always been found at Calcutta; but these would lose half their significance were it not for the provincial Brahmoism to which the maturer thought and action of the metropolitan Theists supply counsel, coherence, and support. Thus the Brahmo Somaj may be fairly regarded as a sort of federation, with various centres of influence, in which centres the strength or weakness of the community is to be chiefly sought. To sketch the most salient features of these various groups, briefly noticing their past history, and tracing their latest progress, will be the aim of the following pages.

THE METROPOLITAN SOMAJES.

1. THE SÁDHÁRAN BRAHMO SOMAJ.

Of the three chief metropolitan Somajes, the Ádi Somaj and the Brahmo Somaj of India have each held the first place in their time. But there can be no doubt that as representative centres of the Brahmo Church, their position is now secondary to that of the Sádharan Brahmo Somaj, which, though not three years old as a

separate organization, includes many of the oldest and most experienced Brahmos, and has taken the initiative in propagandist and philanthropic work with so much effectiveness as to entitle it to the first place in our record.

Let us commence with the following report of the last Anniversary Festival, slightly abridged from the *Brahmo Public Opinion* of January 22 and 29, and February 5, 1880.

THE ANNIVERSARY FESTIVAL OF THE SÁDHÁRAN BRAHMO SOMAJ, 1880.

Saturday, January 17.—Special service at 45 Beniatola Lane, to open the festival. Pandit Sivanáth Sástri preached an appropriate sermon, illustrating the spirit in which Brahmos should join the ceremony. According to him, the Brahmo Somaj was a channel for the operation of the saving power of God, and these festivals are the yearnings of a whole community for greater and steadier communication of that power. Whilst freely admitting the usefulness of such occasional festivals in various other ways, such as arresting the attention of an apathetic multitude, encouraging the drooping spirits of adherents, &c, he laid principal stress on this spiritual mission of the Brahmo Somaj, and earnestly advised his hearers to approach the festival in that spirit, with prayerful hearts, that the spirit of God may visit and bless us.

Sunday, Jan. 18.—This morning opened with divine service conducted by Babu Umesh Chandra Datta. He urged upon the congregation the necessity of communing in spirit with the pious and holy men and women of all times and all countries. In the afternoon all sections of the community, with the exception of Babu K. C. Sen and his personal adherents, met at the house of the venerable chief minister of the [Adi] Brahmo Somaj, to celebrate the memory of Rájá Rámmohun Roy as in last year. The gathering was large, numbering about six or seven hundred. The proceedings commenced with a hymn and the election of Babu Shib Chunder Deb as the chairman. Babu Dvijendranáth Tagore made the first speech, during the course of which he explained the objects of the meeting and expatiated on some of the Rájá's ideas. The next speech was Babu Becharam Cháatterji's, a minister of the Adi Brahmo Somaj. Becharam Babu described many of the glorious achievements of the Rájá, vividly delineated his sincere love of truth and the many-sided nature of his gigantic intellect. His speech was earnest and eloquent, and in many portions even touching. Then followed the speech of Babu Nagendranáth Cháatterji, who moved a resolution to the following effect:—"That the sympathy and grateful appreciation of this meeting be accorded to Babu Rájánárin Bose and others who have been for some time past trying to call a large meeting representing all sections of the community, and that they be requested to carry this purpose into practice." The mover of the resolution said that all those who were individually or sectionally moving in this matter should gladly join in this larger movement on a more catholic basis. One of the gentlemen present suggested the propriety of including in the resolution the promoters of the late Rámmohun Roy meeting at the Albert Hall; another gentleman suggested a good biography as a good memorial for the Rájá, whilst a third wandered further from the main point at issue and talked of a Rámmohun Roy Library at Rádhánagar, the Rájá's native village, and so on. After a little irrelevant discussion Babu Nagendra Náth Cháatterji's proposition as it stood was put to the vote and was carried by an overwhelming majority. The meeting closed with a hymn, after which many proceeded in a body to the hall of the Adi Brahmo Somaj and sang together the celebrated hymn *Jayadeva, Jayadeva*. In the evening, service was conducted by Pandit Bijoy Krishna Goswámi. The attendance was unusually large, and the whole service was interesting and instructive.

Monday, Jan. 19.—There was morning service by Babu Aditya Kumār Chatterji. In the afternoon there was the novel and interesting scene of the children's gathering. The Brahma children, numbering about a hundred of all ages, were first divided into two opposite rows on both sides of the pulpit, the boys occupying one and the girls another. When the time for commencement of the service arrived, garlands of flowers were placed around their necks, and each was furnished with a little nosegay. The proceedings commenced with a hymn and a short discourse and prayer by Babu Umesh Chandra Datta, after which the boys began the song, to which the girls responded. The following is a translation of the new song specially composed for the occasion :—

- Boys.—Hear, O sisters, the glad news : the darkness that covered our country is passing away.
- Girls.—Let us then, O brethren, in a joyful chorus sing the happy song.
- Boys.—The darkness of ignorance is being dispelled ; hear, O sisters, this glad tidings.
- Girls.—What a glad message you bring to us, O brethren ! our slumber is gone and you have given us great pleasure.
- Boys.—It is not needless that we call you : unassisted and alone how can we go to work ?
- Girls.—Go on without fear, we, your sisters, shall accompany you.
- Boys.—If we brothers and sisters work together, a good day will dawn upon us.
- Girls.—Grant, God, [that] that day may soon come and we may feast our eyes with the sight.
- Boys.—When you sisters are by our side, we need not mourn for being alone in this world.
- Girls.—Mourn not, O brethren, be not despairing ; the lethargy of sleep shall no longer be in us.
- Boys.—The day is advancing, be not sluggish ; rise, O rise, all ye daughters of this land.
- Girls.—Lo ! we are awake and have opened our eyes ; lo ! your sisters are by your sides.
- Boys.—Now let us go and sing with one voice at the doors of our countrymen :
- Girls.—Let us go and tell them, "Oh do not waste your time in this way."
- Boys.—Awake ye, all good-hearted people of this country, we call you !
- Girls.—See, oh see, how the woman of India is weeping in your homes.
- Boys.—Where art thou, O God ! the ocean of mercies ! this is the prayer of us all, brothers and sisters :
- Girls.—That thou vouchsafe unto us thy mercy, and remove the sufferings of thy daughters.

After the above verses were sung, Pandit Sivanāth Sāstri delivered a short address, explaining some of the ideas contained in the preceding verses. The proceedings ended with a hymn sung by the children in a chorus. The children were afterwards treated to sweetmeats.

Tuesday, Jan. 20.—There was morning service in the new Prayer-Hall, conducted by Pandit Rām Kumār Vidyaratna, and in the evening the annual meeting of the Theistic Society, when Pandit S. N. Sāstri delivered a lecture in English on the "Great Crisis and its important issues."

Wednesday, Jan. 21.—The whole of this day was taken up by the Brahmin ladies. In the morning there was the anniversary service of the Brahmin Somaj. The service was partly conducted by Pandit Bijoy Krishna Goswami and partly by Babu Umesh Chandra Datta. About 100 Brahmin ladies assembled. Some of the ladies read very nice discourses, and some excellent hymns were also composed by them, specially suited to this occasion. The singing was conducted by the ladies themselves, which was quite successful. The sermon of Pandit Bijoy Krishna Goswami was very impressive and the ladies seemed to enjoy the festival with their whole hearts.

During mid-day the ladies were entertained with *priti-bhojan* in a neighbouring house. The cheerful alacrity with which they served each other and the great enthusiasm they manifested in the proceedings of the day filled every heart with joy and thanksgiving. In the afternoon the ladies again met in the Prayer-Hall to hold the anniversary meeting of the Ladies' Association. One of the sisters occupied the chair. Mrs. Bose, the Secretary of the Association, opened the proceedings with a prayer. Then followed the reading of a few papers composed by the ladies,—one of which was a poetical effusion by one of our girls. The hymns composed and sung by the ladies were excellent both in point of sentiment and style. The proceedings of the meeting closed with a short address delivered by Pandit Sivanáth Sástri, who had been kindly invited by the ladies to address them on this occasion.

The Ladies' meeting broke [up] at about 6, and the Hindi lecture of Pandit Sivanárayan Agnihotri of Láhore commenced at 7 p.m. There were about 400 or 500 persons present. The discourse opened with a hymn in Bengali. The subject of the lecture was, "The real source of national improvement." The Pandit addressed the audience in such sweet and simple Hindi that everybody could understand him. The treatment of the subject was so clear and lucid that it evoked warm applause from every side. In discussing the question of national reform, the Pandit took his firm stand on individual character as its basis. He deplored in round terms the sad fact that education given in our universities up to this time, has not succeeded in developing sterling qualities of character. He took care to make an exception in favour of many who are real ornaments of native society. That portion of the discourse where he pathetically alluded to the inherently low idea about the position and destiny of woman in society, which prevails in this country, was specially pathetic. He gave illustrations from practical life, which were very interesting. The Pandit concluded his lecture with a prayer which was equally touching.

Thursday, Jan. 22.—There was divine service in the morning, and in the afternoon there was the special meeting of the Sádharan Brahmo Somaj. The proceedings opened with a hymn and prayer. The first thing that engaged the attention of the meeting was the question of the Trust-Deed. The Secretary of the Trust-Deed Sub-Committee first read the elaborate report of the various stages of progress of the important document, along with a systematically arranged *précis* of the opinions of the different parties consulted. It appeared from the report that the Deed was first drafted by a Sub-Committee, then carefully considered by the Executive Committee, then referred to Mr. Phillips, a competent counsel of the High Court, after which it was printed and widely circulated both here and in Europe. Many of the suggestions made by the parties consulted have been incorporated into the Deed. The Deed after much discussion was slightly modified and adopted in the altered form. The next business that occupied the attention of the meeting was the nomination of some gentlemen as Trustees. The names of these gentlemen with an official account of the proceedings will be published in future. The next business that came up before the meeting was the appointment of Pandits Bijoy Krishna Goswami, Rám Kumár Vidyaratna, Sivanáth Sástri, and S. N. Agnihotri, as missionaries. It will be remembered

by our readers that it forms a part of the plan of the Sādhāran Brahmo Somaj to recognize the works of all lay workers, by formally acknowledging them as our missionaries. Pandit S. N. Agnihotri comes under this class. He is at present employed in other secular duties, but the manner in which he labours in the cause of Brahmoism eminently entitles him to be reckoned as one of our missionaries. The consideration of the Mission Rules, which according to the list of business published with the notice of the meeting should have been taken up at this meeting, was postponed for want of time, and the meeting was adjourned to Wednesday next.

Friday, Jan. 23.—The morning service was conducted by Pandit Sivanāth Sāstri. He preached a sermon on the "Tides of the spirit," how the divine influx visits the soul, and how like good farmers we should timely open all the channels and watercourses of the inner fields, so that the swelling tides of the spirit may find an inlet into them. In the evening was the anniversary of the Students' Service. Pandit Sivanāth Sāstri conducted the service in English and preached a sermon on the Sanskrit text, "I shall not forsake God for he has not forsaken me." Both the service and the sermon were very impressive.

[The following report of the sermon, published subsequently, is too interesting to be omitted.—Ed. *Year-Book*.]

"God has not forsaken me and I shall not forsake him," so cried the Rishis of old. It is not a mere expression of hope, but an affirmation of a solemn conviction. It is the assertion of a spiritual fact—viz., God never forsakes man. God never forsakes man,—what does this expression mean? Explained in a general sense, the truth is so palpable and commonplace that the doctrine is scarcely worth stating at all. For it is a truism to say that every particle of our body, every energy of our mind is kept together by the Divine will, and forsaking by God means their total disintegration, or our utter annihilation. In this sense none of us is forsaken by God—nay, not even the blackest of sinners. But the expression "God has not forsaken me," has another and a loftier meaning. It means that God is always *after us*; he never relaxes his energy in chasing the sinner from heaven to hell till he submits to the terms of salvation. We often hear of a God-seeking man, but we seldom hear of the man-seeking God. Yet it is a fact in the spiritual world. The doctrine is not at all new. What, for instance, is the doctrine of incarnation believed by the orthodox portion of our countrymen and by whole Christendom? The cardinal point in such a doctrine is the idea that God comes down to help weak humanity. Ask a sincere Hindu, and he would immediately tell you that the highest of his Gods came down more than once, subjected himself to the trials and sufferings of human existence, with the object of carrying away the burden of misery that weighed on the world. Ask a sincere Christian, and he would exultingly point to the central figure of his dispensation and declare how God took upon himself the limitations of humanity, how he came down to live and work amongst the sons of men, how he patiently bore the agonies of a most cruel and torturing death—so that our souls might be cleansed by his blood. There is something exquisitely beautiful, infinitely captivating in the idea itself. God is not only *after us*, but his anxiety to save us is so great that finding his children unable to rise, he humiliates himself. It is the mother stooping to lift up the child from the dust. Whether it is necessary for God to suffer humiliation to save his children, or [whether] there are other ways and other laws for man's salvation, is a question which we will presently discuss, but one thing is very clear. This and all kindred doctrines point to the same spiritual truth—viz. God has not forsaken man. A just appreciation of this truth inevitably leads to the spontaneous exclamation—"May I never forsake him"—which means

willing submission to the conditions of salvation. Now the question arises, what are those conditions? How can weak and erring man feel himself elevated, unless God chooses to raise him up? Man surely needs a lifting power, the communication of a new energy, a force coming from without, to impart strength to his shattered resolves. This power is in God, and from God it must be communicated to the soul of man. For the purpose of such communication it is not needful that God should suffer the bonds of flesh, or that he should taste the bitter cup of human woe, but the spiritual experience of every prayerful man amongst us would tell him that there is a Law, by virtue of which the soul is drawn up towards God, as are the waters of the sea towards the moon. This Law of the spirit is the secret and mysterious Law of Love. Love opens the channel of communication between soul and soul. It has an imparting power, which we witness even in our daily intercourse with each other. The Law is the same as regards our intercourse with the Supreme Spirit. What we want for our salvation is the thorough establishment and unobstructed operation of this Law. God is after us. His redeeming grace is ever present at the gate of our soul. It is waiting till we willingly submit to all its conditions. On the side of God there is no remission, no slackness of pursuit, but it is we, who do not bend the knees of our proud will before his redeeming grace. Against this stubborn obstinacy of the unfaithful spirit, the Rishis bitterly cried, and this was the great evil from which they sought deliverance.

Saturday, Jan. 24.—This was the day of the Utsab. Early in the morning at about 6 a.m., Brahmos, clad in their best, came flocking to the festive Hall, which was adorned with evergreens and flowers, arranged with great taste. Hymn after hymn pealed through the great hall, carrying the souls of the congregated members upward to heaven. At 7 o'clock the service began. It was conducted by Pandit Bijoy Krishna Goswami. The subject of the sermon preached was "How did our old Rishis worship God." After the service had been brought to a close, the ceremony of ordination of the missionaries began. Pandits Bijoy Krishna Goswami, Sivanath Sastri, Ramkumar Vidyaratna and Sivanarayan Agnihotri were ordained as missionaries of the Sadharan Brahmo Somaj. The ceremony opened with a hymn, and then a paper, containing the charge of the Executive Committee of the Sadharan Brahmo Somaj to the missionaries was read out by Babu Nagendra Nath Chatterji. It was a very instructive and interesting document, clearly defining the duties of the missionaries in relation to the Somaj, and distinctly pointing at some leading principles. After the charge was given, the missionaries individually prayed to God for help in fulfilling the conditions of their trust. After a heart-stirring prayer from the *vedi* [pulpit], the ceremony was brought to a close with a hymn beginning with "O Lord, we humbly beseech Thee to grant us strength, to enable us to fulfil our vow unto Thee." The whole ceremony was so impressive that every one's heart seemed to melt, and the spirit of God seemed to be present in the assembly. The hymn was opportune and soul-touching. The congregation then broke up for about an hour, when members went to their respective homes. At 12 they again assembled for mid-day service. It was conducted by Pandit Ramkumar Vidyaratna and lasted for about an hour. From 1 to 2 was spent in hymns and prayers offered by Mofussil Brahmos. From 2 to 3.30 p.m. the time was devoted to answering theological and spiritual questions; this part of the ceremony was conducted by Pandit Bijoy Krishna Goswami. From 3.30 p.m. to 5 Pandit Sivanath Sastri read out texts from the Hindu scriptures. From 5 to 6 there were hymns and Sankirtans. From 6 to 7 there was a little recreation. At 7 p.m. the evening service commenced. It was conducted by Pandit Sivanath Sastri. The large hall was crowded to suffocation; although seats for about 800 persons had been provided, many were compelled to sit on the ground. In the midst of this vast assembly the

of organization implied in such a series of meetings as those here recorded, points to a development of religious life and to habits of sustained co-operation which are not signs of a decaying community. This is further illustrated by the interesting Annual Report read at the business meeting of the Somaj, and afterwards published with valuable appendices. The following extracts from this Report will show the chief work accomplished by the Somaj in Calcutta during the year 1879.

"The manner in which the Somaj has worked during the year under review has largely removed from many minds a most mistaken and pernicious notion, that unity of action in religious matters is almost impossible except under the autocratic sway of a specially gifted individual. The breaking down of this idea is a most important achievement in one respect, for it has cleared away a mist of doubt and misgiving from many minds, and infused courage and hope in the place of despondency. In spite of the widest possible freedom of discussion allowed to every individual member, the members of the Somaj have been able to work together like one man. They have sent out missionaries to the remotest parts of the country, have raised large sums, have nearly completed the building of their Prayer-Hall, have framed a Trust-Deed for it, after considerable deliberation; they have established a Library, have regularly conducted their papers, have over-spread the whole country with a net-work of mofussil agents, have carefully attended to the spiritual wants of the different classes of their community, in short, have tried, they trust, not altogether without success, to do what their means and opportunities allowed them."

"The Sādhāran Brahmo Somaj, as at present constituted, consists of three distinct bodies making up the whole machinery. First in order comes the Executive Committee, a body of men annually appointed by the General Committee from amongst themselves, and who are directly responsible for all the executive work of the Somaj. The work of this Committee is supervised by the General Committee in their quarterly meetings, and both these bodies are ultimately responsible to the general body of members, who meet every year and more frequently if occasion demands.

"*The Executive Committee.*—Pursuant to an announcement made in the last Annual Meeting, the General Committee met on the 29th January and elected twelve gentlemen from amongst themselves to form the Executive Committee for the year.

"The first thing that the Executive Committee did after appointment was to form a programme of work for the whole year. This programme included several important schemes of work: (1) Collection of subscriptions for the Prayer-Hall; (2) The building of the Prayer-Hall; (3) The establishment of a library containing religious books; (4) Publication of religious tracts; (5) Opening of a theological class; (6) Framing of a body of mission rules; (7) Promoting religious culture amongst young men; (8) Settling a form of service and *anusthan paddhati* for the Somaj.

"The Executive Committee, including the office-bearers as *ex-officio* members, have regularly met on every Wednesday, besides holding several special meetings on important occasions. There were altogether fifty-five meetings of the Committee during the last year. In many of them the deliberations were carried on till late in the night, and questions of a more important nature have been discussed in several successive meetings.

"The programme mentioned above was steadily kept before view, and steps were from the very beginning taken to carry them into practice, and from the first several Sub-Committees were appointed for the purpose. There were seven such Sub-committees; (1) The Mission-rule Sub-Committee;

(2) The Trust-Deed Sub-Committee; (3) The Building-Fund Sub-Committee; (4) The Prayer-Hall Building Sub-Committee; (5) The *Tattva Kaumudi* Sub-Committee; (6) The Library Sub-Committee; (7) The Annual Report Sub-Committee.

"The Mission-rule Sub-Committee."—This Sub-Committee regularly held its sittings; carefully considered all the opinions and suggestions collected at the previous Conference, or forwarded by private members, and framed a body of rules for the training and appointment of missionaries. These rules, after consideration by the Executive Committee, were printed and circulated among the members of the General Committee for opinion, and were considered at their third quarterly meeting held on the 5th of October. By these rules provision has been made for the education and training of missionaries, and their relations with the general body have been clearly defined.

"The Prayer-Hall Building Sub-Committee."—This Sub-Committee has acted with really laudable energy. Within the short time allowed them, they carefully prepared an estimate of the probable cost, opened negotiations for a cheap supply of building materials, and were in a position to commence the actual work of building from September last. The rapidity with which the work has progressed reflects great credit on the gentlemen who form the Sub-Committee, and our thanks are specially due to Babus Dinanāth Sen, Nilmani Mitra, and Bhagaban Chandra Bose, but for whose kind assistance the Somaj would have felt considerable difficulty in carrying [on] the work. The first two gentlemen, being professional engineers, rendered material help in forming the estimate and laying out the plan of the building, whilst Babu B. C. Bose undertook the supervision of the work itself. He gladly took the onerous duties in connection with the building work upon his shoulders, thus depriving himself of the hard-earned repose that he was then enjoying from his official duties. By his constant supervision and judicious management he has been able to enforce the strictest economy, and has saved the Somaj much useless waste of money and time which is almost inseparable from such large undertakings, especially when they are executed by public bodies.

"The 'Tattva Kaumudi' Sub-Committee."—This Sub-Committee has been able to introduce greater regularity about issuing the Bengali fortnightly journal of the Somaj, called *Tattva Kaumudi*. This journal regularly records the doings of the Somaj in the vernacular, and also discusses the ecclesiastical or theological questions that crop up from time to time. It is gratifying to learn that during the last year the journal has steadily risen in attractiveness, and the number of subscribers has steadily increased.

"The Library Sub-Committee."—The progress made by this Sub-Committee is not what could be naturally wished for, and the reason is that there has been increasing pressure during the year on the funds of the Somaj in various other shapes. Yet it is some satisfaction to be able to report that an attempt to collect a number of useful religious and other books has been made, and a neat little library consisting of about 195 volumes, is already in existence. Applications were made by the Sub-Committee to the Adi-Brahmo Somaj and the Somaj of Babu Keshub Chunder Sen, and we may here thankfully acknowledge that both the Somajes responded to the prayer and have contributed their publications gratis. The present idea is to place this library within the reach of the members of the Theistic Society and Students' Service, and make it an important means of promoting studious habits among the members of the Somaj in general.

"Publication Sub-Committee."—Of the publication scheme very little remains to be noticed excepting a small book of catechism and prayer for little children, a small Hymn-Book containing some new hymns, and the Brahmo Almanac for 1880. The Committee regret that pressure on their funds, together with more urgent duties, did not allow them to make much progress in this very important department of work.

“Preparation of Upāsana and Anusthān Paddhati.—As regards the framing of a new Form of Service and preparation of a Code of Ceremonies, nothing has been done in this direction as yet. The work contemplated is extremely important for the whole body, and requires the greatest possible care and discussion; on the other hand the forms at present observed serve us for the time, and do not much clash against our conscience. Our present policy is to keep up the old traditions of the Somaj, and slowly to modify as causes combine to demand such modifications.

“The Students’ Service.—Towards the end of April last, a new and useful institution called the Students’ Weekly Service was opened by some members of the Executive Committee for promoting the religious culture of the present generation of students. The plan of the service is this. The service to meet every Sunday morning, discourses in English and Bengali to be delivered on religious, moral, and social subjects, the discourses to commence and conclude with prayer and hymns; the subject matter of the discourses to be afterwards published in the form of serials and to be sold at cheap price among students at large. The last part of the plan has not been yet carried out [It has now been commenced.—Ed. *Year-Book.*], but the service meetings have been regularly held. A pretty large number of young men from the Colleges enlisted themselves as members of the Association. They were addressed on several important subjects, such as, ‘The grounds of religious faith,’ ‘Culture as a necessity of religious growth,’ ‘The necessity and utility of Prayer,’ ‘Sin, its nature and bearings.’

“Brahmica Somaj and Ladies’ Association.—Both these institutions form different sides of the same work. The one is intended exclusively for [the] religious culture of Brahmo ladies, the other for promoting general culture amongst the members. The first partakes of the nature of a prayer meeting, held every fortnight, and the other of a ladies’ debating society. These were started towards the middle of the last year, and have since regularly met and carried on their work. Some of the lady members formed themselves into a Committee to go about visiting Brahmo families, looking after the education of Brahmo children, and generally taking care of those who needed their help. The work done by the ladies in this respect has not been what was at first expected, but yet we are glad to be able to record that some members of the Committee have faithfully done the duties entrusted to them and have rendered occasional help to their poorer sisters. One noticeable feature in the Association is that some kind-hearted Christian ladies have also gladly co-operated with the social and philanthropic portion of the work by freely joining the Association and also by acting in the Committee. One more feature of the Ladies’ Association remains to be recorded. The Association also held regular evening parties once a month to allow the ladies an opportunity of mixing freely in society. This Association has also recently published a book called *Prabandha Latikā*, composed by one of the members.

“The Theistic Society.—The last, but by no means the least was the Theistic Society. This society intends supplying a platform for the younger generation of Brahmos to meet and freely discuss all questions of doctrinal and practical importance. The discussions of the last year were characterized by learning, thought, and a thoroughly philosophical treatment of important questions of faith and philosophy. The discussions were carried on on a variety of subjects, amongst which were ‘Free will,’ ‘Conscience,’ ‘Who is Christ,’ ‘The relation of human nature to morality,’ &c.”

Of the working of the three last-named institutions, many interesting particulars are frequently published in the *Brahmo Public Opinion*. From the reports for the present year, I make the following extracts, taking first the Ladies’ Association, whose progress seems to be very hopeful.

(*B. P. O.*, April 29, 1880.)—The monthly social gathering of the Bengal Ladies' Association took place on Saturday last. There were about sixty ladies (including children) present, all of whom seemed to have enjoyed the evening's recreation. Some of the ladies took charge of the children, who were entertained by short stories and natural-history pictures. It was announced at the meeting that a library of useful books was in course of formation, and that already some books and journals had been obtained. Several interesting items of news with reference to the general topics of the day were dwelt upon, among which may be mentioned the formation of the new Parliament; the domestic life of the late Prince Consort; the lip teachings of the Deaf and Dumb; passage through the Arctic Ocean; brilliant results of the Matriculation examination of the London University, the first successful student being a lady, besides seventeen passed in the first division, &c. There were as usual music, singing, exhibition of views and refreshment. We are indeed glad to see so many of our sisters gathered in an evening and enjoying themselves in healthy recreation and pleasant social intercourse.

(*B. P. O.*, July 8, 1880.)—At the last discussion meeting of the Ladies' Association, a very useful paper was read by a widow teacher, on "What should be the aims in life of those widows who enter the Brahmo Somaj." She made suggestions, among others, that the widows should be properly educated, and then they should devote their lives in some good work, as training the children in morals, nursing the sick, conducting family prayers, &c. We may earnestly hope that our sisters will take the suggestions to heart. The social gathering held on Saturday before last was attended by about 40 members. The elderly members particularly seemed to evince great interest in looking over the views and illustrated papers, and hearing with deep attention all about the current topics, as well as the popularly treated lectures on birds and the life of plants. The children's gathering took place in a separate room, where some of the ladies took charge of entertaining them by pictures, wooden furnitures, &c. There were as usual music and refreshments. All the members seemed thoroughly to enjoy the recreation of the afternoon.

(*B. P. O.*, August 5, 1880.)—On last Sunday (August 1st) was celebrated the first annual foundation-day of the Bengal Ladies' Association. The lady members about 30 in number, besides 20 children, were present on the occasion. Some of the ladies spared no pains to decorate the Hall tastefully with leaves and flowers, and provide refreshments for the members. There was a special short service, as also chanting of hymns, after which some very interesting addresses were read and delivered. It is indeed hopeful to see this useful Association working and marching onward amidst manifold disadvantages.

(*B. P. O.*, Sept. 2, 1880.)—The Ladies' Association is to be congratulated upon the liberal offers made by two of our Brahmo friends. Babu D. M. Dās has expressed his willingness to place one of the Brahmamayi scholarships, *i.e.*, scholarships started in the memory of his late lamented wife,—at the disposal of the Association, to be used in behalf of such widows and others who cannot pay for their education. The scholarship is worth Rs. 10 per month, and will prove a valuable help in the hands of the Association. The other offer is from our friend Babu Sasipada Banerji. It is in the shape of a silver medal to be annually awarded, according as the Association thinks fit, for the encouragement of female education.

Of the two societies for students, the "Students' Service" appears to be the more popular, its members having gradually increased in number up to two hundred, while three of the addresses given have now been issued as pamphlets. These have not yet reached me, but a few of the newspaper reports are worth extract-

ing as illustrative of the present scarcely-known type of thoughtful religion which characterizes the higher minds in the Sâdhâran Brahma Somaj.

(*B. P. O.*, March 18, 1880.)—The third meeting of the Students' Service took place on Sunday last. Pundit Sivanâth Sâstri delivered a discourse on "Prayerfulness, and how to cultivate it." He enumerated three spiritual tests of the growth of prayerfulness within: (1) increased sensibility of conscience, leading to increased powers of repentance; (2) increased strength or growth in positive purity; (3) habitual leaning on the Divine will. To the last again he applied three tests: (1) invincible faith that God is the support of Truth, Justice, Love, and Holiness—resulting in a steadfast allegiance to these principles; (2) thorough resignation to the will of Heaven in moments of trial and crosses; (3) habitual reliance on the strength and guidance of God in all our hopes of future work and future success. As a practical means of developing a really prayerful frame of mind, he earnestly solicited the students to set apart a portion of their time, every day, for meditation and prayer—and he advised them to have some devotional or spiritual work by their side, which could help their meditations. Meditation and self-examination, he said, should always precede prayer. Self-examination should be conducted in the light of the passages or sentences just then under consideration. One sentence after another from the chosen book should be read and pondered over with prayer for light to see clearly. The full import of the words should be spiritually grasped, and then it should be applied to the reader's individual character, with a view to self-examination and the discovery of his individual wants. Prayer will naturally follow. He illustrated his meaning by quoting a line from one of the Psalms of David, where the Hebrew king speaks of trusting in the Lord. What is meant by trusting in the Lord?—the religious inquirer should cry to himself. What are the principal characteristics of that frame of mind?—What are the fruits borne in character by such a frame? and so on. Let the student ponder on this single expression till he thinks he has fully grasped the meaning. Let him then apply the passage to his soul and ask,—am I one who trusts in God in this sense? Then when he has fairly realized his individual wants, let him pray. As a help to meditation he suggested the necessity of compiling a book consisting of short devotional and moral sentences, culled out of the works of all ancient and modern writers. For the present he advised the use of some book like the collection of Theistic texts from the scriptures of all nations, as published by the Brahma Somaj of India, or portions from the Bible. The "Imitation of Christ" by Thomas A Kempis he considered as one of the best helps to devotion. He asked [advised] every one anxious for the cultivation of a devout and prayerful spirit to be supplied with a copy of the pocket edition of this remarkable book, and to use it, with discrimination, for purposes of meditation and self-examination.

(*B. P. O.*, April 8, 1880.)—The last meeting of the Students' Service was as largely attended as the two previous ones. Some more young men gave in their names as regular members; so that the number already amounts to 85. The discourse delivered was on the subject of the necessity of public worship. It was a significant fact, the lecturer said, that the ancient Aryans of India, and perhaps the ancient Greeks and Romans, had no public worship, properly speaking. Of course there were temples to which people would flock, especially on occasions of festivities; but it was either to witness the worship by a single priest or priestess, or to worship the particular God or goddess individually. Public worship, properly so called, has found its greatest development among the Semitic races; witness Judaism, Christianity, and Mahomedanism. The reason, according to the lecturer, was the preference that the Semitic races always gave to action and to the social mission of religion. In India we have one Supreme God, and a number of minor deities

holding an intermediate position. These minor deities take special interest in their devotees, mingle in their daily toils, lead them to wars and treaties; but not so, the Supreme. He is represented as pure and unconnected, resting, in supreme indifference, in the greatness and sufficiency of his own being. This shows the preference that popular opinion always gives to contemplation and absolute freedom from work. The social aspect and social mission of religion, the conception of it as a regenerating agency is altogether ignored by this philosophy. The point in which Brahmoism principally differs from the ancient monotheism of India, is the recognition of this social mission, wherein also lies the reason of its recognition of the element of public worship. Public worship is necessary for a variety of reasons. (1) It is a means of giving an individual worshipper the invaluable aid of *sympathy*; (2) it is a very good means of personal moral influence and the elevating effect of *example*; (3) it is a means of occasionally rousing people's hunger and thirst after righteousness; (4) it is a training ground for young and inexperienced souls in the matter of devotional and spiritual exercise; (5) it is like a standing heaven-ward call in the midst of the frailties and frivolities of the world. But the reason which makes it specially useful and invaluable to our souls is the action of Divine grace, which it is the means of communicating to our individual spirits. By joining a body of worshippers, a true spiritual fraternity, we place ourselves in contact with souls that are under the operation of Divine grace. In plain words, we place ourselves under the silent and conscious guidance of a living and elevating power that imparts vigour to our slackening will and brings an influx of *purity, peace, and holiness* to our unregenerate natures. This doctrine of divine contact, when viewed in all its bearings, will give a proper idea of the importance and necessity of public worship. But one thing they were all asked to bear in mind. Meeting for prayer did not always mean this influx of lifting power. Men seldom met in [the] proper spirit,—with real depth of hunger and thirst. Nothing was more agreeable in the sight of God and man than a number of *earnest, God-seeking and thirsting* souls meeting together and blending their voices in a chorus of thanksgiving and praise.

The proceedings concluded with a prayer and a hymn which was enthusiastically sung by the audience.

(B. P. O., Sept. 2, 1880.)—At the last meeting of the Students' Weekly Service, the gathering was as usual, about 200. Some more young men enlisted themselves as members. A discourse was delivered by Pandit Sivanáth Sastri, on the "Cause of Reform in India, and how to promote it." During the course of the lecture the lecturer touched almost every department of national life, political, social and spiritual, and tried to impress on the minds of the audience an idea of the vastness of the field of reform, and briefly suggested some of the ways in which the work should begin. He strongly pointed out the necessity of proportionate energy and devotion. The subject of the next discourse is the "History of the Brahmo Somaj as a reforming body."

Although the new Prayer-Hall was used for the Anniversary Services, it was then only half finished, and it is still (October 1880) far from complete. The Calcutta congregation of the Sádharan Brahmo Somaj continues, therefore, to meet at 45, Beniatola Lane, where its regular services are held every Sunday evening, and, in addition, on the morning of the first Sunday in every Bengali month. On the three subsequent Sunday mornings the Students' Services are held, usually at 13, Mirzapore Street. At the latter house there is also a daily evening service, and a Sunday School (opened in Nov. 1879) for imparting moral instruction to young boys.

Besides these religious institutions, the purely secular schools mentioned in my last Year-Book as owing their establishment and chief superintendence to members of the Sádharan B. S., continue in full force. (1.) The City School for the higher education of boys, opened in January 1879, has been very successful, both in educational and financial respects. At the Entrance Examination of last winter for the Calcutta University, this school numbered fourteen passed students,—one in the first division, eight in the second, and five in the third. From the Secretary's report, presented on Feb. 28, it appears that "there is one distinguishing feature which marks this school. The parents and guardians of the students have always consulted the teachers about the moral training of their boys and wards, and several of them have expressed their thankfulness to the teachers for the moral improvement of the students." (*Brahmo Public Opinion*, March 4, 1880.)

(2.) The Night School for working men, started in April 1879, in the premises of the City School, by a few of the M.A.'s and B.A.'s of Calcutta, has enlarged its operations by opening branch schools in the suburbs, at Rishra and Bhowanipur, the latter branch being particularly well attended. These schools are under the direction of the "Students' Association," a secular society which contains many Brahmos among its members, and has taken a manly stand on several questions of moral reform.

The Mission Work of the Sádharan Brahmo Somaj during 1879 was continued on nearly the same lines as that of 1878, of which I reported in my last Year-Book. The four missionaries already appointed (Babu G. C. Ghosh, and Pandits B. K. Goswámi, R. K. Bhattácharjya, and S. N. Sástri) continued their labours as before, as did also those zealous members of the Somaj who, mainly occupied in secular business, employed their leisure time in preaching Brahmoism at home or abroad. All the missionaries visited various Bengal Somajes, conducting service at their anniversary festivals (always by invitation), delivering lectures, and holding prayer-meetings and religious conversations in private families. A few words may be added on the labours of each of the four chief missionaries.

(1.) Babu Ganesh Chunder Ghosh's report for 1879 contains interesting notices of the Somajes visited by him in North Bengal. Those lectures of which he gives the titles were on the following subjects.

At Jalpaiguri.—Every one is twice born.

" " "What shall I do with that which does not make me immortal?"

(An exposition, to a congregation of Brahmin ladies, of the celebrated saying of Maitreyi, the wife of Yájnaalkya).

At Siliguri. — The Religious Progress of men.

At Saidpur. — Knowledge and Religion.

At Khorsádpur.—(To a juvenile congregation.) The Duties of the Boys.

At Ranaghat.—Every one has the seed of religion sown in his heart.

During this period Babu G. C. Ghosh's health was gradually breaking down, and he has latterly quite retired from missionary work.

(2.) Pandit Bijoy Krishna Goswami chiefly confined his labours, during the year 1879, to the city of Dacca, where he worked most energetically in connection with the East Bengal B. S., of which he is the present minister. Besides this, he twice visited Calcutta, and made two short tours in East Bengal, diffusing wherever he went, new life and energy among the little Brahmo Churches. "His sermons and discourses attracted hundreds of men, and everywhere he was received with warm cordiality by all classes." The Annual Report gives an interesting anecdote of his happy influence in one little Somaj which for some time past had been torn by internal disputes, but which "has been, by the grace of God, benefited by the visit of the venerable Goswami. His deep piety and his devout spirit and his earnest appeals produced a happy change in the temper of the members. Long-unsettled mis-understandings were healed up, and all sections, both young and old, heartily joined in singing the name of the Divine Father." The Pandit is not an English scholar, but he is a zealous student of the Hindu Shastras, and is said to have "succeeded in illustrating many deep spiritual truths by numerous quotations from these Scriptures. A portion of his learned exposition has been recently published in the shape of a book from Dacca." His position and labours have continued during the present year with no visible alteration.

(3.) Pandit Rám Kumár Bhattácharjya, besides visiting North Bengal, devoted much of his time to Orissa. The following are the titles of his lectures during 1879.

In North Bengal.	Jalpaiguri.—Progress of Religion.
"	Sirajgunge.—The Life of the Nation.
"	" Piety and Religious Life.
"	Krishnagar.—True Heroism.
"	Darjiling.—Science and Religion.
In Orissa.—	Cuttack.—National Character.
"	" Living Religion.
"	Kendrapara.—Destiny of Human Life.
"	Puri.—The Religion of the ancient Aryan.
"	Balasore.—The Vedas and Upanishads.
"	" Religion as an Elevating Power.
"	" Faith.
In North Bengal.	Jalpaiguri.—Life or Death.
"	Siliguri.—True Happiness.
"	Fasideva.—Religious spirit and improvement.
"	Saidpur.—The teaching of the Upanishads and Religion.
"	Bagdagra.—Rise and fall.
"	Sadyapuskarini.—Religious culture.
"	" Progress of the soul.
"	Kakiniá.—True Progress.
"	Sará.—Religion and Human Progress.

During the present year, this missionary, in spite of wretched health, has been labouring zealously in Assám, where he used to work some years ago, and "where he is dearly loved by the people." At one place (Dibrughur) "never before visited by a Brahmo missionary," "he has succeeded in establishing a Brahmo Somaj." He has also had the pleasure of visiting a tea-plantation where "a member of the Sádharán Brahmo Somaj has established a night-school for the labourers, and is trying to lead them to the paths of truth."

(4.) Pandit Siva Náth Sástri's missionary tours have been more distant, during the last two years, than those of his colleagues. In 1878, he visited the N. W. Provinces and the Panjáb. During 1879 his travels "extended over some parts of Bengal and Behár, the N. W. Provinces, the Panjáb, Sindh, Bombay, and Guzerát, a distance taken aggregately of about 5000 miles." On this tour he frequently preached and lectured in English and Hindi, and held discussions with learned Pandits in Sanskrit. The following titles of his lectures are given in his report.

In Bengal.— Krishnagar.—The Birth of a new Faith from the
Ashes of old Superstitions.

In the Panjáb.—Láhore.—Theism as a Creed and a Church.

" " "The True Basis of Character.

" Amritsar.—The Dawn and Decline of Superstition.

" " "The Age of Independence.

" Multán.—Faith as a Lifting Power.

Bombay City.— God as an object of delight.

" God as the life of the soul. (Two English
Sermons given in the Práthaná Somaj
Mandir.)

" Education. (An English address to the
students of the Elphinstone College.)

Ahmedabád (Guzerát).— The Nearness of God. (An English
sermon in the local Mandir.)

Central Provinces.—Jabalpur.—Political Agitation as a means of the
Political Education of the Nation.

N. W. Provinces.—Alláhábád.—Why should not educated natives
join the Brahmo Somaj?

During the present year Pandit S. N. Sástri has been mostly occupied in Calcutta, both as temporary preacher to the Sádharán B. S. congregation at Beniatola Lane, and at the weekly Students' Services. He has therefore only made short tours among the Bengal Somajes; but on one of these occasions he paid a very interesting visit to Dacca, when two of his lectures were reported in the local Brahmo journal. The first of these was so characteristic as a Brahmo mission address, that I present it here, slightly abridged from the *East* of March 1, 1880.

BRAHMOISM AND THE BRAHMO SOMAJ.

The lecturer began by taking notice of an apprehension entertained by a number of hostile thinkers, that the Theistic doctrine, not being new in the world, would share the lot of the other schools of similar thought. It would perish, like the Theistic thought of ancient India, of Socrates, and of Plato, and leave no trace in the shape of an organized body. Only a few years ago, say they, Theism pushed up its head in America, but where is it now? It is hiding itself in dark caves and neglected corners. It does not exist as a Church. What guarantee is there, ask these writers, that the present Theistic movement will not also collapse in time? In answer to such apprehensions, the Pandit said that he did not agree with the above-mentioned writers in thinking that the ancient Theistic schools of thought had entirely failed. In that sense, the new method of scientific investigation enunciated by Lord Bacon might be said to have suffered a collapse, for it has not left anything in the shape of a movement or an organization. As the value of the Baconian method is to be estimated by the general rise of the level of human thought, similarly the effects of the Theistic schools are to be measured by the silent and slow transformation of the religious thought of mankind. But the points on which the Pandit laid principal stress were (1) the peculiar feature of the present movement as a means of spiritual culture, with the recognition of worship as an important element; and (2) its character as a religious organization, with the recognition of the social aspect of that culture. These two features, he said, placed the present movement on an entirely different footing [from the earlier schools], and it should not be judged by the same standard. After dismissing these objections the lecturer went on to discuss the question of the origin of the religious systems and institutions of the world. He considered all the systems, if analyzed, to be based on the instincts of the human mind. Those primeval instincts, in course of time, came to be mixed up with various other truths and collateral doctrines—the aggregate whole of which was afterwards known as a separate system in the world. Curiously enough, these systems, which were first adopted as help-mates of progress, became afterwards fetters to numberless sincere souls. Thus has the thought of mankind been chained down on the same lines for centuries. The utterances of good and pious men, originally given out to help weaker brethren,—to aid in the progress of the race,—have subsequently acted as a dead weight—a sort of incubus, and materially checked that progress.

[After illustrating this by several examples, the lecturer continued as follows :—]

The materialism and scepticism of the present age are, in fact, the revolt of Reason against this tyranny of Faith. The memory of the havoc committed by her who was so long a queen over the thought of mankind, has led her best ally and subject to raise the standard of rebellion, and she has been so far driven into a corner as to be forced to act on the defensive. Such is the state of thought as regards the most momentous questions of religion. Now, more than ever, we see two hostile armies, ranged on two sides, and the hope of reconciliation between them seems to be very distant. On the one hand, the pious and devout spirits of the world, finding the surrender of everything precious, sweet, and dear to their souls, [demanded] as the condition of peace, have chosen rather to form a fresh alliance with superstition, and have given up free-thought in despair; whilst the hosts encamped on the other side—the retainers of science, have given up the exercise of piety and devotion as an enemy of their belief. Theism intervenes at this stage and offers a platform where they can both meet. It equally recognizes the conservative and the destructive forces of society,—the principle of reverence for the past as well as the principle of free-thought to sift, adopt and reject. By virtue of the combined exercise of both these, the system is essentially eclectic. It

has discarded the doctrine of infallible scriptures; hence are some of its principal features,—(1) its catholicity, (2) its independence, (3) the directness of the relationship between the soul and the Deity, (4) and its absolute freedom from all stereotyped and material forms. These features make the present movement significant and attractive. The lecturer concluded by an appeal to the educated public to give that attention to the claims of Brahmoism and the Brahmo Somaj which they deserve; and by exhorting the Brahmos to show by life and deeds, that their faith is a regenerating and redeeming agency, and thereby attract the outside public and bring them within the saving influence of Brahmoism.

The propagandist exertions of provincial Brahmos will be recorded under their several local headings; but one interesting feature of the present missionary revival must be mentioned here,—the zeal shown by a little band of Calcutta students who have been visiting divers villages within short railway distance from Calcutta, holding conversations with the local gentry and peasants, and earnestly pleading the cause of Brahmoism,—frequently with very encouraging results, as the following extract will show.

(*B. P. O.*, May 27, 1880.)—Two new Brahmo Somajes have been established in the course of the past fortnight,—one at Ghurni, in the district of Krishnagar, and the other at Goalundo. It is a happy sign of the times that individual Brahmos are beginning to feel the responsibilities of their religion to be a reality. Some time past, it was tacitly understood that preaching the truth of God's religion was the work of missionaries only. We need not pause here to point out the evil consequences that must have resulted from a continuance of this tacit belief. The establishment of an order of priesthood in the Brahmo Somaj would have been one of the most palpable results. But praise be unto God, that He has made His church steer clear of this rock, so that we now find individual Brahmos fervently taking up the preacher's responsible duties, and guided by His hands, scattering the healing truths of our Immortal Religion broad-cast into this sinful and worldly-minded world. He blesseth those who do His work, and we do not, therefore, wonder that Brahmo Somajes are springing up on all sides in our country, through the activity of this new agency.

The Brahmo Somaj at Goalundo has been established through the agency of those young friends of ours who have obtained permission from Mr. Prestage to travel free in the East Bengal line. We are glad to know that our friends have been energetically working for the propagation of God's Truths along that line, and we have been informed that, of late, they visited Chuadanga, where they held conversational meetings with the principal inhabitants of the district, and after ascertaining the possibility of a Brahmo Somaj being established there, they started for Goalundo. This latter place they visited twice more, and delivered lectures there at the Students' Club, founded by themselves. On the occasion of their third visit, this Brahmo Somaj was established.

Lastly, a few words should be said as to the relation borne by the Sádharán B. S. to the other Somajes. The General Committee consists of 40 persons elected at the Annual Meeting by the assembled members of the Somaj, and in addition, of those members who shall have been duly appointed as representatives of provincial Somajes "which have sympathy with the objects of the Sádharán B. S." The 40 members of the General Committee who were

elected at the Annual Meeting of 1880 come from the following localities :—

Calcutta.. .. .	18
Provincial Bengal	14
Assám	2
The Panjáb	3
Central India.. .. .	1
Western India	2
	—
	40

The Provincial Representatives of this year are 16 in number. With the exception of one from Assám and one from the Panjáb, all of them have been appointed by Bengal Somajes, one of which, the Barisal Brahmica Somaj, has elected a Calcutta lady to represent it. Four other ladies are also on the General Committee; they belong respectively to Calcutta, Barisal, Bogra, and Láhore.

The Provincial Agents of the Sádharan B. S. should also be reckoned as important channels of influence between city and country. At the opening of 1880, their number amounted to 43, residing in the following localities :—

Bengal	23
Assám	6
Orissa	1
N. W. Provinces	4
The Panjáb	1
Central India	2
Western India	5
Southern India	1
	—
	43

At the Annual Meeting of 1880, the former Secretary of the Sádharan B. S., the venerable Babu Shib Chunder Deb, was elected President of the Somaj for the coming year, *vicé* Mr. A. M. Bose, retired; Dr. Mohiny Mohan Bose, a very zealous worker, was elected Secretary, and Babus Umesh Chandra Datta and Guru Charan Mahalánabish were re-elected as Assistant-Secretary and Treasurer respectively. For the election of the Executive Committee, "the names of all the male and female resident members of the General Committee were freely balloted, and the twelve gentlemen who form the present Committee were those who stood at the top of the list in the order of majority of votes." Six of these names were newly chosen.

The official organ of the Sádharan B. S. is the *Tattva Kaumudi*, a fortnightly Bengali journal under the management of a Sub-Committee, as already mentioned in the Annual Report. But for non-Bengali readers, whether Indian or European, the most accessible source of information concerning the Somaj is the *Brahmo Public*

Opinion, an English weekly general newspaper, conducted by some of the leading Brahmos of Calcutta. Started in March 1878 as a medium of inter-communication between the Brahmos all over India, it publishes a great variety of news concerning the provincial Somajes, as well as the proceedings of the Calcutta committees and societies, whether religious or secular ; in addition to which, it gives summaries of general news and discusses questions of social and political reform. This journal has a wide circulation, which it well deserves. When first started, it was somewhat crude in several respects, but during its 2½ years' career, it has gained experience, and has been gradually rising in every way. Some of its leading articles during the past year have been excellent, and a few selections from these will be given further on, in illustration of the faithful hold and enlightened exposition of the normal principles of Brahmoism which characterize the representative teachers of the Sádháran Brahmo Somaj.

2. THE ADI BRAHMO SOMAJ.

The Adi Brahmo Somaj is the historic remnant of the original institution founded by Rám Mohun Roy in 1830. The venerable Debendra Náth Tágore has for some time given up the burden of its management, and the present President of the Somaj is Babu Rájánárain Bose, an accomplished English writer, and long one of the chief pillars of the Somaj. There is also a Managing Committee of ten gentlemen, the Secretary being Babu Jyotirindra Náth Tágore. Besides the President and one of the Committee, three other members of the Somaj are on its list of preachers, and Babu Debendra Náth himself, the *Pradhan Achárjya* (or Chief Minister) as he is often called, occasionally officiates. He is so much loved and respected by all Brahmos, that if he happens to be visiting any country station, the local Somaj eagerly requests his services, to whatever party it may belong ; and his preaching is highly valued on these occasions. He is also extremely liberal in giving pecuniary help to struggling Somajes.

The Calcutta congregation of the Adi Somaj meets for divine service every Wednesday evening. There is no school or other institution (except a Library) connected with it. Two periodicals, however, are issued by its members ; the *Tattvabodhini Patriká*, a fortnightly religious paper, the organ of the Somaj,—and the *Bhárati*, a monthly magazine, edited by Babu Dvijendra Náth Tágore.

Beyond Calcutta, the influence of the Adi Somaj consists chiefly in the personal sympathy existing between its leading members and those provincial Somajes which have advanced as far as itself beyond the current Hinduism, but are not inclined to go

farther, either in religious observances or in social customs. The Reports of such Somajes frequently mention the kind help received from the Adi Somaj, whether in visits from its preachers, in religious literature, or in pecuniary assistance. In all this, the Adi Somaj has been, and still is, of substantial service to many. And lastly, the fraternal sympathy shown by its leading members, and especially by the generous and spiritual-minded Debendra Náth Tágore, towards the Sádharán Brahmo Somaj (which avowedly holds different views on many important questions of Brahmo policy), is a very pleasing feature in the Adi Somaj, and a happy omen for the future peace and harmony of the Indian Theistic Church.

3. THE BRAHMO SOMAJ OF INDIA.

I take up my report of the Brahmo Somaj of India with the latest of its proceedings recorded in my last *Year-Book*,—the preparations for a Missionary Expedition. Its purpose was thus described in the “Devotional” column of the *Sunday Mirror* of October 12, 1879 :—

Go and proclaim me Mother of India, said the Lord to the disciples gathered round Him.

Many are ready to worship me as their Father. . . . But they know not that I am their Mother too, tender, indulgent, forbearing and forgiving, always ready to take back the penitent child. Ye shall go forth from city to city and from village to village, singing my mercies and proclaiming unto all men that I am India's Mother. Let your behaviour and conversation, preaching and singing, be such as may convince those amongst whom you go that you are intoxicated with my sweet dispensation and my sweeter name. . . . And may India, so convinced, come to me and say,—Blessed be thy name, Sweet Goddess! We have seen and heard the Supreme Mother's apostles.

Accordingly a party of twenty-five persons, including nine missionaries, started on the 25th of October, returning on the 4th of December, after having made a circuit which was estimated at about 600 miles. Their daily proceedings were recorded at full length in the *Sunday Mirror*, and the following is given as the final result, which appears to be considered satisfactory by the narrator.

The whole thing, we say with thankful hearts, has been a great and decided success. The Expedition has found a warm welcome wherever it went, and the only thing which the people regretted was the shortness of its stay in each place and the rapidity of its movements. They one and all regretted that the Expedition only came, conquered, and went away. But such was the Lord's command. An enthusiastic demonstration, popular excitement and speedy victory. That was the creed of the preaching army. The object of the Expeditionary movement was not to stay and make converts, to form and organize, but simply to excite and animate the public mind, and cast the seeds of truth on all sides.—The Mother, the Mother, the Mother,—this is the battle-cry with which the Expedition has humbly yet boldly fought to conquer the land, and its success has, therefore, been so great and so glorious.

On the same page as the last sentence, and in the same large type as the other leading articles, the *Sunday Mirror* (of December 14, 1879) published the following manifesto, unmistakeably from the hand of Mr. Sen.

PROCLAMATION.

To all my soldiers in India,

My affectionate greetings to all. Accept this Proclamation, believe that it goeth forth from Heaven, in the name and with the love of your Mother, and carry out its behests like loyal soldiers and devoted children.

Ye are my soldiers, my covenanted soldiers. Ye are bound to fight valiantly and faithfully under my banners, and no other god shall ye serve. I will give thee victory and glory eternal shall be yours. I have chosen India to show unto all nations the workings of my special Providence in accomplishing national redemption. The British Government is my Government; the Brahmo Somaj is my Church. . . . My daughter, Queen Victoria, have I ordained and set over the country to rule its people, and give them education, material comfort and protect their health and property. . . . Be loyal to her, for the warrant of her appointment bears my signature. . . . Love her and honour her as my servant and representative, and give her your loyal support and co-operation so that she may carry out my purposes unhindered and give India political and material prosperity. . . . Tell all people to come direct to me, without a mediator or intercessor, and accept me as their Mother. The influence of the earthly mother at home and of the queen mother at the head of the Government will raise the hearts of my Indian children to the Supreme Mother, and I will gather them in the Kingdom of Heaven, and give them peace and salvation. Soldiers, fight bravely and establish my dominion.

INDIA'S MOTHER.

It is only after long hesitation that I have decided to reprint this undisguised piece of blasphemy; but that such a document could be published,—and afterwards, alas! defended editorially,—in Mr. Sen's own special English organ, is a fact so fatally significant of his recent course, that it would be dealing unfairly with my English readers to suppress it.

Soon afterwards followed the January Anniversary. Mr. Sen's English address at the Town Hall on "God-Vision in the 19th Century," was very fluent and rhetorical, but contained nothing which calls for special remark. His anniversary sermon in the Mandir, however, was a manifesto of some importance, being a florid announcement of what he called the "New Dispensation" which this anniversary was to introduce. Perhaps the clearest light thrown upon its origin may be gained from the following suggestive "Editorial Note" in the *Sunday Mirror* of Feb. 1, 1880.

We are tired of old things. Those old creeds and old prayers, old men with old hearts, old faces and old aspirations—we are tired of them. It is new life we want. Can any religion give us this new life? Alas! even the Brahmo Somaj has grown old. Its freshness is gone, and its power of giving new truths seems also to have departed. Let our readers accept the cheering message. A New Dispensation has come down upon the Brahmo Somaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watchword is—God, the Mother of India. It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon

that single word,—God-Mother! What the Dispensation is, it will be our duty to explain hereafter. Only one thing need be said here. Every thing about it is new.

The Anniversary celebrations by Mr. Sen and his friends included a good deal of open-air preaching and singing, with a procession in which “the air resounded with the ring of the *kurtal*, the trumpets and bugles, newly introduced, sent forth their piercing, deafening notes,” and “the forest of flags reared their heads before and behind.” The *Mirror* (of Feb. 1, 1880) reckons up all the several audiences of the week, and estimates their total number as between twelve and fourteen thousand, adding that “it is a great consolation to think that at any rate above 12,000 people seriously heard the name of Hari at one moment or other during the past fortnight.”

The English reader may here inquire, “Who is Hari, and what has he to do with the Brahmos?” Hari is one of the many names of the god Vishnu, and he never had anything at all to do with the Brahmos until Mr. Sen began to use his name, not without protest even from his own friends. Ostensibly, of course, the name has hitherto been used as synonymous with the One Only God, but whether it is always so understood by Mr. Sen’s audience appears doubtful when we read the following passage in the *Sunday Mirror* of Feb. 15, 1880.

One result of our extensive anniversary programme is that Hindu families have begun to take an interest in our proceedings. Invitations are being received by our missionaries to sing the Name of Hari in their houses.

But this Hinduizing tendency has now gone very much farther, as may be seen by the following article, condensed from the *Sunday Mirror* of Aug. 1, 1880, in which the passages now italicized should be especially noted.

THE PHILOSOPHY OF IDOL-WORSHIP.

Hindu idolatry is not to be altogether overlooked or rejected. As we explained some time ago, it represents millions of broken fragments of God. Collect them together, and you get the indivisible Divinity. When the Hindus lost sight of their Great God, they contented themselves with retaining particular aspects of Him, and representing them in human shapes or images. Their idolatry is nothing but the worship of a Divine attribute materialized. If the material shape is given up, what remains is a beautiful allegory or picture of Heaven’s dispensations. The Theist rejects the image, but he cannot dispense with the spirit of which that image is the form. The revival of the spirit, the destruction of the form, is the work of the New Dispensation. Cheer up, then, O Hindus, for the long lost Father from whom ye have for centuries strayed away, is coming back to you. The road is clear enough; it lies through your numerous Puranas and epics. Never were we so struck with the divinity of the eclectic method as when we explored the gloomy regions of mythological India. The sermons now delivered in the Brahma Mandir are solely occupied with the precious truths discovered therein, and our own occupation is merely to gather the jewels as we go on. We have found out that every idol worshipped by the Hindus represents an attribute of God, and that each attribute is called by a particular name. The believer in the New Dispensation

is required to worship God as the possessor of all those attributes, represented by the Hindu as innumerable or 330 millions. *To believe in an undivided Deity without reference to those aspects of His nature, is to believe in an abstract God, and it would lead us to practical rationalism and infidelity. Nor can we worship the same God with the same attribute investing Him. That would make our worship dull, lifeless and insipid.* If we are to worship Him, we should worship Him in all His manifestations. Hence we should contemplate Him with His numerous attributes. We shall name one attribute Saraswati, another Lakshmi, another Mahadeva, another Jagatdhatrī, &c., and worship God each day under a new name, that is to say, in a new aspect. We do not worship him as a *Yogi* for ever, or as Father, or as Mother, or as Lakshmi, or as Saraswati. *But now the one, and then the other, and so on, beholding our Hari in new garb and in new loveliness for ever.* How bewitching the prospect, how grand the picture !

Mr. Sen aims, however, at cultivating other traditions besides those of Hinduism, and has made a sort of hierarchy of the founders of great religions. With this hierarchy he assumes to place his own followers in spiritual communion, by means of (so-called) pilgrimages,—i.e., services in Calcutta, conducted by himself. The idea was announced as follows in the *Sunday Mirror*.

(Feb. 8, 1880.)—It is proposed to promote communion with departed saints among the more advanced Brahmos. With a view to achieve this object successfully, ancient prophets and saints will be taken one after another on special occasions and made the subject of close study, meditation and prayer. Particular places will be assigned, to which the devotees will resort as pilgrims. There, for hours together, they will try to draw inspiration from particular saints. We believe a spiritual pilgrimage to Moses will be shortly undertaken. Only earnest devotees ought to join.

(Feb. 15, 1880.)—Those among our brethren who have made up their minds to converse through the Lord with the spirit of Moses are requested to go through the requisite preparation and discipline during the next week. On Sunday next they will be called upon to meet on the spiritual Sinai to hold communion with the prophet of the Jewish dispensation.

The spiritual Sinai proved to be the room used as an oratory in Mr. Sen's house to which, on the 22nd of February, the pilgrims duly repaired.

For eight days and nights the Pilgrims dwelt with Moses in his heavenly mansion, and the Lord Jehovah continued to inspire them with the fire of the Mosaic dispensation, renewed and rekindled under the New Dispensation. And then as the last day drew near, the holy spirit of Moses thus spake through the Lord unto the assembled pilgrims.

Here follows a column of poetic exhortation, imitated from the Bible. The next pilgrimage was to Socrates. On March 7, the pilgrims "proceeded solemnly to the Study, chanting a hymn," after which, "the minister began the Invocation thus:—'This is not Calcutta, but Athens; not India, but Greece. The spirit of Socrates is with us.'" On the following Sunday (March 14) there was a pilgrimage to Buddha, and on March 21, the pilgrims visited the abode of the ancient sages and saints of India, "on the Himalayan heights," "and solemnly entered the Vedic sanctuary, 40 centuries old." On August 8 there was a "pilgrimage to

Jesus," and on Sept. 19, "the Brahmo devotees were introduced by the Lord to Arabia's benefactor and prophet," and after the usual Sunday morning service, "they were led by the spirit of God into the heavenly mansions of Mahomet, where they spent some time in acquiring the deeper faith and wisdom of Islam. The Lord interpreted the prophet's true mission and brought it home to the pilgrims."

When we consider what these words mean, and perceive, from the full reports given in the *Mirror*, that the only speaker on these occasions was Mr. Sen, it is impossible to resist the conclusion that these "pilgrimages" are but another form of the same theocratic assumption which originated the "Proclamation" from "India's Mother." A suggestive hint of this occurs in the following utterance which preceded the first pilgrimage:—"Blessed are they who, instead of seeing God through prophets, behold prophets and saints *through the Lord as their Mediator.*"

Many more gleanings might be given from the various sermons, soliloquies, hymns, parables, and "devotionals" of the last twelve-month, in illustration of the "New Dispensation." But enough has been quoted to show its general drift, and it is not necessary to fill-in all the details of this painful picture,—the object of the present section not being to furnish a complete monograph of Mr. Sen's proceedings, but only to sketch that element thereof which concerns the Brahmo Somaj. And now the question arises: How far is the Brahmo Somaj implicated by all this erratic teaching? What acceptance does it find among the Brahmo community? Let the *Sunday Mirror* reply. (Note, as to the first extract, that the "Devotionals" are understood to be always written by Mr. Sen himself.)

(Dec. 21, 1879.)—*Devotional*.—Father, we are only a dozen or two of Theists in this land who treat the Minister Thou hast appointed with special feelings of respect and loyalty.

(May 16, 1880.)—*We of the New Dispensation*.—We are a handful of men gathered in this Tabernacle of the New Dispensation. Thousands there were in our ranks, but as devotion and faith deepened, and the demands of the Lord increased, seceders and scoffers, deists and rationalists, materialists and infidels, worldly-minded men and sensualists deserted us. Alas! Our brethren have dispersed in all directions. And our number has thinned away considerably. The Lord has used the winnowing-fan, &c. We are as nothing amid the overwhelming numbers of our opponents."

What "the demands of the Lord" were supposed to be, and in what did "the winnowing-fan" consist, we are afterwards informed in the following frank article.

(Sept. 19, 1880.)—*The Church cleansed*.—*That winnowing-fan, the Kuch Behar marriage, has done, and is doing, immense good to the Brahmo Somaj by removing the chaff from its membership.* Month after month, the sensual and the worldly, the prayerless and the vicious have been purged off. And because of this purging the Church has vastly improved instead of declining. A new fountain of fresh truth seems to have been discovered since, and a new

bee-hive of sweet sentiment. For two years continually there has been an outpouring and outburst of new ideas and new sentiments among the more advanced classes of Theists. The idea of the New Dispensation, the Pilgrimages to the Saints, the Expedition, the Million Divinities in One, the Ladies' Journey to the Spirit-land, all these are the new ideas which have swept over the Brahmo Somaj as an impetuous and irresistible torrent. This overflow of an altogether new life demands explanation. *We point to the winnowing-fan as the cause.* A ponderous mass of infidelity in the shape of unbelief in Providence and inspiration and prophets, in asceticism, *yoga* and *bhakti*, sat as an incubus upon our holy Church, and hitherto prevented its healthy development. . . . In fact, people of all sorts were gathered together in one net, and it was necessary in the interests of the community to segregate them. *In the fulness of time the Divine fiat went forth, and the winnowing commenced.* . . . Only a few, a lamentably small number are found to practise communion and *kirtan*, the higher forms of devotion and love.

The passages now italicized point unmistakeably to the real truth. The Kuch Behar marriage *was* a winnowing-fan for the Brahmo Somaj. But what was "the Divine fiat?" Was it that Mr. Sen should marry his child-daughter to a heathen prince, in defiance alike of his own former principles and of the almost unanimous pleadings of his Church? The *Mirror* would doubtless answer *Yes*: such was "the will and commandment [*Adesh*] of his God" (*Mirror* of April 7, 1878), and to doubt this was "unbelief in Providence and inspiration and prophets." Such doubters were "the chaff," "the worldly, the prayerless, and the vicious;"—acquiescence in Mr. Sen's *Adesh*, and a passive acceptance of all his gradually-ascending theocratic assumptions, being "the demands of the Lord," the increase of which has "dispersed thousands," and reduced the minister's following to "only a dozen or two of Theists." And Mr. Sen, in a sermon of this year (*Mirror* of Feb. 15, 1880) went so far as to say, "I believe when the Brahmo Somaj [has] reached its ideal of perfection, there will, perhaps, be but two or three men in it." So little can he reckon upon Brahmic acceptance of his "New Dispensation."

If we supplement these statements with the palpable tampering with Hindu idolatry already noticed, and the complacent favour so often reported by the *Mirror* as being shown to Mr. Sen's preaching by Hindu believers *as such*, we shall scarcely be able to resist the conclusion that he has not only quite ceased to *represent* the Brahmo Somaj, but has gradually come to hold a position entirely different and virtually opposed to it. Indeed, his colleague, Mr. P. C. Mozoomdar, in the January No. of the *Theistic Quarterly Review*, says (p. 27) that Mr. Sen and his friends "are, we presume, not totally disinclined to renounce that name [*Brahmo*] on behalf of those who are indisposed to extend it to them. We are afraid it may come to some such thing in the end."

A few words should be added on the secular aspect of Mr. Sen's party. The Indian Reform Association, founded by him in November 1870, worked actively and usefully for several years, but

gradually declined as the Yoga-and-bhakti movement gained ascendancy. After 1875, the Annual Reports ceased, and in 1878 the Government grant to the Female Normal School was withdrawn, the school being pronounced inefficient. But in October 1878 an attempt was made to revive the Association, and in April 1879 a public meeting was held, Archdeacon Baly being in the chair, when an Annual Report was presented which was quoted in my last *Year-Book*. This year there was an Annual Meeting at the Albert Hall on March 29, 1880, under the presidency of the Bishop of Calcutta. The Annual Report was published in the *Mirror* of April 11, 1880, and recorded an advance upon that of last year in the circulation of the Association's three Bengali journals and the number of pupils in its two schools,—the Albert School for Boys, and the Metropolitan Female School for Girls. In the former, out of 13 boys who went up for the last Entrance examination, two passed in the first division and obtained Government scholarships, four passed in the second division, and one in the third,—seven altogether. The girls' school numbered fifty-one pupils, arranged in six classes. The subjects taught are "English and Bengali, besides history, geography, and arithmetic." The Charity section of the Association also continues, and the "Band of Hope" in the Albert School. All this is creditable, so far as it goes. It may be observed, however, that no attempt is made towards the higher education of women, and that the general tone taken by Mr. Sen's party upon the whole question of female development has been gradually drifting backward, more and more, towards the Hindu type, ever since the Kuch Behar marriage. This is not surprising; but it adds yet another pang to the regret with which the early friends of the Brahmo Somaj of India contemplate its virtual submergence under the fatal waves of the New Dispensation.

THE SUBURBAN SOMAJES.

The following Reports of some of the leading suburban Somajes are selected, with occasional abridgment, from the Appendices to the Annual Reports of the Sádharán Brahmo Somaj for 1878-79 and 1879-80. The first Report, including three Somajes, is by Babu Kedár Náth Ráy, a missionary of the Sádharán B. S., and has been translated from the Bengali by a Brahmo friend. The other Reports were written in English, and sent to headquarters by the Secretaries of the Somajes themselves.

MISSION REPORT, 1879-80.

1. *The Sinduriapati Family Brahmo Somaj*.—This Somaj has been regularly going on for the last 16 years. Its fixed time for service is Friday evening. In a certain sense this Somaj may be called a model one. Babu Mani Mohan Mallik, with his son, daughter, daughter-in-law and grandchildren,—all these together have formed the Somaj. Several men and women from outside come and join in the services, but their number has now

been a little diminished, owing to the last agitation in the Brahmo Somaj. The beautiful sight of a father, in the midst of his family, regularly and reverently calling on the name of the Supreme Being, is not often to be seen elsewhere. The natural reverence of the Hindu nation is the chief feature of this Somaj. There is only one want to be seen in this respect, viz., that those *anusthāns* [religious ceremonies connected with birth, marriage, and death] which separate the Brahmo Somaj from the idolatrous Hindu community, have not yet been performed here.

2. *The Suburban Brahmo Somaj, Bhowanipur.*—Many persons from Bhowanipur and other places are members of this Somaj. The greater number of them are College and school students; two or three ladies also come and join in the prayers. This Somaj was in a much better condition when our respected friend Siva Nāth Sāstri resided at Bhowanipur. On his departure it almost ceased to exist. At that time I commenced working here. The two things which I have chiefly endeavoured to inculcate are these,—(1) To know Brahmoism as every one's own religion; (2) to rely upon congregational prayer as a primary and easily-attainable means of grace. In both these respects, by God's mercy, some good results have been obtained. A little thirst after religion and brotherly sympathy have been created among the Brahmos here. They sometimes assemble together to discuss religious matters, and they also have *priti-bhojans* [love-feasts] at each others' houses. And many of them have resolved to undertake the effort and expense of getting a Prayer-Hall built for the Somaj. Formerly they used sometimes to return home without any divine service, for want of persons who could conduct it; but now two or three among themselves perform this duty. They do this when I am absent, and do it well. At present, the Somaj meets at the house of Babu Gopāl Chandra Dās of Porābāzār. It has not been made a branch of the Sādhāran Brahmo Somaj; but it has an entire sympathy therewith.

Chief feature:—Local residents are zealous for its welfare; hence there is good hope of its stability.

My friend Babu Fanindra Mohan Bose is the Secretary and my assistant in conducting the services.

From the Report sent in at the same time by the last-named gentleman, the following details may be added concerning this Somaj.

Though the Somaj was established, or rather revived, in June 1878, yet there was nothing like a constitution in it. To remove this want a meeting was convened on Sunday, the 16th March, 1879, when a constitution was given to the Somaj and a set of rules was passed, and Babu Fanindra Mohan Bose was appointed as the Secretary of the Somaj. At a subsequent meeting, held on the 11th May, 1879, it was resolved that this Somaj would co-operate with the Sādhāran Brahmo Somaj in furthering the cause of Theism; and in accordance with Rule 21 of the Rules of the Sādhāran Brahmo Somaj, Babu Fanindra Mohan Bose was appointed as the representative of the Somaj to the General Committee of the Sādhāran Brahmo Somaj.

The numerical strength of the Somaj up to the date of this report is 26. Besides these, there are others who attend the services in the Somaj but do not desire to form a part of the constituted body.

The Somaj has no building of its own. The weekly services and the meetings of the Somaj are now held at the house of one of its members, Babu Gopāl Chandra Dās, where the Somaj has been transferred in January 1879. The want of a local habitation is now deeply felt, and the members are trying to get a house of their own for the Somaj.

There has been one *Anusthānic* ceremony worth the name. The *Annaprāsān* ceremony of the daughter of Babu Fanindra Mohan Bose was celebrated in December 1878, Pandit Siva Nāth Sāstri conducting the divine service.

FANINDRA MOHAN BOSE.

3. *Khidirpur Brahmo Somaj*.—Its services are conducted every Thursday evening in the dispensary of Dr. Baradá Prasád Dás. The majority among the Brahmos are College and school students and local residents. They are of a very independent character. Without waiting for a missionary or a preacher, they have been themselves conducting the services of this Somaj for three or four years. One or two among them are very excellent.

But there are two parties among the Brahmos,—the one entertaining as strong a trust as the other party entertains a distrust in Babu K. C. Sen. This sometimes gives rise to sharp contention, and much pains had to be taken lately to stop this.

Babu Amrita Lál Bose, a missionary of the B. S. of India, used formerly to come here and conduct the services, but since the Kuch Behar marriage, many Brahmos feel less respect for him, and his visits have therefore ceased.

I have been unable to conduct the prayers since last Jaistha [May-June, 1879], having been forbidden by physicians to go out at night; but I hope to be able to resume the work soon.

On certain special occasions last year, I lectured and conducted services four or five times at the Baráhanagar Brahmo Somaj. But that is not within my regular field of work.

The following are some of the points on which I have dwelt in my discourses at all these Somajes.

(1) For the formation of the holy Brahmo Somaj, the combined exertions of all are necessary, whether they be strong or weak.

(2) The lack of a clever leader forms no hindrance to the path of the preacher of religion.

(3) Worthy society contributes a great deal, no doubt, towards making our life's work and thoughts pure and good; but it is not sufficient to eradicate the roots of sin. Hidden sins will break out if they can find an opportunity; attentive self-examination is therefore necessary.

(4) Immense peace and joy result from humbly taking the shelter of religion. But a slight divergence from it involves the soul in manifold danger.

Remarks.—Love to God spontaneously springs up in one's soul on taking the burden of another upon one's own shoulders; hence special benefit is gained by making leisure, amid the press of business, to preach God's Name.

KEDÁR NÁTH RÁY.

BARÁHANAGAR BRAHMO SOMAJ.

i. 1878.

This Somaj was established on the 4th of July, 1864, and since its establishment has done an immense deal of good towards the improvement of Baráhanagar. Under the leadership of Babu Sasipada Bānerji, the local Brahmos have been to this day trying all means in their power to ameliorate the social, moral and religious condition of their fellow inhabitants, both male and female, and it might be safely pronounced that they have partially, though by no means to the desired extent, succeeded in their endeavours. They have under their management several very useful educational institutions. There is a Girls' School managed by them which is slowly but surely growing in importance every year, the number of its pupils increasing with the increase of its age, and the people taking advantage of it and loving it the more it is growing old. They have a Night School to impart education to the working classes of the place, who having no leisure during day-time, resort to this school at night and are taught there to read, write and cipher, according to their respective capacities. They are taught both in English and Bengali. It might be noticed here that the Baráhanagar Brahmo Somaj has the elevation of the poor for one of its chief aims, and has for that purpose established an association called the "Baráhanagar Working Men's Club," where the working men assemble to hear lectures, secular and religious, to

hold prayer-meetings, and to chant hymns and moral songs. It is quite a scene to see these people thus meet together. This Brahmo Somaj has also a periodical called the "Bhārat Sramjibi" (The Indian Workman), published every month for the use of the poor at large.

Almost all the public institutions of Barāhanagar originally owe their existence more or less to the influence of the local Brahmos, especially to that of Babu Sasipada Bānerji. The "Social Improvement Society," the "Public Library," and the Night School under the management of the Jute Mills Company at Barāhanagar all came into existence through the exertions of the Brahmo Somaj of the place. They have also a District Savings' Bank for the special benefit of the poor at Barāhanagar, and this Bank was opened here by Government through the efforts of Babu Sasipada Bānerji, though the Jute Mills Company have been looking after its management from the very day of its opening.

We have not the pleasure of recording much on the head of *Anusthān* in connection with the Somaj, as only one or two of its members are *Anusthānī* (practical or thorough-going) Brahmos. However, three Brahmo marriages took place under its auspices, and all of them were inter-marriages and widow-marriages. On the matter of charity they regularly give alms to the poor and really needy on the day of their monthly worship, and Babu Bany Madhub Paul, one of its members, bears all the expenses thereof. Besides this they have other occasional acts of charity.

* * * At present the Barāhanagar Somaj has, properly speaking, no place of worship of its own. Its prayer-meetings are now held in the hall of the "Barāhanagar Institute," built for public benefit through the exertions of Babu Sasipada Bānerji, with pecuniary aid chiefly from the late Miss Carpenter, and his other friends in England.

There is no regular constitution in the above Somaj, though the members have been striving to have one ever since they lost their former place of worship. The number of its members is about twenty-five. This number includes the members of the Ban-Hughly Upāsana Somaj, which has been amalgamated with it. This Upāsana Somaj was established by Babu Nagendra Náth Bhādury.

ii. 1879.

The Report for 1879, while warmly commending the earnestness and energy of both the minister and the secretary of the Barāhanagar Somaj, laments that these gentlemen did not meet with sufficient co-operation from the members, whose religious life is said to have been less zealous than usual during that year. But the narrator goes on to add some interesting facts which certainly tell in the opposite direction. The first of these was more fully described in the *Brahmo Public Opinion* of August 7, 1879.

"The Brahmos of Barāhanagar have adopted a very happy plan of satisfying the spiritual want of their families and neighbours. Besides the weekly service, they hold daily prayer-meetings at the houses of the several members of the Somaj, where their friends of the neighbourhood join them."

To return to the Annual Report :—

They had several such meetings during the year at Barāhanagar, Ban-Hughly, and Utarparah, the three places being contiguous to one another. It is highly gratifying to observe the interest evinced by the ladies of some of the families not actually attached to the Brahmo Somaj, for such prayer-meetings. The eagerness with which they received the tidings of *Brahma*

Dharma was really very hopeful. It should be noted by the whole Brahmo community that if there is religion anywhere in India in all its sincerity and earnestness it is among the women, and that to give Brahma Dharma a permanent footing in the country, it should be extensively preached to them. It is our women who have real piety and real religious faith, and if the truths of Brahma Dharma are imparted to them (which can be very easily done, as has been proved by these family prayer-meetings of the Barāhanagar Brahmos), they are sure to receive them in the heart of their hearts, and the consequence would be that we shall have that steady and unwavering faith and unflinching devotion of our ladies transferred from the idols of Hinduism to the God of Brahmoism. If we can but give them the substance, they are sure to give up the shadow they so eagerly and faithfully worship at present. Surely, this family prayer-meeting movement of the Barāhanagar Brahmos is a move in the right direction and should be followed largely by other Somajes.

Besides the above family prayer-meetings, there have been meetings during the year for the religious improvement of the working-men of the place, in which work Babu Kalachand Ukil has taken much trouble. By his devotedness to the cause, he has endeared himself to the working-men who have joined the movement.

In the last Annual Report, mention was made of a disagreeable state of things in connection with the Somaj Building, the local Brahmos having discontinued holding their prayer-meetings there; but it is a good sign to note that during the year under review, they have commenced to hold prayer-meetings every Sunday evening at the Somaj Building; the morning service, as before, is held in the hall of the Barāhanagar Institute.

At a meeting of the Executive Committee of the local Somaj held on the 4th instant, Sasipada Bānerji has been elected Secretary for the ensuing year.

HUGLI BRAHMO SOMAJ.

(1879.)

This Somaj is a Family Prayer-Meeting held at my own residence on every Wednesday evening. Babu Panch Kowri Bānerji generally conducts the service according to the form which obtains in the Calcutta Adi Brahmo Somaj. A few respectable men who have faith in one true God regularly attend its prayer-meetings.

It is not a well-organized Somaj, having a certain number of enlisted members forming themselves into a body and zealously carrying out the work of religion in the locality. It is rather a Family Prayer-Meeting wholly supported by me, and, as such, has done no practical work under the head of educational, social, moral, benevolent or charitable works, save and except a small work of charity (such as bestowing alms, feeding the poor, &c.) on the anniversary day, which took place this year on Sunday, the 13th July last. On that occasion, Babu Sambhu Nāth Gargari conducted the service in the morning, and Babu Becharam Chatterji in the evening, and Brahmo friends from other places were invited and assembled. The expenses of the ceremony were wholly borne by me.

The simple and inoffensive manner of its operation of divine service is liked by many, and even tolerated by the orthodox Hindus, who flock now and then to hear the religious doctrines and sermons read out there.

GOKUL KRISHNA SINHA, *Secretary*.

KONNAGAR BRAHMO SOMAJ.

History of the Konnagar Brahmo Somaj.

1.—*Foundation*.—This Somaj was established at the house of Babu Shib Chunder Deb on the 28th May, 1863. Our venerable Pradhan Achārjya, Babu Debendra Nāth Tāgore, presided at the inauguration.

2.—*Organization*.—At first it was a Prayer-Meeting held every fortnight, that is, every alternate Sunday evening. On the 7th February, 1864, an association, in connection with the movement, and under the designation of "Dharma Sancharini Sabha," was formed for the purpose of discussing religious subjects. It used to meet every other Sunday morning, and so continued till the 30th October, 1865.

3.—On the 12th *Baishakh* 1787 *Sak* (April, 1866) the above association was revived under the name of "Konnagar Brahmo Somaj," the object of which was to adopt measures for the promotion of religion and public good. Certain rules for the conduct of business were framed, and meetings were held on the second Sunday of every Bengali month.

4.—Among the measures taken by the Somaj may be mentioned the following:—

- (a) Congregational meeting for the culture of Brahmoism.
- (b) Payment of schooling fees for a certain number of indigent boys studying in the Vernacular and English schools of the place.
- (c) Giving relief to the poor and helpless in money and cloth.
- (d) Distribution of homœopathic medicines to the sick.
- (e) A Theistic Library in connection with the Somaj.

* * * 8.—*Correspondence with the Brahmo Somaj of India*.—Between the years of 1865 and 1875, many communications were received from the Brahmo Somaj of India requesting information on various points connected with this Somaj.

9.—*The Marriage Bill*.—A special meeting of the members of the Konnagar Brahmo Somaj was held on the 19th *Bhadra* 1793 *Sak* (August 1871) to consider (1) whether there was any necessity of an act for legalizing Brahmo Marriages, and (2) if so, whether there were any objections to the provisions of [the] Marriage Bill then pending before the Supreme Council. The meeting was unanimous on the first point, but much difference of opinion was observed on the second point;—the majority of the members present thought that the minimum marriageable age of the wife should be 13 years complete instead of 14; and that the declaration [of the parties' ages] required by Sec. 3 of the Bill should be made after the solemnization of the marriage according to the Brahmic rites. These views were submitted to the Government in a Memorial dated 10th September, 1871.

10.—*Anusthán Paddhati*.—On a requisition made by the Brahmo Somaj of India in September 1875, some rules for social observances as *Játkarma*, *Námkaran*, *Bibáha*, *Anteshthi Kriyá*, *Sráddha** in Brahmo households were drawn up, and forwarded to the above Somaj with the Secretary's letter dated 21st *Paus* 1797 *Sak* (January 1876.)

11.—*The Great Agitation*.—When the great agitation in the Brahmo community took place in 1878 consequent on the Kuch Behar Marriage, the Konnagar Brahmo Somaj always sided with the protestors, and supported their views. The Somaj having great sympathy with the objects of the *Sádháran* Brahmo Somaj, has appointed Babu Satkari Deb as its representative to the General Committee of the latter Somaj under Sec. 21 of its Rules.

12.—*Prayer-Hall*.—Although the prayer and other meetings of the Somaj had been very comfortably held at the house of Babu Shib Chunder Deb, yet it was thought desirable that a separate Prayer-Hall of the Somaj should be erected. . . The building was completed by the end of 1878, at a cost of Rs. 3309-2-9, of which Rs. 2467-6-3 were realized from subscriptions and other sources, leaving a debt of Rs. 841-12-6.

13.—The Somaj is happy to say that as soon as the above debt came to the notice of Babu Debendra Náth Tagore, he at once sent Rs. 800 for its

* These are the *anustháns* or religious ceremonies practised at birth, marriage; and death. See Glossary for further details.—Ed. Year-Book.

liquidation, in addition to Rs. 500 already paid by him for the building. For this munificence of the Pradhan Achárjya the Somaj owes a deep and everlasting debt of gratitude to him.

14.—*Trustees and Trust Deed.*—At a meeting of the subscribers to the Konnagar B. S. Mandir Fund, held at No. 13 Mirzapore Street, Calcutta, on the 16th February last (1880), Babus A. M. Bose and U. C. Datta, Calcutta, Babus P. K. Bányerji, S. K. Deb and S. P. Deb, Konnagar, were appointed as Trustees to take charge of the Somaj property, and a Trust Deed was read and adopted.

15.—Babu Shib Chunder Deb has granted a piece of land measuring upwards of 16 cattas, of which about 6 cattas have been applied to the Mandir, and the remaining land reserved for the building of a house for the residence of a minister and such other purposes. He executed the Trust Deed on the 8th March last, being the day on which the Mandir was opened to the public. . . . The Trust Deed has since been duly registered.

16.—Since the opening of the Mandir, a minister's house has been built at an expense of about Rs. 500, but no regular minister has yet been appointed. The divine service in the Mandir is conducted occasionally by Babu Umesh Chandra Datta and some other missionaries of the Sádharán Brahmo Somaj, and generally by one of the members of the local Somaj.

17.—*Rules for the Somaj.*—At the last annual meeting of the Somaj, held on the 11th April last, a set of revised rules for the Somaj was passed, giving it a regular constitution. The following office-bearers were also elected for one year: Babu Shib Chunder Deb, Treasurer; Babu Sat Kari Deb, Secretary.

18.—*Sangat Sabha.*—A Sangat Sabha had been formed, which meets every Sunday afternoon for the purpose of discussing religious and social matters. . . .

20.—*Number of Members.*—There were at one time upwards of 30 members of the Somaj, several of whom have left the place, and some have ceased to attend the Somaj, while two are dead. The present number of recorded members is 25, of whom only four are *Anusthánic* Brahmos, and one Brahmoist.

SAT KARI DEB, *Secretary.*

EAST BENGAL.

1. EAST BENGAL BRAHMO SOMAJ, DACCA.

The Dacca Somaj was founded in December 1846 by the late Babu Braja Sundar Mitter, an estimable Brahmo of the conservative school; and with the two exceptions of Krishnagar (1844) and Midnapur (1845-6), it is the oldest surviving Brahmo Somaj in India after the Adi Somaj. It is a Brahmo station of some importance, and may be said to rank next in vigour and influence after the leading Somajes of Calcutta. Its operations have gradually widened and deepened as years went on. At first it was conducted on conservative principles, but after awhile several changes were introduced. Some of the members "established a branch Somaj where they used to preach Brahmic principles of morality and religion to students every Sunday morning. But as they could not long be satisfied with that sort of preaching once in a week, they established [in 1863] with the aid of Babu Braja Sundar Mitter, a Brahmo school for training students systematically in the principles of Brahmoism." In 1865 a *Sangat Sabha* was formed

by the more zealous members, its object being to promote "the practice of religion in life," and in 1869 a separate Sunday service was established on progressive principles. In the same year a Mandir was erected, and on its opening in December 1869, the Dacca Church was specialized as the "East Bengal Brahmo Somaj." In April 1871, the East Bengal Mission Society was founded, "as a branch of the Mission Society of the B. S. of India," its press organ being the *Banga Bandhu* (Friend of Bengal), started in July 1870. Besides these purely religious institutions, several of the Dacca Brahmos founded, in February 1871, a "Philanthropic Society"—"to do good to the country in various secular ways,"—working here in connection with non-Brahmos also. The President of the Society for several years was Mr. W. B. Livingstone, a warm-hearted Christian gentleman, then a Professor in the Dacca College.

All these societies have been active in their several paths; and the Dacca Brahmos have long held an honourable position as workers in various departments of reform, both religious and secular, as may be seen by reference to my previous *Year-Books*. The Somaj has not, however, been without its internal conflicts. Between those of its members who sympathized with the B. S. of India, and those who preferred a more conservative policy, differences sometimes arose which were not easy of adjustment. These matters gradually smoothed down, however, and things were apparently going on placidly, when, early in 1878, the announcement of the impending Kuch Behar marriage suddenly startled the Brahmo world, and roused a greater storm in the Dacca Somaj than it had known before. The final result was the dismissal of the previous minister, Babu Banga Chandra Ráy (two of whose sermons will be found in my *Year-Books* for 1876 and 1877), and the engagement, in his place, of Pandit Bijoy Krishna Goswámi, the oldest missionary of the Sádharan B. S., and already long known and loved in East Bengal. Of his work since then, I have spoken in my first chapter.

The Dacca Somaj counts also a select number of faithful Brahmos, who form the nucleus of all its vitality and good work. Among these may be specially named Babu Naba Kánta Chátterji, the excellent Secretary of the Somaj; Babu Káli Náráyan Gupta, a neighbouring zemindar, and an occasional preacher at the Mandir,—the worthy father of three Brahmo brides, and two active Brahmo sons; Babus Rajani Kánta Ghosh and Jagat Bandhu Láhá, both transferred from the Government English School at Barisál (whence Babu J. B. Láhá sent me interesting letters which will be found in my first three *Year-Books*); and last, not least, Dr. Prasanna Kumár Ráy of Dacca College. These are among the best known, but Pandit B. K. Goswámi, in his Mission Report of 1878-9, estimated the number of *Anusthánic* Brahmos in Dacca as about

25,—“all their household duties being performed according to Brahmic principles.”

With respect to the position of parties, it may be observed that the adherents of Mr. Sen, in Dacca, constitute a very small minority, numbering only about half-a-dozen. They have lately enrolled themselves as a branch of the B. S. of India, whose recent proclivities they appear to endorse. One of these gentlemen, Babu Durga Dás Ráy, is, however, doing work of a more solid kind also. He has lately started a Minor School, in which, it is said (by the *East* of July 5), that “very young boys are being trained up in a manner quite interesting to them.” This gentleman has written some pamphlets on the *Adesh* question, which will be noticed further on.

With the exception of a single pamphlet issued by Babu Kailás Chandra Nandi in December 1878 (the “Annual of the East Bengal Brahmo Mission Society”),—to which I am indebted for the opening details of this section,—the Brahmos of Dacca have unfortunately not yet adopted the useful custom of publishing Annual Reports of their Somaj and its work. My epitome thereof must, therefore, necessarily be fragmentary; but as many of the available fragments are interesting, I present them as follows. They are mostly taken from the *East*, a local English weekly newspaper, edited by Babu Káli Náráyan Ráy. Dacca has also two other journals under Brahmo management, one being a Bengali weekly, and the other a Bengali fortnightly,—the latter being the organ of Mr. Sen’s friends.

The Students’ Association mentioned below is, like its namesake at Calcutta, a secular society, but counting many active Brahmos among its members.

(*The East*, March 1, 1880.)—We are glad to learn that the Night School, which was established last year in connection with the Students’ Association, is being more largely attended than before. The school started with some 25 students and a teacher; the students were very irregular and the number fluctuated very much; there are now 35 students on the rolls and the average attendance every day numbers thirty; there are now two teachers. Most of the students are Mahometans, tailors by profession, and there are also some Hindu students who are mostly potters. Those of the working classes only are allowed to join the School: they come to the school at 7.30 p.m., when they have leisure after their daily work is over. We hope the generous public will come forward to help this institution with sufficient funds to carry on the work on a stable basis.

(*B. P. O.*, April 1, 1880.)—At the anniversary of the Students’ Association, prizes were given to the inmates of the Sunday School opened and held under the auspices of Dr. P. K. Ráy, Babu Jagat Bandhu Lahá, Babu Naba Kánta Chátterji and their coadjutors in the good cause.

(*The East*, March 8, 1880.)—An esteemed European gentleman of Dacca happened to remark that Dacca was a town of meetings. There is much truth in his remark. The last week has decidedly been a lecturing season, and remarkable for the unusual activity and excitement created in the minds of the people. Scarcely a day passed without drawing the attention of the

public to meetings and lectures. On Monday last, Pandit Siva Nāth Sāstri, M.A., delivered a sermon in English, on "God revealeth Himself to those who seek Him," before a respectable audience in the East Bengal Brahma Mandir. On Tuesday, the Philanthropic Society held a meeting, at which Mr. Livingstone delivered a lecture on the "Value of bread-winning education." On Wednesday, Pandit Siva Nāth delivered a very able and interesting speech at a meeting of the Students' Association held in the Theatre Hall. The advices that he gave to the students with respect to the scope of their training and education were most valuable, and we have no doubt that they were benefited by the lecture. On Thursday, Babu Ananda Chandra Mitra read a discourse on the "Future of Brahmoism" in the East Bengal Brahma Mandir. On Friday there was a meeting in the Library Hall of the Brahma Somaj, in which important discussions were held for the enlivening and progress of the Brahmic Faith. On Saturday there was a meeting of the College Society, at which Mr. Livingstone delivered another lecture on "Lessons of History."

(*The East*, January 26, 1880.)—The fiftieth anniversary of the Brahma Somaj is being conducted with great *éclat* at the local Somaj. The Mandir has been very tastefully decorated with flags and evergreens. At the very entrance has been placed an arched gate of leaves and flowers, with the two cardinal mottoes of the Church, "One without a second," and "Truth will triumph." The inside of the Mandir, too, has been beautifully adorned with flower-garlands and Sanskrit texts. The compound was illuminated in the evening on the second and third days of the festival, and the whole appearance was rendered grand and imposing. The festival commenced on Friday last, and will be brought to a close to-morrow. On the first day was held the Rām Mohun Roy meeting, which was very well attended. The proceedings commenced with two of Rām Mohun Roy's hymns, after which Babu Govinda Chandra Dās, B.L., offered a short prayer and delivered an interesting discourse on the life and work of the Rājā. He was followed by a few speakers, and the meeting was brought to a close by two more of the Rājā's hymns. The second day was the anniversary day. The morning service was conducted by Dr. P. K. Rāy, who delivered an interesting sermon on this occasion. He spoke to the following effect:—

There is a very close and direct connection between the Brahma Somaj and Brahmoism. The relation between the two is of the same nature as that between the human body and the soul or mind. One is known through the other. One is dependent on the other for its growth, life and beauty. However noble, pure and good Brahmoism may be in its origin, people in general will judge of it from the actions of its external embodiment, the Brahma Somaj. Brahmoism, we know, is the religion of God, of heavenly origin; but its earthly dwelling is the Brahma Somaj. For the manifestation of its beauty, glory and greatness to the world, it is entirely dependent on the life and action of its earthly body. Unless [the] Brahma Somaj can set good examples, unless it can do good and noble deeds, and its members lead pure and virtuous lives, none will see the true beauty of Brahmoism. People will and must judge of the indwelling spirit of religion through the external actions and lives which they see in the body or among its professed members. A great responsibility, therefore, rests on all Brahmots. It is they that constitute the body of Brahmoism. The body must lead a healthy and pure life and perform vigorously all its normal functions. It must avoid and root out all abnormal developments. It must so grow and develop that the heavenly radiance of its indwelling spirit may attract the attention of all, and rouse up those who are sleeping in ignorance, superstition, and indifference. The food of this body is truth, purity and love. God is the source and giver of these. To Him we pray for them. May He grant to the Brahma Somaj abundant spiritual food and a noble life.

The mid-day was spent in the distribution of rice and clothes for the poor and disabled. In the afternoon, Sankirtan was commenced at 4.30, and was continued till 6.45.

The evening service was conducted in English by Babu Jagat Bandhu Láhá, M.A., who, after a short prayer, read an elaborate, argumentative and able paper on "Can man do without religion?" He began by stating that a considerable portion of the advanced classes of society evinced a total disregard for religion. . . . Such a result as this was highly to be regretted, and the question naturally arose whether it was possible for man to do without religion.

The lecturer proceeded to show that religion had prevailed in the world from the earliest times, and that it had sprung up independently among the different primitive races of the earth. Its vitality was such that notwithstanding hostile criticism and the frequent demolition of particular dogmas, it had always reasserted its sway and regained its influence. He thus proved that the universality of religion, its independent evolution among the different primitive races of the globe, and its great vitality, showed that its source was deep-seated instead of superficial. He then proceeded to examine human consciousness and showed that mere intellectual culture and the cultivation of the moral feelings could not satisfy the deeper needs of the soul. They required religion for their gratification. This element in the soul was the spiritual sense. It was necessary for the harmonious development of the faculties, that this spiritual sense should be cultivated along with the intellect, conscience and feelings. In cultivating the devotional element, it was necessary to guard equally against mysticism and indifference. The lecturer then refuted the objection that our knowledge being only relative, religion was impossible as the object of it was unknowable. He pointed out that the limits of positive knowledge did not cover the limits of possible thoughts, and that the province of belief was more extensive than the province of knowledge. Having thus proved that religion was possible even on the grounds of experience-philosophy, he showed the necessity of it, first, from the fact that man was a sinful being, and that religion was necessary for his salvation, and secondly, from the inherent sense of justice in man, which proved a moral government of the world and consequently a Moral Governor.

The lecturer then pointed out that religion gave almost superhuman strength to its votaries, and illustrated this statement by the examples of the lives of martyrs. He also showed that the best consolation that man could have in times of trouble came from religion.

The lecturer then proceeded to show that the influence of religion was very great. Even superstitious forms of religion exerted great influence for good. He cited the case of the Roman Catholic religion, and pointed out that the extinction of villenage and the amalgamation of the Norman and Saxon races were due to the influence of that religion.

He then criticized at some length the assertion of Mill that human authority, early education and public opinion, all of which exerted a very great influence on human conduct and human actions, were better able to maintain and improve society than religion. He proved that none of them could possibly supplant religion, which guided and vitalized them all and employed them as its agents.

He answered the objection that religion having perpetrated many evils in its name could not do any good. He pointed out that this objection applied only to the form and not at all to the essence of religion, and that the days of religious bigotry had gone by, never to return.

Last of all, he said that religion was a progressive body of doctrines, and that it would stand in the way of human progress as soon as it became stereo-

with them, treating their sick and educating their children. This earnest and quiet good work was for a long time disturbed by other duties in connection with the new progressing movement that called away the missionary. The fervid and burning spirit of Bijoy Krishna made itself manifest in other departments of work. He travelled through the length and breadth of East Bengal, carrying the torch of truth everywhere, whilst the chosen and beloved abode of his early operations languished in the general neglect. Then after a period of incessant work and a similar period of indescribable suffering from a most fatal and incurable malady, caused by the overwork to which he subjected himself, the Pandit once more retired to the favourite scene of his early labours as a missionary of Babu K. C. Sen, with a view, perhaps, to spend the rest of his days in repose and quiet work. But the hurricane consequent upon the late agitation in the Brahmo Somaj once more drew him out from his retreat to answer the call of more urgent duties.

The Bágháchrá Brahmos, a whole village full of *Anústhánic*s, were not likely to condone the Kuch Behar marriage. Their protest, sent up only a week after the *Mirror's* announcement of the impending event, concluded thus :

The men, women, and children of the Bágháchrá Somaj are all condemning Keshub Babu's deviation from his principles. We send this letter as representative of all the Brahmo men and women of this place.

This was signed by Pandit B. K. Goswámi, then the resident minister, and by Babu Mrityunjay Mallik, Secretary to the Somaj. Since then all the 40 families of Bágháchrá have joined the Sádharan Brahmo Somaj.

A few words must be added in conclusion. In the Register of Brahmo Marriages given in my last *Year-Book*, Bágháchrá is only credited with one marriage (No. 22, March 9, 1868),—though it should be noted that in two other marriages (No. 58, March 30, 1876, and No. 77, Nov. 6, 1877) the brides were named as being Malliks of Bágháchrá. It struck me lately that such an *Anústhánic* Somaj must have celebrated more marriages than those, and I sent an enquiry on the subject to the Secretary, Babu Mrityunjay Mallik, through Babu Shib Chunder Deb. By the kindness of these two gentlemen I am now able to present an authorized list of twelve more Brahmo marriages celebrated by the Malliks of Bágháchrá, which will be found in the "Statistical Tables" further on. It will be observed that four of these took place at Kulbáriá, and five at Sankarpur. These are neighbouring villages, in which the brides happened to live, it being customary to celebrate marriages at the residence of the bride. Babu Shib Chunder Deb adds the following information :—

None of these marriages appear to have been registered. The Secretary gives the following reasons for their non-registration :—The first 8 marriages were performed before the passing of the Act; in cases 9 and 12 [in which cases alone the brides had attained the minimum age prescribed by the Act], no Registrar was available, not any being then appointed to the district in which the ceremonies took place; and in cases 10 and 11 the marriages were celebrated according to the form observed by the Adi Brahmo Somaj without the general consent of the local Somaj.

All the three Bágháchrá marriages in the previous *Year-Book* List are there marked as registered. It is possible that I may been misinformed on this point in the case of No. 22, celebrated at Bágháchrá in 1868, before the passing of the Act; but I believe my information was entirely reliable as to the two other marriages, celebrated respectively at Calcutta in 1876, and at Dacca in 1877.

WEST BENGAL.

There is no Brahmo Somaj in West Bengal which holds a corresponding position to that of Dacca in East Bengal, and the Brahmo reports at command are of a somewhat fluctuating and disjointed character. There is one, however, which gives a clear account, worth presenting, of the rise and progress of a (conservative) Brahmo Somaj, struggling against the constant pressure of Hindu influences. The following report of the Berhampur Somaj is taken from an Appendix to the Annual Report of the Sádhrán B. S. for 1878-79.

1. BERHAMPUR BRAHMO SOMAJ.

Berhampur is an old seat of Vaishnavism. The majority of the people here are worshippers of Krishna. Idolatry in all its varied forms prevails among the different classes of Hindus. Before 1862 A.D. no one had ventured to initiate any religious movement that might expose the errors of idolatry and teach people how to worship the Deity. Some educated gentlemen who had taken [up] their temporary abode in this town, felt the want of a public place of worship, but as the orthodox party was very strong, they at first arranged to meet regularly every Saturday evening at a friend's house and there spent a few hours in singing Brahmo hymns. In a couple of months this meeting produced marvellous results. Under the edifying influence of the sacred hymns, the gentlemen who gathered regularly every week, made up their minds to organize a prayer meeting. This meeting was first convened on the 19th Poush, Sakabda 1785 [January, 1864], in the lodging of Babu Navin Krishna Bose, then Head Clerk in the Office of the District Superintendent of Police. Babu Navin Krishna was a gentleman of respectable connections, and he took a very active part in the cause which he had adopted. The disadvantages under which the prime movers of this association laboured were by no means inconsiderable. Most of the gentlemen who attended the Saturday evening meeting for singing hymns forsook them, and gradually as it became known that the object of the association was to denounce and discourage all forms of idolatry and to propagate the worship of no other than the Great God who is One without an equal, the orthodox class of Hindus began to look upon it with disfavour, and watched its movements with animosity. Amid these difficulties, Navin Babu applied for co-operation to some of his enlightened friends, who gladly acceded to his request. Thus strengthened, the association boldly commenced its religious operations, and in the course of a few months a number of college boys enlisted themselves as members. The members of the association in their weekly sermons and lectures preached the most catholic and edifying precepts of the Brahmo religion, and invited their friends and brethren to join in and share with them the blessings of adoring the Supreme Being in spirit and action. The form of prayer prescribed in the *Upásaná Páddhati* [form of worship] of the *Adi Brahmo Somaj* was adopted. At this time the pupils of the college and

other schools who attended the prayer-meetings were reprimanded by their parents and guardians, and every opposition was offered in the way of their attending the Somaj. To remedy this evil, as well as to prevent the young gentlemen from incurring the displeasure of their superiors, Babu Káli Krishna Chatterji, an active and a zealous Brahmo, opened a branch association, and it was arranged that young gentlemen who found it inconvenient to appear at the prayers held in the parent association would meet here for the purpose of prayer. The Branch Association of the Juvenile members held its first meeting at the house of Babu Káli Krishna Chatterji, on the 14th Ashár, Sakabda 1786 [June, 1864]. Káli Babu set his face against the opposition of the elder members of his family, and he steadily and earnestly went on accomplishing the object he had so willingly undertaken. He freely mixed with his young friends, discussed with them subjects of high religious importance, and brought home to their minds the most edifying precepts of Brahmoism. Thus under the care and active exertions of Babu Káli Krishna Chatterji, the Branch Association went on prospering for some months. At this stage, the members of the Parent Association became numerically strong, and it was felt highly inconvenient to meet any more at the house of Babu Navin Krishna Bose. More accommodation was needed, and a spacious and a better place was sought for. Babu Hari Mohan Mukerji, the then Editor of a local paper, who sympathized with the Brahmos in all their movements, volunteered to let the use of a large Hall in the upper story of the house occupied by him. A few of the influential gentlemen who were held in respect by the Native community, joined the Parent Association at this time, and this circumstance contributed greatly towards its advancement. Their co-operation had also a most salutary effect in abating the ill-feeling which was so long evinced by the orthodox class; and though the animosity did not wholly subside, yet it lost the virulence with which it commenced and continued its hostile operations up to that time. In the meanwhile, the Branch Association wrought a remarkable change in the minds of its adherents; they felt themselves spiritually strong to face any opposition they might meet in attending the Parent Somaj. It was, therefore, thought advisable to amalgamate the two, and act in unison with double strength and spiritual energy. The members of the Branch Association most readily acquiesced in the proposal for amalgamation, and the two were incorporated into one in Sakabda 1787.

The leading members, acting upon conservative principles and adopting an inoffensive course or a *modus operandi* calculated in no way to offend the religious feelings of any class, gradually put an end to all discord and bitter feelings, and secured peace and tranquillity instead, and they now turned their sole attention towards the improvement of the Somaj. They established a Library containing religious books in Sanskrit, Bengali, and English. They published, in 1865, a book containing lectures delivered in the Somaj.

During the last three years, some well-known gentlemen have enlisted themselves as members of the Somaj. Babu Braja Kisor Bose, Babu Krishna Chandra Banerji, and Babu Hari Krishna Dey, have, since they joined the Somaj, materially contributed to its well-being. Babu Braja Kisor Bose has delivered a course of lectures on the Brahmo religion in the Somaj Hall.

It should be noticed here, that the Adi Brahmo Somaj, from so far back as 1864, has been affording every assistance to the Somaj by sending its Missionary gentlemen from time to time. Among others, this Somaj was greatly indebted to Pandit Ajodhya Náth Pakrasi. His edifying company and animated sermons instilled new life into the members of the Somaj. His untimely departure from this world is deplored by one and all here. Since the demise of the above sincere well-wisher of our Somaj, Babu Becharam Chatterji, with the kind permission of the Pradhan Achárjya of the Adi Brahmo Somaj, has visited Berhampur on the anniversary Somaj days, and

by his learned sermons and lectures full of holy love and sincere devotion, inspired the minds of all with a sincere regard for God and His children. Our gratitude is also due to the Brahmo Somaj of India, whose sympathy it shares in no inconsiderable degree. It has been pleased to send from time to time its Missionary gentlemen, among whom Babu Dina Nâth Mozumdar has rendered substantial service to our Somaj. During his short stay on the occasion of each visit, he has delivered valuable sermons and made most interesting observation on the doctrines of the Brahma Dharma. His company is most edifying and his Brahmo Sankirtan is very impressive.

2. MISSIONARY NOTES.

The following brief notes will give a bird's-eye view of the principal Somajes in West Bengal. They were written by Pandit Siva Nâth Sâstri, describing part of his missionary tour in 1878, and were published in the *B. P. Opinion* of Oct. 31, Nov. 14, and Nov. 21, 1878. The last five Somajes mentioned are in the ancient provinces of Behâr, whose native inhabitants are Behâris or Hindustânis; but there are Bengalis proper, scattered all over Behâr, Oudh, and the N. W. Provinces, either employed under the railway companies or in the Civil Service, and it is a few among these Bengalis who are the chief supporters of the Brahmo Somajes in those parts of India.

Râmpur Hât.—The first Somaj that I visited after leaving Calcutta was Râmpur Hât. Râmpur Hât is one of the principal stations of the East India Railway. The secretary, Babu Jadunâth Rây, is a zealous Brahmo. The number of members does not exceed six or seven, but many of them seem to be earnest. They have lately built a very beautiful Mandir in a secluded and retired spot. It is the finest that I have seen in the Mofussil. The local Brahmos are connected with some other good works. There is a middle-class English School of which Babu Jadunâth is also the secretary. Besides, chiefly through his exertions and [those] of his friends a night school has been established since last 2 or 3 years. The school is held every evening and about 30 or 50 boys have been admitted. They work in fields and on the line during the day, and attend the school in the evening. The members of the local Somaj supervise the school by turns. I examined some of the boys; they seemed to be making tolerable progress in reading, writing and arithmetic. The Railway Company, I was glad to hear, has granted some aid to this useful institution, in consideration of the indirect help that it gives them in the shape of improved labourers. There is a Sangat or meeting for religious conversation, attached to the Somaj, where the members preside by rotation. Divine service is held twice on Sundays, once in the morning and once in the evening. There is accommodation for ladies; but except on rare occasions no lady seems to attend.

Bhâgalpur.—From Râmpur Hât I went to Bhâgalpur. Bhâgalpur is the head-quarters of one of the two Commissionerships of Behâr, consequently here there are many influential and well-educated Bengalis; some of them driving lucrative trades, some successfully practising at the local Bar, and others holding various offices under the State or the Railway Company. But Brahmoism commands the sympathy of very few of them. The number of members in the Somaj does not much exceed 7 or 8. But the 7 or 8 who are interested in the movement are mostly men of some influence in the station, and are respected by all. Babu Nibaran Chandra Mukerji, M.A., well-known to the Brahmo Somaj by his recent action in connection with the

marriage controversy, is the Secretary of the Somaj. Wise, calm, pious and thoughtful, he is altogether an ornament of our community. For want of a Mandir or Mandap, the Brahmos assemble in his house for purposes of worship. Service is held on Sunday evenings. Besides, family prayer-meetings are held in individual families on behalf of Brahmin ladies, for whom there is no accommodation in the Sunday service. Most of these services are conducted by Babu Rameswar Dás, a zealous and devout Brahmo. He does the work of a Missionary in the little sphere of his action. I stayed four days at Bhágalpur, and delivered a lecture in English on the "Philosophy of Reform." Babu Nibaran Chandra Mukerji and a few more have since become members of the Sádharan Brahmo Somaj.

Monghyr.—From Bhágalpur I proceeded to Monghyr. At one time the influence of the Brahmo Somaj was supreme in this place. For a long time that influence has been on the wane, till just at present it is rather in the minimum. Those Brahmos who formed the main prop of the Somaj are now dispersed by transfer and other causes, and the few that are left behind are too weak to exert any steady and appreciable influence. The present number of members does not exceed 11 or 12. The Somaj has a Mandir or rather a Mandap for its house of prayer. Divine Service is held in Bengali, and thrice in the week. Once on Wednesday evenings, and twice on Sundays, in the morning and the evening. Besides these, family prayer-meetings are sometimes held in the houses of individual members. There are only two or three *anusthánic* families. Babu Nabakumár Ráy is the Secretary of the Somaj. Another gentleman deserves special mention. His name is Babu Dwarka Náth Bagchi. He is also doing much good service in his own way. While at Monghyr we had a prayer-meeting almost every day. Monghyr has thrown open its pulpit to the Missionaries of both parties.

Jámálpur.—From Monghyr I proceeded to Jámálpur. It is one of the first-class stations of the East Indian Railway Company. The number of Bengalis here is so large that it looks very nearly like a rising Bengali town. The Brahmos here are very energetic and public-spirited. They are connected with many good works and noble institutions, and in many of them they take the lead. The local Somaj has a *Sangat*, and a Charity Section for distribution of charities to the poor. There is a Girls' School, a reading room, a young men's Association; in all these good works the Brahmos take an active part, and work together in a most friendly spirit with the non-Brahmo community. Their zeal and public spirit is highly laudable, but with two exceptions they are rather backward in point of *anusthán*. In the local Mandir there is nice accommodation for ladies, but no lady ever attends. The name of the present Secretary, as I am told, is Babu Ashutosh Bose; of others, Babu Becharam Chátterji, the life and soul of almost every good work there, deserves special mention.

Matihári.—From Jámálpur we proceeded to Matihári. I use the plural form *we*, because this time my worthy friend Babu Dwarkanath Bagchi of Monghyr kindly accompanied me. Matihári is situated near the Nepal frontier. The number of Bengalis here is very small, and about nine or ten of them have sympathies with the Somaj. Though the number of thorough-going Brahmos is very small, yet what pleased us most was the fact of Brahmoism having found a place in two families. We were received with open arms by them, and were quite at home in two days. The exemplary hospitality and the most obliging attention of the ladies deserve particular mention, and have left the most pleasing and grateful association in our minds. There is no Mandir or Mandap in connection with the Somaj. Service is held on Sundays at the house of a member. The ladies are always present. The name of the Secretary is Babu Rám Chunder Dutt. We stayed about a week in this station, held family prayer-meeting twice every day, in the morning

* with the ladies and in the evening with the members. I had to deliver a lecture in English on the claims of the Brahmo Somaj.

Bánkipur.—From Matihári we proceeded to Bánkipur. Here I am sorry I must present a very disheartening picture. Bánkipur is one of the principal head quarters of Behár, the seat of the local College; but the influence of the Somaj here is almost *nil*. It scarcely exists. The few men of influence and position who at one time lent active support to the Somaj have since withdrawn their countenance, and it is languishing. The few who are still members seem to be losing heart, and the little body is without cohesion or vitality. Like the author of the *Castle of Indolence*, who considered “undress” to be the “best dress,” some of my educated friends here consider apathy as the best “state of feeling.” The presence of an active and intelligent Missionary for a pretty long time is the only means of throwing new life into this decaying body. We stayed here four or five days, and [I] delivered a lecture in English on the “Conditions of National Life.”

NORTH BENGAL.

The Reports in this section are taken, with occasional abridgment, from the Appendices to the Annual Reports of the Sádharan B. S., for 1878-9 and 1879-80.

NORTHERN BENGAL BRAHMO SOMAJ, JALPAIGURI.

i. 1878.

2. The Brahmo Somaj of Jalpaiguri was established in March 1869, by the combined efforts of Babus Hari Mohan Chatterji, P. C. Upádhyaya, K. C. Niogi, H. N. Bháduri, R. C. Dichit, and G. C. Ráy. Except Babu Hari Mohan Chatterji, none of these gentlemen, I suppose, were Anusthánic Brahmos, and it was perhaps on this account that during the period of the last nine years, not a single Brahmic Anusthán was performed under the auspices of the Jalpaiguri Brahmo Somaj. The only work done during this period was that a weekly prayer meeting was regularly held in the Somaj, in which the members used to take interest. Nothing in the shape of social reform was ever attempted by the Somaj, and the Somaj itself gradually dwindled almost into nothing, owing to the transfer from this place of many active members. It is also to be mentioned here that no attempt for propagating Brahmoism in this part of Bengal was ever made by the members of this Somaj. It was only after the establishment of the Northern Bengal Brahmo Somaj that any attempt has been made in this direction. I, therefore, now proceed to give an account of the origin of, as well as the works done by, the Northern Bengal Brahmo Somaj.

3. Our minister Babu Chandi Charan Sen, on his arrival at this district, proposed to change the name of the Jalpaiguri Brahmo Somaj to “*Northern Bengal Brahmo Somaj*,” with the view to make it a central Brahmo Somaj, having a resident Brahmo Missionary for the purpose of preaching Brahmoism throughout the whole of Northern Bengal, which comprises the districts of Rangpur, Dinájpur, Pabna, Bogra, Rájsháhi, Saidpur, Kuch-Behár, and Dárjiling. This proposal was in a meeting of the Brahmos of this place, approved and accepted, and consequently as it has been already stated, the “*Northern Bengal Brahmo Somaj*” was established here on the 7th February 1878.

4. It is with very much regret that I have been compelled to observe, that in way of propagating Brahmoism, the Somaj has not been able to do much during the year under report. The great rupture in the Brahmo Somaj that took place during this year, on account of the Kuch-Behár marriage,

occupied for a time the thoughts of the members of this Somaj also, and consequently much of the valuable time was spent in keeping correspondence on that subject with the "Brahmo Somaj Committee." It was not till August last that any Missionary tour has been undertaken under the auspices of this Somaj. On the 13th August, our minister, Babu Chandi Charan Sen, went to Rangpur, and on his way back paid a visit to Gopalpur. The only tangible act done by his Missionary labour was the opening of the new Brahmo Somaj at Saidpur, which took place on the 22nd August last.

5. We have not as yet been able to erect a suitable building for our Somaj, but we intend to do it very soon. Till June last, Babu Dwarka Náth Ráy was Secretary to this Somaj; on his departure from this District, the members have unanimously selected me to fill up the vacancy.

6. We have a *Sangat Sabha* here, established in June last, which is regularly held on Thursday every week. Babu Kali Prasanna Bose is the Secretary to this *Sabha*, which is now held in the house of Babu Chandi Charan Sen.

7. Under the auspices of this Somaj, an attempt has been already made and partially carried out to establish the "Northern Bengal Brahmo Union," the object of which is to secure the mutual co-operation and sympathy of all individual Brahmos and Brahmo Somajes in Northern Bengal.

8. Babu Chandi Charan Sen has been appointed the Marriage Registrar of this District, but as yet no marriage according to Brahmo rites has taken place here.

9. We have been also trying to establish a Brahmo Palli [district or hamlet] here, having the Brahmo Somaj in the centre. This will afford the greatest facilities to the Brahmoes for attending the Somaj. And it is also expected that it will tend to strengthen the ties of mutual friendship and brotherly feelings among the members of this Somaj.

NOLIN CHANDRA GHOSH.

ii. 1879.

* * 2. On the 7th February, the first anniversary of the Northern Bengal Brahmo Somaj was celebrated with great éelat. Pandit Rám Kumár Bhattachárjya, a missionary of the Sádharan Brahmo Somaj, presided on the occasion, and we are happy to observe that the celebration of the first anniversary of the Somaj was a complete success.

3. Immediately after the anniversary was over, Babu Ananda Chandra Ráy, native Doctor, Siliguri, one of the most active members of our Somaj, succeeded to open a new Brahmo Somaj at Siliguri, which is only 28 miles distant from this place, and the terminus of the N. B. State Railway. The weekly divine service of this Somaj is also conducted by him.

4. There has not been any increase to the members of the Somaj. On the contrary, some of the members having left this place, ceased to be members of the Somaj any longer.

* * * 7. It is a matter of deep regret that we have not yet succeeded to erect a suitable house for the Northern Bengal Brahmo Somaj. However, the members of the Somaj are trying their best to raise subscriptions for the purpose.

8. Very great success was achieved by the establishment of the Brahmo párá [or palli] here; all the ladies were regularly instructed in the Brahma Dharma by the late minister of the Somaj, who was now and then assisted by Babu Kali Prasanna Bose in this part of his work.

* * 10. During the year, a widow marriage according to Brahmo rites was celebrated on the 23rd August. The bride [was] Srimati Muktakesi [Mukerji], and the bridegroom, Haridás Bánerji.

11. During the year under report, the place was visited by the venerable Pradhan Achárjya, Babu Debendra Náth Tágore, and Rev. C. H. A. Dall,

besides several Brahmo missionaries, namely, Pandit R. K. Bhattachárjya, Babu G. C. Ghosh, and Babu N. N. Chatterji of the Sádharán Brahmo Somaj, and Babu Girís Chandra Sen of the Indian Brahmo Somaj. Our revered Pradhan Achárjya visited this place on the 25th March, on which day he held a prayer-meeting in our late minister's house. On the 26th he conducted divine service in the Mandir, and delivered a sermon on the "Knowledge of God," to a large audience composed of many respectable gentlemen, both Hindu and Mahomedan, who were deeply moved by his profound spiritual utterances. In fact it produced a great sensation amongst the people of Jalpaiguri. Moreover, I am happy to observe here that he favoured our Somaj with a donation of Rs. 10 and a present of his valuable work (*Brahma Dharmer Byákhya*) [Expositions of Brahmoism], for which the Somaj is greatly thankful to him. Rev. C. H. A. Dall visited this place in July last, when he held conversation meeting with the natives, and gave a public address to a mixed audience composed of Europeans and natives, on "Social Reform." Those who were present were greatly influenced by the practical bearings of the lecture. Pandit Rám Kumár Bhattachárjya and Babu Ganesh Chandra Ghosh were invited by the Somaj to conduct Brahmo *Utsavs* and Babu Nagendra Náth Chatterji to conduct a marriage ceremony noticed above. After the marriage ceremony was over, the latter gave an address in Bengali to a large audience on [the] "Educated Class and National Improvement." The lecture was a complete success and gave satisfaction to all who were present. Babu Girís Chandra Sen paid a flying visit to this place on his way to Dárjiling, and gave an address to the public on the "Union of Religion and the World."

NOBIN CHANDRA GHOSH, *Secretary.*

iii. MINISTER'S REPORT.

The following report will comprise the details of the works done during the last eleven months of the year 1879 (i.e., from February to December last).

The first anniversary of the Northern Bengal Brahmo Somaj was celebrated on the 7th February last. Pandit Rám Kumár Vidyaratna presided on the occasion.

It was quite apparent to me as well as to my friend and coadjutor, Babu Nobin Chandra Ghosh, Secretary to the Northern Bengal Brahmo Somaj, that it would be mere waste of money and labour to preach Brahmoism among those who are entirely steeped in ignorance, and consequently without any sort of intellectual attainments which may tend to emancipate their minds from the wild prejudices and gross superstitions with which they are filled up. An uneducated mind is hardly capable of comprehending the fundamental principles of our religion, which is not, like other systems of religion, based on any shastras or infallible scriptures received directly from God. There can, I think, be no doubt that by preaching our religion to these men, we can only succeed to create among them one or two fanatics who often do greater injury to our church by their fanaticism than even those who are stigmatized as indifferent to religion. Having arrived at this conclusion, we considered it desirable to attempt to introduce education among these ignorant classes of people of Jalpaiguri who were living close to us. And a *Ragged School* for the education of the children of the poor peasantry was established by me in February 1879. It was a part of my plan to introduce moral teachings also in this school.

This school was opened in the beginning of February last, and at first I undertook to pay the entire cost of it. But thanks to the generous public, especially some European gentlemen, the school was fully supported by public contributions, and the little amount of money I advanced at the opening of the school for preparing furniture, &c., was subsequently collected by public

subscription, and so I was not compelled to bear even one-twentieth part of the total expenditure incurred by it.

At the beginning there were ten or twelve boys who alone joined the school. But gradually the number rose to seventy-one or seventy-two, when I found it very difficult to afford proper accommodations for so many children. At last Babu Behari Lal Gānguli, a very good-hearted and well-meaning gentleman of Jalpaiguri, placed at my disposal a small thatched house belonging to him, and from April till October the school was located in this house.

We appointed a Pandit for giving secular education to the boys, and the moral and religious instructions were now and then given by myself as well as [by] Babu Vishnu Charan Chatterji, an Anusthānic Brahmo of Jalpaiguri.

In June last, Babu Kālīprasanna Datta, an undergraduate of the Calcutta University, volunteered his services gratis to this school, and I placed it entirely under his management. As long as he was in charge of this school it was going on splendidly. And I am exceedingly thankful to this young gentleman for rendering me such material help in the management of this Ragged School. But, unfortunately, he was compelled to leave Jalpaiguri in August last, and his defection was a serious loss to the School. At last in October, when I was necessitated to leave Jalpaiguri, I was compelled to abolish the School, as there was nobody else to take charge of its management.

With regard to my works closely connected with the local Brahmo Somaj I need not make any mention of them, because the Secretary to the N. B. B. Somaj has already furnished a separate report on these subjects.

In creating a mutual good feeling and friendliness among the Brahmos and Brahmicas, I am happy to observe that our *Brahmo Pārā* has proved a complete success.

During the last eleven months, I visited the following stations, viz., (1) Siliguri, (2) Saidpur, (3) Bagdāgrā, (4) Rangpur, (5) Sārā, and (6) Natore. To some of these stations I paid more than one visit.

On the 16th February I first visited the Brahmo Somaj of Siliguri, which was established at the beginning of that month by the combined efforts of Babu Ananda Chandra Rāy and his friends. Brother Rāmkuṃār Vidyāratna first formally opened this Brahmo Somaj. I again visited this Somaj on Sunday, the 27th July, 1879, and conducted the divine service in the evening. The subject of my sermon was "Cling close to the rock."

I paid two visits to Rangpur during the course of the year. The first visit was paid on the 24th May and the second on the 31st. On both these occasions I held prayer-meetings there. But I am sorry to be compelled to observe that the state of the Brahmo Somaj here (if it can be properly called a Brahmo Somaj) is very deplorable. In the next year the Sādhārṇ Brahmo Somaj will do well if any attempt is made by it to revive the Brahmo Somaj of Rangpur.

I paid two visits to the Saidpur Brahmo Somaj. The first visit was paid on the 6th April and the second on the 24th August. This Somaj was going on very well. The members have erected a very small house to hold their weekly prayer-meetings therein. This house, though small, is yet exceedingly neat and very handsome. I was very much obliged to many of the members of this Somaj for their kindness and hospitality.

At Natore there is no Brahmo Somaj, and in fact I could do nothing there. I only stayed a night in the house of a private gentleman, Babu Durga Prasād Lalā. He is a Brahmo, and I held a prayer-meeting at his house in which some three or four gentlemen joined us.

At Sārā, almost all the gentlemen treated me with very great respect, but my stay was so short that I could only propose to them to establish a Brahmo Somaj there. And they agreed to do so, and requested me to pay further visits to that station. But, unfortunately, I was unable to comply

with their wishes. At Bâgdâgrâ also there is no Brahmo Somaj. But the Munsiff of that station, upon my arrival at that place, called a public meeting and I made a public address on that occasion. The subject was "Our duty towards our fellow brethren."

I cannot finish this Report without making mention of the great help I often received from my friend and coadjutor Babu Nobin Chandra Ghosh, Assistant-Surgeon of Jalpaiguri, who is the life and soul of the Northern Bengal Brahmo Somaj.

After leaving Jalpaiguri, I came to Muradnagar, Tipperâ, on the 13th November last. And on the 25th November I paid a visit to Commilla, the Sudder Station of Tipperâ. On the following day, a public meeting was convened at the house of Babu Mohini Mohan Bardan, B.L., Government Pleader, and on that occasion I addressed the public there. The subject of my address was "Religion is the foundation of all reformation—a religion is the sole reformer of society."

I have not yet been able to do any substantial good to this place. No Brahmo Somaj has been established here. But [a] weekly prayer-meeting is now being held every Sunday at my house; some four or five gentlemen join me in the prayers. Attempt is also being made for establishing a Library of vernacular books here in order to create the habit of regular study among the Bengali youths, who pass the greater part of their time in idle gossip.

CHANDI CHARAN SEN.

iv. *Missionary Notes.*

1. *At Jalpaiguri.*—The Brahmo Somaj of this place had been revived under the name of Northern Bengal Brahmo Somaj, through the efforts of Babu Chandi Charan Sen. If the exemplary way in which this gentleman has been spending his time, money and labour for the furtherance of the cause of the Brahmo Somaj, were imitated by every individual, freshness and life could be perpetuated in every Somaj without the help of any itinerant missionary. Through the energetic efforts of this gentleman, the Brahmos of the place have bought a few *bighas* of land, and have got up a Brahmo quarter, where some of them have raised their habitations. Immense amount of good may result from this arrangement, but I am of opinion that it cannot be all unmixed good. By such an arrangement, the Brahmos can ensure seeing each other very often, and the Brahmicas can have the satisfaction of seeing the rigours of their zenana prison relaxed. But by such an arrangement, the Brahmos separate themselves from the Hindu society more widely than they need do, and so they cannot keep an eye upon their Hindu neighbours. Assistant-Surgeon Babu Nobin Chandra Ghosh is the Secretary of this Somaj. He is an energetic and prayerful Brahmo, and his spare time is devoted to the well-being of the Brahmo Somaj in an exemplary manner. Seven or eight regular worshippers assemble every Sunday at a fixed place, and the Divine Service is regularly conducted there. It was on the occasion of the New Year's Day Utsab, that I was invited by the Somaj. The Utsab ceremony commenced on the 18th of Baisakh, and Chandi Babu conducted the service in the morning. The mid-day was passed in reading and discussion, and the afternoon in Sankirtan. The evening service was conducted by me, the subject of the sermon being "Every one is twice born." On the day of the Utsab, Babu Vishnu Charan Chatterji, the Head Pandit of the Vernacular School, read an essay. On the following Tuesday a Brahmica Somaj was held, in which the text, "What shall I do with what does not make me immortal," was expounded.

2. *At Siliguri.*—Babu Ananda Chandra Rây is the life and soul of this place, and he takes a great interest in propagating Brahmo faith over that part of the country. My stay here was very short, and a lecture was delivered here on the "Religious Progress of men." The number of members of this Somaj is rather small.

3. *At Saidpur.*—I stayed here for two days, and on the first of these two days conducted the divine service at a meeting of a few friends; on the second, I delivered a lecture on “Knowledge and Religion.” Babu Kailash Chandra Sen is the Secretary and Minister of this Somaj, and through the energetic efforts of Babu Dina Nāth Gānguli, an Association has been established here which does much good.

Nator.—There is no Brahmo Somaj in this place. I stopped at the house of Babu Durga Prasād and prayed with a few friends in the evening.

Sārā.—I came to this place on the day following, and stopped at the house of Babu Bipin Chandra Ghosh. A meeting was convened, and the local gentry gladly responded to the call of establishing a Brahmo Somaj there. About Rs. 20 were subscribed on the spot for the construction of a prayer hall there. But owing to the transference of Babu Bipin Chandra Ghosh, the proposal has, I hear, come to nothing.

Silaidiha.—From Sārā I came down to Calcutta, and from Calcutta I was invited to this place. It is in the Zemindāri of Babu D. N. Tagore, and the officers of this Zemindāri Court of this place are mostly Brahmo. Although there is no regular Brahmo Somaj here, the Annual Utsab of this place is celebrated here with great *éclat*. I reached this place on the 15th Jaistha. The Utsab began on the day following and was conducted by me. There were held morning and evening services. Alms in the shape of rice and pice were distributed to the poor in the mid-day, and in the afternoon Nagar Sankirtan took place and then the Utsab was brought to a close with a *Pritubhojan*.

On Sunday following I conducted the Utsab of the Balya [Juvenile] Somaj established by some energetic boys of Khursedpur. Babu Tarakdās Adhicary, B.L., encouraged these boys, and his brother Babu Shāmā Chandra Adhicary made all arrangements for the Utsab. The subject of the sermon preached was “The duties of the boys.” Babu Shāmā Chandra Adhicary prayed fervently for his friends, and then the Utsab was brought to a close after Sankirtan.

GANESH CHANDRA GHOSH.

2. DARJILING BRAHMO SOMAJ.

i. 1878.

The present Darjiling Brahmo Somaj was established on the 20th January 1877. Before this time, there was another Somaj here, which, however, was not in existence for more than six months, and of which no records can be found as to the exact date of its establishment, the date from which it ceased to exist, the numerical strength of its members, the forms and ways of worship conducted, &c., &c.

The present Somaj, yet an infant institution, owes its origin and existence entirely to the ceaseless and indefatigable exertions and untiring zeal of its founder, Babu Rādhā Nāth Rāy, the present Secretary and Minister, a dutiful and devoted servant of God. He first established the Somaj with four or five of his friends as worshippers, in his own dwelling-house, holding Divine service every Saturday evening. After a few months, a house was hired for the purpose of holding Divine service, where it is conducted every Sunday evening up to the present day.

Up to August 1877, the number of regular worshippers was never more than half a dozen: when the advent of some Bengali youths in the N. B. S. Railway Offices, by the opening of the line, brought in a fresh set of worshippers, who swelled the numbers to upwards of a dozen. The visit of the learned Brahmo Missionary, Pandit Rām Kumār Vidyāratna, just at this juncture, gave a fresh impetus to the efforts of the Brahmos here.

Up to the time of the first anniversary, the Somaj had nothing like a constitution, nor were there any fixed and well defined rules and regulations for conducting its business. It was virtually a prayer-meeting. But as the

most unfortunate Kuch Behár marriage put a great pressure of business upon the head of this infant church; and as the public exposure of the utterly unconstitutional ways in which the Brahmo Somaj of India was all along carrying on its business, made us ashamed as Brahmos; we felt it extremely important to have a constitution for our Somaj. Mainly through the exertions of one of the newly-come members, this constitution was formed on the 19th May 1878; the present Secretary and Minister, the self-same person, was confirmed in his posts, and rules and regulations for the eligibility of members and for the conduct of all sorts of business of the Somaj, were framed and passed. Fourteen members were registered according to the newly-framed rules, of which two have since resigned, and two have gone down to follow their respective callings. Some of the old worshippers, who joined the Somaj only as a matter of fashion, or because they liked to attend Brahmo services or chant Brahmo hymns, were displeased with the introduction of a constitutional form, and have since left the Somaj. But the new members have introduced new life, vigour, and usefulness into the church, much of which is owing to the second visit of the Brahmo Missionary above named.

Since the introduction of the new constitution into the Somaj, its members have actively engaged themselves in the task of erecting a building for the Somaj. Best thanks of the Somaj are due to European and Native gentlemen here and abroad, and [to] some of the Mofussil Brahmo Somajes for their munificent contributions to the building funds of the Somaj.

This Somaj strongly protested against the marriage of the eldest daughter of Babu K. C. Sen with the minor Prince of Kuch Behár, and all along co-operated with the noble objects and doings of the Brahmo Somaj Committee (lately dissolved) of Calcutta. It communicated its fullest sympathy with the objects and establishment of the Sádharan Brahmo Somaj of Calcutta; and has since been trying also to co-operate with this body. Some of the members of this Somaj have already become members of the Sádharan B. S.; and it is now formally affiliated with and has appointed its representative to the Sádharan Brahmo Somaj of Calcutta.

TRAILOKHYA NÁTH CHAKRAVARTI.

ii. From Dec. 1878 to Nov. 1879.

1. In my last report in November 1878, I wrote that the members of the Somaj were actively engaged during the latter half of the year in the task of erecting a Somaj Mandir; and it is no exaggeration to say that this was the all-engrossing subject with them for nearly the whole of the year under report. But it must be said in justice to them that, unlike other Mofussil stations in the country where building materials can be had on order, one desiring to build a house here must have to look personally to each item of work:—stones to be quarried and blasted and split; bricks to be made under the most inclement sky of a hill station like this; and last though not least, timber to be felled and sawed and shaped, and carried from forests near the foot of the hills up to a perpendicular elevation of nearly 6000 feet (of course if you would choose to have the solid *sal*). All these various departments of work were at once set on foot in January 1879 (brick-making having commenced a month earlier), and vigorously followed up till the building itself was commenced on the first day of April 1879, to the great rejoicing of the working members. The ceremony of laying down the foundation stone was duly solemnized on the first day of the Bengali year 1286, corresponding to the 13th of April 1879. When the building was in a state of rapid progress, allow me to notice another important fact here; it was the visit of the Maharshi Debendra NÁth Tagore early in April 1879. When we were eagerly expecting him here, news reached us of his having taken up quarters at Sonadaha, 9 miles down from Darjiling. A deputation, consisting of the Secretary, the Assistant Secretary and another member, at once started for

Sonadaha to welcome the Pradhan Achárjya, who gave them cordial reception and an assurance of coming up here at least for a month; and having been solicited by the deputation to preside at the consecration of the new Mandir, he requested them to push on the works so as to have the consecration solemnized by the 2nd or 3rd week of June. This had a telling effect upon the members, and the remainder of the works having been speedily followed [up], the Mandir was ready for consecration at the appointed hour.

2. The Second Anniversary festival of the Somaj having been deferred till the completion of the Mandir, it took place along with the consecration on the 28th, 29th and 30th of June; and as besides the Pradhan Achárjya, Pandit Rám Kumár Vidyaratna and Rev. C. H. A. Dall, M.A., were also here on recruiting health, they also lent their helping hands in the programme of business on the occasion. The Rev. C. H. A. Dall delivered, on behalf of the Brahmo Somaj, a series of four lectures on "the Recent Conflict in the Brahmo Somaj," "Salvation," "Conscience," and "Christ," crowning all by his consecration sermon.

3. The opening of the New Mandir and the visit of the Venerable Pradhan Achárjya have had some effect in the weekly attendance of the Somaj. The Maharshi, though at first hoped of staying here not more than a month, lived with us for more than six months, and, in spite of the severity of weather and his broken health, was kind enough to almost regularly preside over our weekly services in the Mandir throughout the time; and imparted valuable instructions and life-giving truths to his audience. The effect of his stirring sermons, even at such old age, might well have been judged by the eagerness and wrapt attention with which the whole audience, consisting of members and outsiders, always heard him. It was only for his convenience that the time of holding service in the Mandir has been lately changed from evening to morning.

4. There have been seven sittings of the Sabha during the year, including one special and the Annual. There was only one sitting of a Building Committee, formed in March last with the hope of facilitating the works; but as it was soon found that nothing more substantial than mere exchange of words was to be derived from it, it was speedily dissolved. According to the last year's report there were 10 members in the list; of these, 2 having this year left the place in pursuit of their avocations of life, and 4 new members having been added, there are at present 12 in the rolls. The principal changes introduced in the Somaj during the last Annual Meeting are, the formation of an Executive Committee, and the election of a group (or *Mandali*) of 4 ministers instead of one as was before; and it is not yet time to estimate the good or otherwise that will accrue from them.

5. There has been no addition in the number of *Anusthánic* Brahmos, nor the performance of any *Anusthán* during the year. There has been a birth of a son of one member, and no death. Seven out of twelve members of the Somaj are also members of the Sádharán Brahmo Somaj, and it may be hoped that the other five will also be enlisted during the next *Mághotsab*.

6. Babu Matí Lál Haldár, an old member of the Somaj, has been, though hard worked in other spheres of life, engaged in propagating the truths of Brahmoism—as far as his means would allow—among the Nepali *Kabirpanthis* of these Hills, a class of invulnerable Hindu bigots, to persuade whom to our faith he has already sent to press a small pamphlet on the "Principles of Brahmoism," in the Nepali language, of which he has a good knowledge. Among the four recent additions to our membership, the two Nepali young men are the fruits of his zealous exertions in this direction, for which the Somaj expresses its gratitude to him.

* * * 10. In conclusion, we express our heart-felt thanks to all the kind hearted donors for having helped us in the erection of a "Temple of God in the Himalayas."

T. N. CHAKRAVARTI, *Assistant-Secretary*.

ASSAM.

In my last *Year-Book* I mentioned the death of a young missionary, Pandit Padmahás Goswámi, who was a native of Assam, and laboured among his own people. He began to preach in Dec. 1874, and died in April 1879. The Annual Report of the Sádharan B. S. for 1879-80 thus commemorates him :—

In his own country, and in the midst of dreadful difficulties, this zealous member of our General Committee was fighting single-handed for the cause of truth. He was alone in the field of work some years ago, but his earnestness and devotion gained him a band of friends who are now carrying on the work he had only commenced. The little leisure he could snatch from his secular duties he devoted to writing and preaching. He used to make tours from place to place, encouraging the fainting and strengthening the weak. By precept and example he led the van of progress in that province, and it was through his influence that the days of social and religious reform were dawning upon the province of Assam. He was below thirty, and his premature death is deeply mourned by a very large body of admirers and friends. May Heaven shower His blessings on his departed spirit.

The first of the following Reports was written by this young missionary. As it briefly sketches the general history of Brahmoism in Assam, I present it in preference to his own spirited Missionary Report, sent in at the same time,—for which I am sorry to have no room. Both these, and also the Report of 1879 by his successor at Nowgong, are taken from the Appendices to the Annual Reports of the Sádharan B. S.

NOWGONG BRAHMO SOMAJ.

i. 1878.

When Rájá Rám Mohun Roy preached Brahmoism in Calcutta, an Assamese nobleman (by birth a Brahman) had the good fortune to be in his company (nay, his disciple as some say) for some two years. He used to attend the prayer meetings which the Rájá held in his house at *Manicktola*. He returned to Assam, but did not live long to try for the spread of Brahmoism. He was above the prevailing notions of the people in religious and social matters, and was the first Assamese who did not scruple to mess with Europeans. He brought the light of Rájá Rám Mohun Roy's teachings to this country. It remained quiet for some years. In 1863, a native of this country asked the Secretary to the Brahmo Somaj of India to send a Missionary to Assam, but the reply received by him was, that there were so few Missionaries at their disposal, and that the claims of Bengal were so [much] greater that they could not spare any for service in Assam.

Tea industry and the establishment of schools on an improved system, attracted many religious and energetic young men from Bengal. Wherever they proceeded, many of them commenced their labours as religious reformers. They held prayer-meetings in their own residences. Not content with such private meetings, they raised funds by subscription and built Somaj Mandirs. Assam owes a debt of endless gratitude to some of the members of the education department, on account of their labours for the cause of Brahmoism. Brahmo Somajes were established in some of the stations in Assam, and many educated Assamese joined these Somajes and welcomed these institutions.

In the beginning of 1870, Babu Aghore Náth Gupta visited Assam. There was a Prayer-Meeting at this station; and a Somaj house was built by public subscription. On the 29th Jaistha, 1277 B. S., corresponding with

June 1870, the Nowgong Brahmo Somaj was publicly established, when Babu Aghore Náth performed Divine service. There were at that time very hopeful signs, and it was believed the Somaj would make a good beginning. In fact it did so. The attendance at the Divine service was respectable. Some time after, those who joined the Somaj for the sake of its novelty left it. There remained only a few (about half a dozen) Brahmos. They used to hold weekly Divine service in the Mandir, besides *Sangat Sabha* and family prayer-meetings. A young man of a well-known Brahman and Goswami family joined the Somaj, and in 1873, he discarded his sacred thread. He is now an active member of the Somaj.

After the passing of Act III. of 1872, a widow marriage, both parties being of Brahman parentage, was registered in December 1872; the name of the bridegroom is Babu Gunabhi Rám Baruah, and that of the bride is Srimati Bishnu Priyá Devi. In 1873, the *annaprasan* ceremony of the daughter of Babu Sarat Chandra Majumdár was solemnized and Brahmic rites were observed in lieu of Hindu ones. In 1874, Babu Girish Chandra Sen, another Missionary of the Brahmo Somaj of India, visited this place. He delivered public speeches and conducted Divine service in the houses of private persons also. In the latter part of that year, another widow marriage, which was also an inter-marriage, was registered under the Act mentioned above. The marriage ceremony was solemnized under reformed rites in the presence of many. Babu Guru Náth Datta and Srimati Sarnalata Roy were the bridegroom and the bride. In 1875, the *annaprasan* ceremony of the first son of Babu Gunabhi Rám Baruah was celebrated under reformed rites, and the Assistant-Secretary of the Somaj conducted Divine service on that occasion. In 1876, Babu Rám Kumár Bhattácharjya, a Brahmo Missionary, visited Nowgong. He delivered several public lectures, conducted Divine service at the Somaj and the private dwellings of persons. His lectures gave new life to many, and helped a good deal to make outsiders think of religion and the "inner man." The *annaprasan* ceremony of Babu Guru Náth Datta's first son was solemnized in this year. In 1877, the *annaprasan* ceremony of the first son of Babu Sarat Chandra Majumdár was performed.

In July, 1878, Babu Rám Kumár Bhattácharjya again visited Nowgong. He preached Brahmoism in this station and delivered two public lectures. The *námakaran* ceremony of the second son of Babu Gunabhi Rám Baruah, and the *annaprasan* of the second son of Babu Guru Náth Datta, were performed on the 10th and 11th August respectively. The eighth anniversary of the Nowgong Brahmo Somaj was conducted in the usual manner. Babu Padmahás Goswami, a member of the Somaj, preached Brahmoism during the Durga Puja festival, and several persons listened attentively to what he said.

A *Prárhana* Somaj was established at Jámuguri, about 7 miles from the station. Babu Rám Kumár Bhattácharjya visited it. Ananda Rám Goswami, a young man of a well-known Goswami family, threw off his Brahminical thread. It was on account of the exertion of this young Brahmo, that the *Prárhana* Somaj was established at Jámuguri.

The Somaj Mandir was removed to its present site, Babu Sarat Chandra Majumdár, another zealous Brahmo, having placed the land at the disposal of the Brahmo Somaj Committee. Bishnu Priyá Devi and certain others voluntarily contributed to the building-fund, and the wife of Babu Sarat Chandra Majumdár made a gift of a certain amount for lighting the Mandir. Babus Rádhánáth Dhar and Luckikanta Dás, also made donations of Rs. 80 and Rs. 3 respectively.

Hearing that Babu Keshub Chunder Sen, the minister of the Brahmo Somaj of India, was about to give his minor daughter in marriage to the minor Rájá of Kuch Behár, the Somaj protested against the match by writing directly to the minister as well as by joining the protesting party at Calcutta. The marriage was condemned and the Somaj voted for the dis-

missal of Keshub Babu from the post of minister, when they saw that the marriage was actually solemnized with idolatrous rites, and the same defended with *Anti-Brahmic* theory and groundless arguments.

The Nowgong Brahmo Somaj has hitherto co-operated with the Sádharan Brahmo Somaj. The income from all sources for this year from Pous 1284 to Agrahayan 1285, is Rs. 107.

Though the Somaj is still in its infancy, yet it has done a creditable amount of work. The lectures, preachings, anusthans and proceedings have attracted the attention of many, and there is good hope that the time is not distant, when it will, God-willing, do a great amount of work for the religious, social, intellectual and moral reformation of the country.

PADMAHÁS GOSWÁMI.

ii. 1879.

The 11th Magh anniversary ceremony was conducted with the usual zeal and devotion on the part of the members.

The ninth anniversary of this Somaj was celebrated for a week in *Jaistha* [May-June] last, and an interesting sermon on *Brahmotsab* and *Durgotsab* was delivered by the minister on the occasion. Weekly divine service was regularly held at the Mandir on every Saturday evening. Prayer-meetings were also held at the houses of some of the members. The average attendance of the members was fair. Out-siders also visited the Somaj now and then on occasions of divine service.

In April last our zealous and able Secretary and devout Brahmo and friend of Assam, Babu Padmahás Goswámi, was attacked with small-pox. It pleased God to take him from this world, and he died on the 1st May, praying till the last moment to the Almighty Father. In him this Somaj has lost a zealous and active member, Assam a reformer, Brahmos a pious and devout brother, and his parents a dutiful son. The news of his death, untimely as it was, has grieved all friends of Brahmoism as well as Brahmos and others who wish for the regeneration of this country. Letters of condolence have been received from several persons and Somajes. The S. B. Somaj has taken the subject of his death in their hands, and requested an able and learned missionary, Pandit Rám Kumár Bhattácharjya, to prepare a sketch of his life. The Secretary of this Somaj is preparing a sketch, which will be forwarded as soon as possible to the Pandit for submission to the S. B. Somaj.

In consequence of his death, Babu Gunabhirám Baruah has become the Secretary to this Somaj.

A few weeks ago a proposition was sent to the Sádharan Brahmo Somaj to try to take a census of all Brahmos in India; no reply has yet been received to this correspondence.

Five *anusthans* according to Brahmic rites were performed during the year under review.

(a) The marriage of Ananda Rám Goswámi, a young Brahmo of Bráhmaṇ parentage, with Ambika Sundari Devi, daughter of Rudrarám Deka, a native convert to Christianity. This marriage was registered under Act III. of 1872.

(b) *Ádya Shráddha* ceremony of the late lamented Padmahás Goswámi, 11th May, 1879.

(c) *Ádya Shráddha* ceremony of the Christian father-in-law of Ananda Rám Goswámi.

(d) *Ádya Shráddha* ceremony of the Hindu father of Babus Raghunáth Bora and Brajanáth Bora.

(e) *Annaprasan* ceremony of the second son of Gunabhirám Baruah.

In these *anusthans* the gatherings were very great and alms were distributed to the poor, and in all of them there were *pritihojans*.

The marriage above alluded to created a great sensation in this country, on account of the bridegroom being a respectable young member of a Goswámi family, and the bride a young lady of Christian parentage.

Three young men have publicly embraced Brahmoism and joined this Somaj, renouncing Hinduism. Their names are Raghunáth and Brajanáth Bora, sons of Gobindrám Bora, lately a Mauzadar of this district. It was they who performed *Anusthán(d)*. They belonged to the Káyastha caste. Raghunáth Bora is a teacher of an aided school, and his brother Brajanáth belongs to the establishment of the Bisvanáth Steam Agency. The third person is a young man named Kanak Chandra Sarma of Jámuguri. He is a teacher of the Jámuguri aided school. In justice to the late lamented Padmahás Goswámi, it is to be observed that these conversions are the fruits of his teachings and preachings.

There was a time when the Goswámis and Mohantas of the Hindu religion used to preach their religion and have yearly additions to their flock from aboriginal tribes. The Goswámis have now been losing mostly their power and influence, owing to their family disputes. Education and the facility of communication with other countries have opened the eyes of the masses. Many of them have unfortunately ceased to command respect of the people on account of their being divided into parties among themselves. The Christian Missionaries appear to have confined their labors to the aboriginal tribes of the country. Here and there we see Hindus becoming Mahometans, but it is owing more to worldliness than to a pure faith in *Islamism*.

The young generation sympathizes with us. There are many among the educated class who have no caste prejudice nor faith in idolatry. Most of them believe in the fundamental truths of Brahmoism, but still they stick to the Hindu society. There is a great field of work for missionaries. We ought to have missionaries or persons with missionary zeal to deliver lectures and speeches, hold conversations and preach Brahmoism through the length and breadth of this country.

With regard to the visits of missionaries, we are of opinion that the spring and a part of summer are the fittest seasons for missionary tour in Assam. In the rainy season, irrespective of the whole country being mostly under water, a missionary must wait for days to find a clear and at the same time a convenient evening to deliver a public lecture. Unless a missionary delivers at least two lectures he cannot create [a] promising sensation in the station he visits.

The boys and the masters of the schools are the persons who zealously attend the lectures of missionaries, and the young generation ought to be raised up by public preachings. From September they are busy with the annual examinations. After the examinations are over, the schools close from the second week of December till the last week of January. During these five months it is not advisable for a missionary to visit Assam. February, March, April, and May are the months when the missionaries can usefully employ their time in this country. Taking all these circumstances into consideration, Pandit Rám Kumár Vidyaratna was requested by this Somaj to postpone his departure from Calcutta till February. In other seasons there may be flying visits of missionaries.

GUNABHIRÁM BARUAH, *Secretary*.

ORISSA.

The Brahmo Somaj has, as yet, attained but a very limited position in Orissa, but it has held that position for several years. The first Brahmo Somaj in that province appears to have been founded in 1865; but the history of Orissa Brahmoism virtually commences with the establishment of the second Somaj in the same city, which to avoid confusion of names, was called the Utkal Brahmo Somaj. (Utkal is the old Sanskrit name of Orissa.) This occurred in July 1869, under the auspices of Babu

Trailokhya Náth Mukerji and some of his friends. The Somaj has passed through many vicissitudes. It took a manly stand in favour of the legalization of Brahmo marriages, in which it was sharply opposed by the first Cuttack Brahmo Somaj, which got up a petition to Government against Sir J. F. Stephen's "Brahmo Marriage Bill." The Utkal B. S. had also frequently to encounter much violent opposition from the orthodox Hindu community, to whom Brahmoism was an eye-sore. The Somaj, though not without many failures in constancy and zeal, has nevertheless survived to the present time, and its reports for the last two years are here presented, slightly abridged, from the Appendices to the Annual Reports of the Sádháran B. S. From the same sources are taken the two reports of the Bálasore Somajes which follow.

UTKAL BRAHMO SOMAJ.

i. 1878.

In these days of commotion and agitation, when the Brahmo Somajes, all over India, are undergoing very serious trials and troubles, occasioned seemingly by the Kuch Behár marriage, but really by Mr. Sen's party idolizing its head and vesting him with absolute authority and infallibility in all matters temporal and spiritual connected with the Brahmo Somaj, it is not to be expected that the shock would not reach the Utkal Brahmo Somaj, though separated from Calcutta, the centre of disturbance, by some degrees of longitude and latitude. The shock did reach us here, and we felt it deeply. But . . . under Divine Providence, the Somaj enjoys at present perfect peace. But these struggles were not without their Providential purposes. The issue has been an organized constitution of the Somaj. A book in which all the details of the constitution were clearly set forth, was presented to almost all of those who have been joining the weekly service, with the result that the numerical strength of the Somaj has been reduced to nine registered members only. Of these nine there are only three who profess themselves thorough-going or *Anusthánic* Brahmos. There is not a single Brahmo family here. Of the spiritual work within the limits of the Brahmo circle we have very little to speak, except that some of the members do really feel the necessity of religion as the chief object of human existence, and have a deep and abiding sense of the Reality of God. At present the Brahmos have only one meeting in a week for congregational worship.

With regard to the good works done by the Brahmos of this place, it needs be mentioned that some of them co-operate with each other in conducting the business of keeping a school, which owes its existence chiefly to the exertions and munificence of Babu Pyari Mohan Achárya, an energetic and patriotic young Brahmo and member of the Brahmo Somaj, who not only takes pains to teach the boys, but pays at least twenty rupees every month to meet the charges of the school establishment. In simple justice to him, be it said that it is very hard indeed to find the like of him in this part of the country. From this institution, which is called the Cuttack Academy, we have arranged to send up a few boys this year to the University Entrance Examination. The result will, of course, determine the value of our labour.

Owing to the apathy and indifference shown to the cause of religion by outsiders, and the difficulties and discouragements offered by Brahmos towards upholding the cause of their God, the mission work in connection with the Brahmo Somaj during the last year does not seem to have proved a very

great success. But let us hope in God, who in His good time, will further the work which He has commenced, and unite men of all colours and nationalities in one Universal Theistic brotherhood. Circumstanced as the minister is, he was somewhat hard pressed by his temporal affairs, which there is nobody to look after for him, and no visit was consequently paid to some of the important stations, specially in the Madras Presidency as was contemplated. He simply addressed his educated fellow-townsmen on two different occasions.

The income of the Somaj from January to October 1878, was about 46 rupees, of which nearly Rs. 39 have been spent in buying books and newspapers and in meeting the expenses of lighting, &c.

JADU MANI GHOSH.

ii. 1879.

At the beginning of the year the number of members was ten, exclusive of about five or six other regular worshippers who were either disqualified for membership by the circumstance of their being under the age of eighteen, or who manifested no willingness to share the labours and privileges of members. Four of these ten withdrew, and nine others enrolled themselves as members in the course of the year. The numerical strength of the Somaj has, therefore, increased to fifteen. Of these, seven may be styled Anusthánic Brahmos, having discarded the badges of caste and sectarianism. The Somaj met eight times during the year for the transaction of business.

The Utkal Brahmo Somaj has no building of its own. The congregational services are regularly held every Sunday in the Brahma Mandir belonging to the Cuttack Brahmo Somaj, which has been kindly placed at our disposal for the purpose of worship.

Two *Utsavs* were observed in the course of the year. The first was the Mághotsab, which was celebrated with more enthusiasm than the second, which took place on the 1st July last, in commemoration of the establishment of our Somaj. Seven Brahmos were initiated in the course of the year; four on the occasion of the Mághotsab and three on the occasion of the July Utsab.

It was mainly through the exertions of the leading Brahmos of the place that two societies, namely, the Cuttack Association and the Temperance Fraternity were established last year in Cuttack.

The Cuttack Academy, of which mention was made in last year's report, continues to exist. It was, it will be remembered, established by Babu Pyari Mohan Achárya and continues to be supported by him. He pays Rs. 50 every month to meet the charges of the institution, and has succeeded in securing the services of four competent Brahmo teachers for his school. It is proposed to send up half a dozen candidates from this school to the ensuing matriculation examination of the Calcutta University.

With reference to the present condition of the Utkal Brahmo Somaj, I regret to say that it is far from satisfactory. The generality of the Brahmos here have not yet advanced beyond the incipient stage of spiritual culture. . . . Brahmoism has not, as yet, made any perceptible progress in Orissa. It is hardly known in name except by the educated few. From the very first dawn of history, Orissa has distinguished herself by being the home, as it were, of many and diverse religious reforms. Buddhism, Saivism, and Vaisnavism have at different periods of her history established their sway in the province, and left imperishable marks on the character of her people. It is, therefore, to be hoped that earnest Brahmo missionaries will find in this province an ample field for their work. I humbly solicit the authorities of the Sádharán Brahmo Somaj to send Pandit Sivanáth Sástri to Orissa after the approaching anniversary festival.

May we learn to trust in God most fully.

MADHUSUDAN RAO, *Secretary*.

BÁLÁSORE PROVINCIAL SOMAJ.

1878.

Foundation.—The Bálásore Brahmo Somaj, though established as early as 1871, proved itself inadequate to meet the requirements of its members and those that wanted its help; and though many of our friends tried their utmost to better its condition, their endeavours proved fruitless. We need not describe here the misfortunes that befel the said Somaj, lest it should cast some reflections on it. But as we apprehended still worse results from the then existing state of things, if the evils were not speedily remedied, we felt constrained to adopt some measures that would enable us, while offering our cordial co-operation to the old Somaj as before, to work independently of it with suitable schemes, and thus contribute as much as we could towards the propagation of the doctrines of our Church. In going to do so, we saw there was no other course left for us than that of establishing a new institution, and so at a meeting of the Brahmos held on Saturday, the 8th June last, this Somaj was established.

Constitution.—The main features of the constitution of this Somaj are the same as those of other Somajes, except in one point. All who believe in the existence of God and of a life to come, who acknowledge the utility of prayer and are not guilty of any heinous crimes, may be eligible as members, on condition of paying an annual subscription to be determined by themselves according to their means and ability. The only point of difference mentioned above is that while the works of the spiritual department in other Somajes are carried on by a minister, they are here entrusted to a body of men entitled Sebaks (servants) who are elected from among the members of the congregation, on condition of being Anusthánic Brahmos, living on good terms with one another, and obtaining the assent of three-fourths of the members at their election. It should be remarked here that the system of conducting the works of the spiritual department of the Somaj by ministers or *gurus*, has in several places produced evil effects, and has thereby repeatedly warned us to guard our Church against this evil. To speak the truth, there can be no minister or *guru* in the Brahmo Somaj, since every one is subject to err, and as ministers are the most respectable among the Brahmos and are supposed, nay, regarded as the only reliable source from which the true doctrines of Brahma Dharma can be heard, great importance would naturally be attached to the doctrines which, though not true, would seem to them to be so, or would be preached by them; and thus many untruths would certainly find their way into the pure doctrines of Brahmoism and lead men astray. And the Brahmo Somaj can scarcely avoid this state of things so long as the present organization is allowed to remain unaltered. These together with other considerations induced us to organize our Somaj on such a basis as to preclude the necessity of a minister, and accordingly we have established this "Sebak Mandali" in his place. The number of Sebaks may be increased or diminished as circumstances may require, but the aim of the Somaj should be to elect as many more Sebaks as possible. The other business of the Somaj, such as keeping accounts, taking care of the Somaj house, collecting subscription, &c., are performed by a Secretary elected by the congregation from among the Sebaks.

Institution in connection with it.—There is one Sangat in connection with this Somaj which is held every Saturday after the weekly service is over, and is attended by the members of both the Somajes besides occasional visitors. The points discussed here have various bearings, and are principally directed towards the reformation of our Somaj and our lives. There was a proposal of late of establishing a musical school in connection with the Somaj, with the three principal objects of removing the want of music in our Somajes which is so seriously felt, of encouraging the people to be members of the Somaj by allowing them to learn music free of tuition fee, and of enabling the Somaj

to possess some musical instruments. This proposal was favourably received, and a music school has been established since a few days. It is held on every Wednesday and is attended by a fair number of pupils.

Numerical Strength.—The number of members of this Somaj, considering the short time it has been in existence, is very encouraging. There were only 5 members when it was first established; since then the number has increased to 14. Of these 14, 9 nine are also members of the Bálásore Somaj, but excepting 5, the others do not attend that prayer meeting, and the rest are such as were never the members of any Somaj. The attendance at the meetings is not very satisfactory. On an average the number scarcely exceeds 11, but this deficiency is often supplied by the out-siders who sometimes come in large numbers.

Financial Position.—The income of the Somaj during the period under report amounted to Rs. 10-12, but the gross expenditure was Rupees 16. Thus the Somaj had to incur a debt of nearly 7 Rupees, which we hope will soon be liquidated, as the amount of subscriptions is gradually increasing, and the expenditure limited to a certain sum which is one half of the gross income. Several gentlemen of the place who are not themselves Brahmos have kindly been offering their help to the Somaj in the shape of subscription, and this at least shows their sympathy with our work.

Somaj-House and its Locality.—The Somaj is held at a rented house situated in the wealthiest quarter of the town, and its conspicuous position attracts the attention of passers-by to our divine service.

Future Prospects.—Experience has taught us that the success of our cause does not depend upon any thing so much as on the lives and works of the Brahmos. Indeed no reformer of religion has ever achieved success who has not showed his life as a model to those who followed. But it is a matter of regret that in this particular point the Brahmos of this place are yet very deficient. The first thing, therefore, which the Provincial Brahmo Somaj has to do, is to have recourse to religious culture and devotional exercises as often as possible, to turn away our lives from the paths of worldliness and pollution to those of love and purity. The Hindus with whom we come in contact almost every moment of our lives, are not generally irreligious, and the attentive and sagacious Brahmo may take advantage of their company to better his life rather than fear its contagious effects. Another thing which our Somaj has to do is to adopt proper measures to make our Hindu brethren acquainted with our doctrines and thus bring them to our Somaj. Some complain that the idolators are averse to our religion and do not like to hear us; but such is not the case in our country. The reason why they do not like us, is that they cannot comprehend our ideas and do not find our works compatible with our doctrines. To speak the truth, there are also several who do not acknowledge the necessity of religion. The only thing we have to do for them is to inspire in them a thirst for religion, and then to lead them to the fountain where they may quench their thirst. These are the principal points which should engage our attention, and which the members of the Provincial Somaj should always keep in view. It is hopeful to see that within this short time the Brahmos have taken up some of these points as the subject of discussion at the Sangat, and that some of the wealthiest gentlemen of the town have been showing their sympathy with our work.

RÁMANÁTH DÁS.

BÁLÁSORE AND PROVINCIAL SOMAJ.

ii. 1879.

Previously there were two Somajes in this town, but the members of both the Somajes having found it necessary to discontinue their separate existences, incorporated themselves into a new Somaj designated as Bálásore and

Provincial Brahmo Somaj. The new Somaj we allude to was founded on the 23rd January last, before the two old Somajes were incorporated with it.

With the unanimous consent of the members of our congregation, it was resolved at the commencement of the proceedings of this Somaj that the weekly Divine Service at the Somaj be conducted by a body of men instead of by a single individual. Accordingly, four men were appointed for the purpose. Subsequently one was added to them; but towards the middle of the year one of them took leave and another tendered resignation, and thus their number was reduced to three. Since then no change has taken place in the service-conducting agency, neither has any difficulty been hitherto experienced in conducting the work with regularity. On a consideration of the present spiritual standing of the members of the congregation, it can safely be asserted that we have in no way been losers by abolishing the common practice of entrusting the works of the spiritual department of the Somaj to a single hand. Rather the introduction of the new system has been an advantage, inasmuch as we have got in the place of one, four or five men who have been obliged to try their best to make themselves worthier and to be on constant guard lest they lose their character.

The secular works of the Somaj are conducted by a Secretary assisted by another, who acts according to the directions of a managing committee. Since the establishment of the Somaj, Babu Rámánáth Dás has been the Secretary and Babu Udayanáth De, his assistant.

The number of Brahmos who enlisted themselves as members of this Somaj when it was established was twenty-eight, and up to this time only two have been added to it. Though we consider these thirty men to be the regular members of our congregation, we do not generally find them all at our prayer-meetings. There are some who scarcely come to the Somaj but at the Utsab time, and some who attend it very irregularly. The members who attend the Somaj punctually are nearly sixteen in number, but our hall is generally filled by the outsiders who sometimes flock in crowds.

The income of our Somaj from subscription and other sources during the year under report amounts to Rs. 81-8-9, and the total expenditure on all heads was Rs. 76-5-3, leaving a surplus of Rs. 5-3-6. The average amount of monthly subscription was Rs. 4 and the average monthly expenditure was Rs. 4. The gentlemen who pay subscriptions are all Brahmos except one, Kumár Baikunthanáth De, an influential Zemindar of Bálasore to whom our Somaj is indebted for many things.

Since the establishment of this Somaj the congregational prayer-meetings have been held at a house hired for the purpose. The want of a suitable building of its own has been deeply felt. Since long the Brahmos of the place have been endeavouring to erect a *pucca* building for the Somaj, and Rs. 1500 have been estimated to achieve their end. Subscriptions have been opened and . . . every effort is being made to push on the work. We shall be highly thankful to the generous public if they help us by their contributions in this cause.

The Somaj has a Sangat and a Musical School in connection with it, but the business of the former has not been regularly carried on, and the latter has not worked at all during the year under report.

The mission work in connection with the Somaj, during the year under review, has been attended with great success. At the Ashar Utsab a lecture in English was delivered by Babu Dvijadás Datta, M.A., which was largely attended, and Kirtans were chanted in the streets, which seem to have caused a great sensation among the towns-people. In September last, Pandit Rám Kumár Vidyárátna, a missionary of the Sádháran Brahmo Somaj, paid us a visit and remained with us for upwards of a month. He conducted weekly Divine Service at the congregational prayer-meetings, and delivered public lectures and sermons. His first two lectures were very impressive, and

the audience seemed edified at hearing them, as they were on subjects most agreeable to the Hindu mind. In short his lectures helped a good deal to make outsiders think of our faith with fair soberness.

We are glad to note that certain members of the Somaj have been trying to spread Brahmoism among the people of the lower classes, taking part with them in rehearsals of Bhagvat, Dharmatattva, &c. Brahmic hymns are chanted in which the people join very freely.

RÁMÁNÁTH DAS,
Secy., Bálásore and Provincial Brahmo Somaj.

NORTHERN INDIA.

There are about a dozen Brahmo Somajes scattered over the Northern, North-Western, and Central Provinces of India; but want of space obliges me to pass by the majority of them, and to select only those reports which relate to the Panjáb, where Brahmoism was earlier introduced, and has been more fully organized than elsewhere in Upper or Central India. The first Brahmo Somaj established in the Panjáb was at Láhore, and was founded in 1863 by about half-a-dozen Bengalis. This was before the division of the Calcutta Somaj into the Conservative and Progressive parties had occurred; and as the Brahmo Somaj was then considered a national institution of Hindu reformers, it attracted the sympathy of many educated Hindus. But when it was afterwards announced by K. C. Sen that Brahmos were not Hindus, many of the Bengali and Panjábí Hindus broke off their connection with the Láhore Somaj. Some of the Panjábí and Hindustáni members, however, disregarding Mr Sen's view, remained steadfast, and it is they who still form the "Panjáb Brahmo Somaj,"—by which name the Láhore Church has been specialized for some years past. These details were furnished to me in 1878, by one of its original founders.

Many useful institutions, educational, literary and religious, have been started and maintained by this Somaj (as I have reported in my previous *Year-Books*), and from the beginning of its career, a Brahmo periodical has always been issued by one or other of its members, several of whom have displayed considerable literary ability. For some years, too, the Somaj has published elaborate Annual Reports of its proceedings. But the inevitable Kuch Behar agitation of 1878 had a very disturbing effect on this Somaj, where opinion was more divided than usual upon this subject. The final result, as will be seen below, was a resolution of neutrality; and this occasioned a split, one of the ministers, Pandit Siva Náráyan Agnihotri, seceding and forming another prayer-meeting. This gentleman is the Editor of the present Láhore Brahmo periodical, the "*Bradir-i-Hind*," and has written other religious works mentioned further on. His little band has taken a much more radical position altogether than that of the old Panjáb B. S. (as will be seen by his annexed Report), and he himself is now one of the missionaries of the Sádharan B. S.

The following extracts from the Reports of the Panjáb B. S. for 1878 and 1879, and the slightly-abridged Report of the new Láhore Prayer-Meeting under Pandit S. N. Agnihotri, are taken from the Appendices to the Annual Reports of the Sádharan B. S.

1. PANJÁB BRAHMO SOMAJ.

i. 1878.

* * * 11. *Spiritual*.—Either from continued controversies in matters that did not directly concern the members of this Somaj, or through want of interest of the resident members, we are sorry we could not show the same amount of spiritual advancement as was evinced last year. The year under review was spiritually very dull.

* * * 14. Although attempts have been made either directly or indirectly to affiliate this Somaj with the Sádharan Somaj, I am glad to say that this Somaj has been able to maintain an independent position and consequently friendly to all the Brahmo Somajes in India, as will be seen from the subjoined copy of a resolution passed at a meeting of the Brahmo Somaj, held in the Mandir on 19th July last.—“That the Panjáb Brahmo Somaj has acted independently up to this time, and desires to act in the same way for the future, consequently it shall continue to co-operate with all the Brahmo Somajes for the diffusion of Theism and other beneficent works.”

15. *Society for the diffusion of Theism*.—Under the auspices of this Society, the following publications have been issued, viz. :—Simple Religion in English, Sukhi Puriwar in Hindi, and Brahma Dharmka Dasturul-amal in Urdu. Rs. 120 were realized during the year on account of sale of Brahmo Somaj Books.

16. In consequence of certain unforeseen circumstances, the subject of holding a Theistic examination was not taken in hand last year.

17. The Bradir-i-Hind, conducted single-handed by our esteemed brother Pandit Siva Nārāyan Agnihotri, continues its career of usefulness and supports the cause of Theism, though it is not, as stated in last year's report, an organ of the Somaj.

18. *Local Theistic Institutions*.—The Arya Somaj and the Sat Sabha continue doing their work of usefulness in their own respective spheres.

19. *Social Reforms*.—We had very poor results during the last year. A Nāmkaran ceremony (giving names to children) was observed by Lalla Ralla Rām Binbhat, one of our ministers, in his house. Though some of the members have been blessed with children, none, except the gentleman named, observed this ceremony in their houses.

20. An Infant School has been established where the children of some Brahmo brethren are taught. The daily average number on the roll is at present 12.

21. The Managing Committee met 13 times during the course of the year and discussed on various subjects.

22. In bringing this report to conclusion, let us pray God and fervently hope that this year may be a year of blessedness and joy and mutual confidence, and that He may enable us to make amends for the past year which was very gloomy, but only brightened at the last stage by missionary ministrations. We also pray and hope that through God's mercy, peace and harmony may reign amongst all the Brahmo Somajes of the country, and unbrotherly feelings and uncharitableness cease.

23. The income of the Somaj for the year (ending 31st October, 1878), including balance from previous year, was Rs. 942-4-9, and the expenditure Rs. 709-7-3, leaving a balance in hand of Rs. 232-13-6.

BENI PRASÁD.

K

ii. 1879.

* * * 4. *Congregation*.—There has been an increase over the previous year, the average attendance on Sundays, as appears from a record kept by Lalla Sabha Rām, being, of males 37, of females 5, or total, 42. The maximum attendance on any one Sunday, excluding the Anniversary day when the number is unusually large, was of males 61 and of females 10.

5. *Spiritual*.—It is much to be regretted that we have not as yet been able to get over the spiritual dulness. It is true that the spirit of rancour and dry controversies on subjects irrelevant to our sphere of action has disappeared, but it has left behind a sort of dryness of spirit in the members who have hitherto been known to be most active and zealous.

6. *Members*.—It is, however, to be hoped, that the coming year will be spiritually an active one, and that the members, one and all, will heartily attend to the work of the Somaj. It would not do to call ourselves its members and at the same time to keep aloof from its work, especially in these days when every one of us should do something for its prosperity. Upon the present members of the Somaj depends the great and onerous duty of disseminating Theism in the Province, and we would therefore be signally failing in duty if worldly calculations were constantly brought in as excuses for our idleness or spiritual inactivity.

7. *The Sangat Meetings*.—These meetings were held oftener, and there was an improvement both in point of attendance and range of subjects discussed over the previous year.

8. *Female Prayer-Meetings*.—Were conducted by Mrs. Agnihotri and Mrs. Govardhan Dās. Though they were not very regularly held, yet it is a matter of congratulation that we have two ladies amongst us who can act as ministers to their sisters.

9. *Somaj Staff*.—God has chosen our revered brother Babu Kedārnāth De, one of the members and ministers of this Somaj, for service in His field. Babu Kedārnāth De joined the Brahmo Somaj of India in January 1879, leaving a lucrative appointment under Government.

Pandit Siva Nārāyan Agnihotri resigned the membership of the Somaj and consequently his share of the ministry of the Brahma Mandir during the year under review, owing, it is believed, to certain difficulties with regard to the neutral position of the Somaj, he being a member of the Sādhāran Somaj. We are sorry for this, but the Panjāb Brahmo Somaj could not alter its resolution, which is that of friendliness towards all its brother Theistic Churches. During his incumbency, Pandit Siva Nārāyan did good work, for which we are thankful to him.

10. *Society for the diffusion of Theism*.—Two publications, viz., “Khuda Mohabbathaiya Kehar” and “Tehlim ul Iman,” both in Urdu, have been issued under the auspices of this Society. The total number of books, both original and translations, published up to date is 35.

11. *Sale proceeds of Brahmo Somaj books*.—Under this head the income of the past 13 months amounted to Rs. 196, or Rs. 181 during 12 months. This shows an increase of Rs. 61 over that of the previous year. Many requisitions (particularly for hymn books) had to stand over for want of books in the Library. As the demand for Brahmo Somaj books is thus steadily increasing, it is to be hoped that efforts will be made to issue as many publications next year as we can with the funds at our disposal, and to dispose of the tracts, exceeding 5,000, already in hand.

12. *Social Reformation*.—There is nothing worth recording, with the exception of a *śrāddha* ceremony in a Bengali Brahmo's house, and a *Nāmakaran* in the family of a member.

13. *Numerical strength of the Somaj*.—Four new members have joined the Somaj. One Kashmiri gentleman, two young Panjābi gentlemen, who were publicly initiated on the anniversary day, and the 4th a Scindi, who is

also a member of the Karáchi Somaj. The following table shows the total number of the members of the Somaj on the Register up to date.

Total Number	Resident	Mofussil	Anusthánio
49	20	29	14

Besides these, there are many sympathizers, the exact number of whom it is most difficult to ascertain.

14. *Mofussil Somajes*.—During the year three new prayer-meetings were started in the Panjáb, making the total number seven, the first at Rupar, by Assistant-Surgeon Fáttehchand and Lalla Rulla Rám, Accountant P. W. D., the second at Dera Gazi Khán by Lalla Beni Prasád, and the third at Amritsar, revived by Babu Shib Chandra Sen.

The names of the different Somajes in the Province, and of their Secretaries, are given below.

Place.	Secretary.
1. Láhore (<i>Panjáb B. Somaj</i>)	Dr. Brijlál Ghose, Rai Bahádúr.
2. Multán	Lalla Rulla Rám.
3. Amritsar	Pandit Kripá Sankar.
4. Rawalpindi	Babu Grish Chandra Bánérji.
5. Rupar	Lalla Rulla Rám.
6. Dera Gazi Khán	Lalla Rám Raksha.
7. Simla	Babu Hem Chandra Mazumdár.

15. *Missionary operations and the Anniversary Proceedings*.—In June last Pandit Siva Náth Sástri, M.A., paid us a visit whilst on his way to Bombay. His object on this occasion was to solicit subscriptions on behalf of the Sádharan Somaj Building Fund. During his stay at Láhore he conducted Divine Services in the Mandir, and delivered public lectures to the educated natives. On our Sangat days he always took an active part in the discussions, especially with our brethren of the Arya Somaj. Pandit Sástri also spent a good deal of his time at Amritsar. During his stay here he did a great deal of good amongst the educated people.

The 16th anniversary of the Panjáb Brahmo Somaj took place on the 9th November, 1879. Previous to this we were in expectation of Babu P. C. Mozoomdár's visit, who was invited to conduct our spiritual festival, but while coming up to Láhore he fell ill in the way. Babu Amrita Lál Bose was also invited to join the anniversary. On the morning of Saturday, the 8th Nov., Babu Amrita Lál arrived at Láhore, and on the evening of that day delivered a stirring address to the educated natives on "Is man dead or living?" as a sort of introduction to the Utsab on the following day. The next morning (Sunday) the service commenced with hymns. Babu Amrita Lál Bose conducted it, and delivered a sermon on the ways of attaining God. In the middle of the day there were readings from different *shastras*, and discourses by the members, after which, discussions on religious subjects commenced, the subjects principally discussed being "What is conscience?" and the nature and fundamental principles of Theism; the evening service commenced at 6 p.m. and was conducted by Babu Amrita Lál Bose. Just before the service commenced a telegram from the revered Babu P. C. Mozoomdár was received. The telegram ran as follows: "God bless you all this day." The sermon, "How to see God," preached by Babu Amrita Lál Bose in a stirring manner during the evening service, was very interesting. The proceedings throughout the whole day were in Hindi. On the afternoon of Monday, the 10th November, a service for the ladies was conducted by the rev. gentleman in the Mandir, the ladies being accommodated behind the screen. After the service was over, he exhorted them in an impressive manner to leave off certain bad customs prevalent amongst the Panjábis. About 30 ladies were present on the occasion. The hymns were sung by themselves. On Tuesday, the 11th November, a

gathering of the children of Brahmos took place in the Brahma Mandir. After a short prayer, the reverend gentleman gave certain good advices, and closed the meeting by distributing to them sweetmeats and toys. From the 12th to 25th November there were family prayer-meetings in the houses of certain members. On the 25th November, at 5 p.m., a procession (Sankirtan party) in connection with the anniversary, started from the Mandir, chanting the sweet name of Hari through the streets of Láhore towards Bowli Sahib (a Sikh temple in the heart of the city), where Babu Anrita Lal Bose delivered an address in Hindi to the people at large. The procession returned to the Mandir at 10 p.m. On the 27th, a meeting was held at the residence of the missionary for inquirers. On the 28th, service and kirtan in Bengali in the house of a Bengali gentleman in the city. On the 29th, divine service in English was conducted by the missionary in the Mandir. The whole of the month of November after the anniversary was occupied in some shape or other in spiritual exercises, and no doubt, through God's grace, many a weak soul must have been benefited thereby.

This year our invitation was printed on post-cards, with an appropriate motto, and sent to the different Somajes in India with a request that they would join with us in spirit during the divine service on the anniversary day. These invitations brought to us responses from several Somajes, a perusal of which gave joy and happiness. One can realize from these how God's name can be chanted in India from Cape Comorin to Himalayas at one and the same time.

16. In conclusion, let us pray God that the spirit awakened by our worthy missionary during the annual festival may continue increasing and gaining strength every day. May God grant that the coming year be a year of blessedness and joy, and may the members have enthusiasm, zeal, and activity in the works of the Somaj.

BRINLAL GHOSH, RAI BAHÁDUR, *Secretary*.

LÁHORE PRAYER MEETING.

1879.

One remarkable event above others that will always be remembered by the reader of the history of the Brahma Somaj was the fearful agitation which took place on the occasion of the Kuch Behár marriage; and the revolutionary nature of which brought the Sádháran Brahma Somaj into existence. This led to the doctrines of the Brahma Somaj being discussed freely on all sides by the members of the Somaj, and the eyes of the members as well as of the general public were opened towards some of the untheistic doctrines of the Brahma Somaj of India, which were sapping the very foundation of our Church and had already begun to impede its progress. Those who had at heart the true interests of the Brahma Church and had devoted themselves to the study of Theism proper, clearly foresaw the consequences which were awaiting the fate of Brahmoism. They could not consciously adhere any longer to the old state of things, but in the true interests of their Church, joined the movement which was set on foot by the promoters of the Sádháran Somaj.

I was one of those who joined as a member of this Somaj while at that time I happened to be a minister of the Láhore Somaj. Most of the prominent members of the Láhore Somaj were those whose admiration and warm sympathies with the leaders of the Brahma Somaj of India were so strong that they would not even allow a proper hearing of the claims of the Sádháranists. Hence my position among them became very delicate, so much so, that after a long and mature consideration, I was fully convinced that my connection with them was no longer consistent with that spiritual and moral advancement which I have been seeking. I had, therefore, no other recourse but to give up my connection with the Láhore Somaj. This I did about the end of 1878.

Formation of a Prayer-Meeting.—In the beginning of the year 1879 I opened a Prayer-Meeting at my house which two more gentlemen joined. One of these was Babu Madhusudan Sarkár (a member of the Láhore Somaj who had already joined the Sádháran Brahmo Somaj), and the other, Pandit Girdhar Lall who had also enrolled himself as a member of the Sádháran in October 1878. The following were the members of our congregation :—

1. Pandit Girdhar Lall Pandya.
2. Mrs. Girdhar Lall.
3. Babu Madhusudan Sarkár.
4. Mrs. Sarkár.
5. Mrs. Beni Prasád.
6. Mrs. Agnihotri.
7. Pandit S. N. Agnihotri.

Besides these, some other friends also joined now and then. With this little congregation I started a Prayer Meeting. Every Sunday morning we met together for the worship of the Most High. The ladies first used to sit behind a curtain, for, except Mrs. Agnihotri, they were not prepared *then* to do without it. This practice continued for a short time only, for as soon as they were convinced of the horrors of the Zenana and realized the true position of the fair sex, they gave it up, and joined the meeting without any regard to the conventional *parda*. Except Mrs. Agnihotri, little did these ladies know of Brahmoism and the Brahmo Somaj. After Divine Service, I used to address them on religious, moral, and social subjects. At times I would give them a brief history of the Brahmo Somaj. At others, I would expound to them the principles and objects of our Church. Sometimes I would read to them the life of a pious man or woman, and sometimes I would speak to them of social reformation. This system of general instruction together with other sermons (delivered from time to time) produced remarkable impressions upon their minds. They now found to call themselves Brahmicas, and occupy a place side by side with their Brahmo husbands.

Samadarsi Sabha.—In February 1877, we established a Society called "Samadarsi Sabha." This consisted of about 14 members, most of them being College students. The object of the Sabha was to hold weekly meetings and discuss all sorts of scientific, moral, and social subjects, and also to promote confraternity amongst the members. We held during the year thirty-two meetings for discussing the different subjects, and five meetings, or rather social gatherings, in which we used to dine together. The Sabha received many visitors during its meetings. It is specially thankful for the visits of two Brahmo Missionaries (Pandit S. N. Sástri, M.A., and Babu Amrita Lal Bose), the former of whom, during his stay at Láhore took great interest in the discussions and progress of the Sabha. His remarks on the subject of morality have left a lasting impression upon the hearts of many young members of our society.

Publications.—I have, since last five years, been editing a monthly Theistic journal named "Bradar-i-Hind," in Urdu. It is flattering to me to find that this journal has done much good to our cause, in moulding the thoughts of our countrymen and promoting sympathy in them towards our Theistic movement. It serves the purpose of a medium for the diffusion of Theism. It is not self-supporting as yet. Some friends, however, have come forward and promised to give a pecuniary help to this useful paper.

I have besides this, published in a pamphlet form in Urdu, a review on Pandit Dayanand [Saraswati]'s *Veda Vash*, and another little book is in the press, which comprises all the hymns I have composed from time to time.

Diffusion of Theism, &c.—During the year under report I delivered four lectures in the Shiksha Sabha Hall of Láhore, three of which were on the Moral Atmosphere of India. All these lectures were attended by a large audience. Substances of the first three were severally published in the three

different issues of the "Anjuman Akhbar"—the recognized organ of the well-known Anjuman-i-Panjāb.

During the month of August, when the schools were closed on account of summer vacation, I paid a visit to Multān with my family, where during my stay I delivered two lectures, one on "Our real weakness," and the other on the "Harmonious Development of the Soul." The first lecture, which was delivered in the City School, was attended by such a large audience as was never witnessed before at that place. I conducted Divine Service in the prayer house and delivered three sermons. Five social gatherings were held in which we enjoyed *Priti Bhojan*. My wife, besides, paid several visits to the females of the local Brahmos and their friends, and held two divine services for the exclusive benefit of the females, which, I am glad to say, about 30 ladies joined.

On my return from Multān, I paid a visit to Amritsar, and delivered a lecture there on "National Reformation." The next day I conducted divine service at the house of Babu Shib Chandra Sen, who has, by the kind and earnest help of our respected brother Sardār Dyāl Sing Majithia, established a prayer meeting there, which I am happy to report is doing well.

Conversion of a Mahometan Youth.—As very few Mahometans have joined our Church, it will be therefore not uninteresting to note on this occasion the conversion of a Mahometan youth. Munshi Mokham Din is the name of this young man. He was attracted by my lecture which I had delivered at Amritsar. He appeared before me and asked me if I could enlighten him with the principles of Brahmoism. This I gladly accepted to do, and the youth continued for several weeks to search into, and examine the truths of Theism. He was at last convinced, and has since become a Brahmo. He knows English and Persian, and appears to be a very promising young man.

Mission Operations.—Pandit Siva Nāth Sāstri, M.A., a very able missionary of the Sādhāran Brahmo Somaj, paid a visit to Lāhore in June, 1879. In the local Brahma Mandir he conducted divine services and delivered some very thoughtful lectures. Many college students used to associate with him, as the learned Pandit used to take great interest in them. He often said to us, that if he has any hope for the reformation of our nation, it lies in the bosom of these young men. At the special request of some of the students, he delivered one more address on "Character and its Philosophy" in the Shiksha Sabha premises. There was a very large gathering, and the address was so thoughtful and impressive that it highly gratified the audience. In Mr. Sāstri we find a person who is perfectly up to the mark for carrying [on] the propagation of Theism in these provinces. His thorough knowledge of English and Sanskrit, his simple habits and quiet ways, are qualities which our province requires in a Brahmo missionary. If the Sādhāran B. S. could spare him for this province as a resident missionary, I am sure he would be able to do an immense amount of good.

General Remarks.—It is said Religion is life. But what can I say of those who have accepted Brahmo Religion, but are reluctant to use it in all the conditions of their lives? A great drawback consists in our Somaj that we have to recognize our members by using such epithets as *anusthānic* and *non-anusthānic* Brahmos. Our Prayer-Meeting, though comprising a very limited number of Brahmos and Brahmicas, is nevertheless, I am happy to say, composed of *anusthānic* Brahmos. Moreover, every lady of our congregation knows [how] to read and write in at least one of the vernaculars of our country. We feel we are the members of one and the same family. May the Almighty Father strengthen our hands, and vouchsafe us that pious life, the issue of which may be the glorifying of our Father and the diffusion of His religion in this world.

S. N. AGNIHOTRI.

WESTERN INDIA.

The Theistic Church in Western India occupies a position of its own. Although in thoroughly fraternal relations with the Eastern Somajes, it is of indigenous growth and of independent standing. It has never detached itself so far from the Hindu elements of Brahmoism as many of the Bengali Somajes have done, and both in religious observances and social customs, it clings far more closely to the old models. It is more learned and less emotional in its tone, and far more cautious and less radical in its policy, than the chief Somajes of Bengal. But it is doing good work in its own way, and it has enlarged its operations considerably within the last few years.

The first Theistic Church in Western India was founded in March 1867, in the city of Bombay, and was entitled the Prárthaná Somaj or Prayer Society, a designation since adopted by most of the Western Somajes. This Somaj (which has always owed much to the guidance and help of Dr. Atmaram Pándurang, a respected and philanthropic medical practitioner of Bombay) commenced with 17 members, and now, deducting removals by death and other causes, it counts 81, of whom 50 generally reside in Bombay, and the rest, owing to professional engagements or employments, at different places in the Mofussil. All the members are Hindu by birth, mostly Marathi, except a few who are Guzerati. They meet for public worship once a week in their Mandir. Its foundation stone was laid by Babu P. C. Mozoomdár, during his stay at Bombay in 1872. The building was completed in 1874, at a total cost, including the value of the land, of over Rs. 25,000. It has a ground floor and an upper gallery, the latter being generally set apart for the use of ladies. It can afford accommodation for about 800 persons. The service is conducted by three or four members by turns. These meetings are open to the public, and are attended by from 100 to 200 people, among whom, a few are Parsis. The service is conducted in Marathi, and occasionally in Guzerati. Besides this public worship, some members meet at times in the Mandir for private worship.

The first of the following Reports was published in Babu P. C. Mozoomdár's *Theistic Quarterly Review* for March 1879, and the second, in the Provincial Reports appended to the Annual Report of the Sádharan B. S. for 1879-80.

1. BOMBAY PRÁRTHANÁ SOMAJ.

i. 1877-78.

During the last year two new members joined, and one withdrew. The total number at the end was 76.

The routine work went on as usual, but a much greater activity and interest prevailed, owing to Babu Protáp Chandra Mozoomdár's visit to the Presidency, which extended over more than three months. During his stay among us, the Babu held Divine Services in the Mandir and at his residence, as also family services at the houses of members, ladies' gatherings, open-air

meetings, and a theological class for the instruction of young men, and delivered edifying lectures at different places in the town. He likewise visited several places in the Mofussil where he conducted worship, both in public and private, and delivered lectures.

With a view to bring into practice all the principles of the Prārthanā Somaj, some of the members intimated, through Babu Protāp Chandra, their desire to organize themselves into a Brahmo Somaj. Babu Protāp Chandra, however, subsequently suggested that the necessity of such a movement would be obviated if the Prārthanā Somaj changed its name for that of the Brahmo Somaj of Western India. Accordingly this proposition was formally discussed and put to the vote, but it was finally rejected, the votes in favour falling below the number required by the rules.

Babu Protāp Chandra returned to Calcutta in 1878, and was soon to revisit our Presidency. But he was unexpectedly detained there owing to the agitation in the Brahmo Somaj of India arising in consequence of the marriage of the daughter of Babu Keshub Chunder Sen with the Maharāja of Kuch-Behār.

The congregational services have been regularly held as usual on Sunday evenings, and conducted by three or four members by turns. Services were also held on Sunday mornings, but the attendance was very meagre. The attendance at the former was generally good.

There are two classes held in connection with the Somaj : one for children, whom Mr. Govind Nārāyan Kane addresses in the morning on various useful subjects ; the other is a singing class, held in the evening under the tuition of a singer. The latter, however, has for some time past been given up.

The eleventh anniversary of the Somaj, closing the year under report, was celebrated from the 28th to the 31st March, 1878. A new feature in the celebration of this anniversary was a *Kirtan*, or religious discourse accompanied by music, by Professor Rām Krishna Gopal Bhandarkar. This was a complete success, and the Mandir was unusually crowded on the occasion, and the audience seemed to be much pleased with the performance.

Here may be mentioned the operations of the Theistic Association which exists in connection with the Somaj. The weekly piece paper started by the Association continues to be published in Marathi ; but during Babu Protāp Chandra's stay here last year, it was decided to publish one page of it in English, and this change was made in December 1877, and has continued.

The Ladies' Class in connection with the same Association was also revived by Babu Protāp Chandra in this year. During his stay the gatherings were weekly, but now it is held thrice a week. One day Dr. Sakharām Arjun, as before, imparts instruction to the ladies in useful and instructive subjects of general interest, and on the two remaining days they receive regular instruction in the English and Vernacular languages from Mr. Yashvant Purshotam Manerikar. The Class is at present attended by about ten grown-up ladies, some of whom belong to the Somaj, and the rest are outsiders. It is open to all ladies of respectable families.

Night Schools is the next branch of the work of the Theistic Association ; one such school conducted in Marathi is kept up at Kalbadevi, supported by a liberal annual grant by Mr. Sorabji Shapurji Bengali, and by monthly subscriptions from some of the members, and one in Guzerati is maintained in the Fort through the exertions of Mr. Damodar Dāss Goverdhan Dāss, a member, and supported entirely by the liberality of Mr. Dayaldās Ratansey.

The Charity Section of the Association did good service during the famine in 1876 and 1877 by collecting grain, clothes, and money, and distributing relief to the most distressed and helpless people in the Mofussil through agents or local committees.

YASHVANT PURSHOTAM MANERIKAR, *Secretary*.

Bombay, 19th December, 1878.

ii. 1879.

Since the commencement of the present year, five new members have joined the Somaj, so that the total number now is 81.

The twelfth anniversary of the Somaj which fell on the 18th March 1879 was observed for four days. Among the religious services performed in connection therewith was a *kirtan* by Professor Rām Krishna Gopāl Bhandarkar, which excited very great interest and was attended by nearly a thousand people, including about a hundred ladies.

Since May last, the members of the Somaj have, by subscription among themselves, maintained a missionary to instruct and look after the inmates of the Orphanage established at Pandharpur in the Deccan by a number of gentlemen (some of whom are members of the local Prārthanā Somaj) for the care and protection of the children left destitute during the late famine. He imparts instruction in the principles of Theism and general morality, and also preaches at the local Somaj. From monthly reports submitted by him, it appears that he is doing really useful work.

A proposal has lately been made for bringing about a union of the different Theistic Somajes in the Bombay Presidency with this Somaj, but its consideration and decision are awaiting the receipt of certain information from those Somajes.

Pandit Siva Nāth Sāstri, of the Sādhāran Brahmo Somaj, on his way home from Sindh, stayed among us for about a fortnight, during which time he held religious services several times and delivered several very instructive and interesting discourses. With a view to derive greater and more lasting benefit from his work, arrangements were begun for the purpose of prolonging his stay among us for several months, but in consequence of the receipt of a message requiring his immediate presence at Calcutta, he was compelled to leave Bombay abruptly. It is hoped, however, that the Pandit will be able to meet the wishes of the members of the Somaj some time during the ensuing year.

No change has taken place in the general condition and circumstances of the Somaj as set forth in the report published with the Annual Report of the Sādhāran Brahmo Somaj for 1878-79. The Anglo-Marathi Patrikā, a newspaper which has been enlarged, and some night-classes for the instruction of the labouring classes have been going on as before, but no other section of the Theistic Association has been in working order.

BHASKAR HARI BHAGWAT, *Honorary Secretary.*

2. AHMEDĀBĀD PRĀRTHANĀ SOMAJ.

The chief Somajes in Western India after Bombay are Punā, Ahmedābād, and Hyderābād (Sindh). Of these, the Ahmedābād Somaj appears to be the most flourishing, and it has recently issued some very interesting papers, which I much regret to be obliged to omit for want of space, whose requirements limit my extracts to the following selections from the Annual Reports of the last three years. For the convenience of English readers, I divide the latest of these (for 1879), giving first its introductory portion, tracing the history of the Somaj down to 1876; then follows the (slightly abridged) Report of 1877, from the *Theistic Annual* of 1878; then an extract from the Report of 1878, published in Babu P. C. Mozoomdār's *Theistic Quarterly Review* of March 1879; and then the conclusion of the Report for 1879, published by the Sādhāran B. S. in an Appendix to its own Report for 1879-80.

i. Introductory: 1871 to 1876.

As secular education advanced, ancestral superstition began to give way in Ahmedabád as it did elsewhere, and at last all religion came to be included under the designation of superstition. The evil tendency of such free-thinking was perceived by the leaders of the educated party, and they thought of meeting the danger by a religious movement such as would suit the taste and inclinations of reformed minds. After various schemes were tried without success, they thought of establishing a simple prayer-meeting, such as would not excite the fears and jealousy of the orthodox, and [would] be attractive to the rising generation. In December 1871 the Prince of Wales was dangerously ill, and prayers were offered to the Almighty in all parts of the British Empire for his recovery. A public meeting was accordingly held in the Training College compound for the purpose on the 17th of that month, when all classes of the people, without distinction of creed and caste, prayed together for the recovery of the heir-apparent to the British Crown. At the conclusion of the proceedings, it was announced by those who had called the meeting that such meetings for common prayers will be held here every Sunday afternoon. Many men attended the next meeting, and some of them consented to become regular paying members. They wrote their names and monthly subscription in the register. A committee of management was formed, and permission for the use of the building was duly obtained. The name "Brahmo Somaj" frightened many of the members, and so the Society was called "Prárthaná Somaj." The orthodox nevertheless spoke ill of it, but no active opposition was experienced by the Somaj. More than half the audience consisted of the students of the Training College for two or three years, and many attended who declined to be members. However we made steady, though slow, progress, chiefly by means of our excellent prayer-book called *Prárthaná Malá* [Garland of Prayer], composed by the learned and pious President of the Somaj. In Rao Bahadur Bholanáth Sarabhai we found a poet and devotee of the best type and an influential citizen of Ahmedabád. His official position and his status in society carried great weight. He was elected from the beginning our President and leader. He also lent money without interest to the Somaj to publish books. With him co-operated Rao Bahadur Gopál Rao Hari Deshmukh, a judicial officer of high position, a philanthropist, and a learned and enlightened gentleman. Mr. Runchodlal Chotalal, a great mill manager and a very influential gentleman and friend of R. B. Bholanáth, joined him in giving us assistance. These were men of mature age and of influence, and who had knowledge of English and Sanskrit. As we advanced we felt the want of a Mandir of our own. In the year 1874 we tried to raise subscriptions for the purpose among the members. . . . A wealthy merchant of Ahmedabád, namely, Rao Bahadur Sheth Becharadas Umbaldas, C.S.I., generously offered to grant Rs. 1000 for building a Mandir for us. His liberal offer was thankfully accepted, Mr. A. A. Barrodaihi, then Collector of Ahmedabád, kindly assisted us in getting a suitable piece of land, and Mr. Rugnáth Janardan, a member of the Somaj and Municipal Secretary of Ahmedabád, drew up a plan of the Mandir. . . . By May 1876 everything was finished, and on the 3rd of that month the Mandir was opened with great élat.

ii. 1877.

The Somaj is making slow but steady progress, notwithstanding the many serious obstacles in its way. During the year under report, the sixth year, it worked as satisfactorily as during the previous years. The erection of a Mandir during the preceding year at a cost of nearly Rs. 12,000, gave a permanent footing to the Somaj, and has facilitated its operations.

Many interesting questions that engage the attention of the Hindu religious world were discoursed upon and discussed in the Mandir of the

Somaj and out of it. The fiction about the intercalary month called Adhica or Purshotam Masa, of which so much is made by all the interested Brahmans, and which happened to fall within this year, was taken up for a series of discourses; the Ekadasi, the Ramanavami, and other holidays on which people observe fasts and vigils, were also made the subjects of lectures delivered on those days in the Mandir. The Somaj is indebted to Babu Protáp Chunder Mozoomdár, who kindly visited Ahmedábád, gave edifying sermons and conducted religious worship both in public and private. We feel grateful to Babu Satyendra Náth Tagore, Rao Bahadurs Bholanáth and Gopal Rao, Messrs. Vaman Abaji Modak, Syámá Krishna Varma Pandit, . . . and others, for the instructive sermons they delivered on God, salvation, relation between God and man, charity, piety, practical virtues, idol-worship, superstition, duties of man, human nature, &c., &c.

At the weekly prayer meetings the hall of the Mandir was generally crowded. More than twenty-five members have signed a pledge to banish idolatry and nature-worship from their daily prayers, and to try to be pious and virtuous. Others, while they accept the principles of the Somaj theoretically, are unable from worldly opposition to take the pledge, [but] have agreed to offer daily prayers, and endeavour to follow a virtuous course of life.

A Branch Somaj has been opened at Kairá, and its first anniversary was celebrated in September last, an account of which has appeared in the *Mirror*. An attempt made to establish a Somaj at Broach was defeated by the advocates of idolatry and pantheism, who converted it into an organ of their own. We must try again. We are endeavouring to preach our principles to our countrymen in other places also, and pray for God's grace, without which such undertakings cannot succeed.

MAHIPATRAM RUPRAM, *Secretary*.

iii. 1878.

The seventh Anniversary of the Ahmedábád Prárthaná Somaj came on with renewed vigour and fresh zeal on the part of its members. . . . The first day was devoted to women alone. On the day following, that is Sunday, the morning was occupied in giving a retrospect of the work which the Somaj had done during the year past, and in forming a Committee for management. In the evening Mr. Runchodlal Chotalal delivered an effective sermon on the evanescence of life and its responsibilities. The services again commenced in the evening of the following day. That day was specially reserved for our Secretary, Rao Saheb Mahipatram Rupram, who, to his great credit, has been out on a missionary tour. The service in the morning of the Anniversary day was conducted by Mr. Bulaki Gangadas; and the evening, when the annual rejoicings and devotional exercises were to conclude, was given to Rao Bahadur Bholanáth Sarabhai, President of the Somaj.

While, thus, we are thinking with pleasure upon the successful conclusion of the Somaj anniversary, we must not lose sight of the real progress which the Somaj and Theism in general has made during the last year. . . .

The marriage of the Brahmo leader's daughter with the Maharájá of Kuch Behár has agitated the minds of Brahmós to their very depths, and though their firm belief in the principal tenets of Theism has not in the least been shaken, a sad feeling has come over them, since the time they have had the ill-luck to witness the three divisions among the Theists of Calcutta. . . . The marriage, though it could not be justified according to the letter of the law, was in itself not a sufficient reason for the secession which took place in the Brahmo Somaj of India.

It is a noteworthy fact that, in spite of violent concussions in the body of the Brahmo Somaj, in spite of everything that could be done to shatter it to pieces, from within and from without, Theism has been continuously making progress in numbers, and with railroads and telegraph, the fore-

runners of civilization and enlightenment, Somajes under the name, either of the Brahmo or Prārthanā, are rising up everywhere in the country. Last year there were not more than four or five in the Bombay Presidency. This year we can count more than eight between Bombay and Ahmedābād alone; in truth, the whole Indian continent seems besprinkled with the dews of True Religion; and what with the increasing zeal and devotion of its followers and the labour and sufferings of single individuals for its propagation, the prospects for Theism are bright and fair enough to enable us to predict that the time is fast approaching when the movement will, under Divine grace, take rapid strides towards its consummation, and make India once more the goddess of knowledge, the home of liberty, the land of peace, and the garden of regeneration.

iv. 1879.

Having attained one great object towards the establishment of a reformed religion, the Somajists directed their attention to issuing vernacular tracts. Rs. 200 were subscribed for the purpose by Mr. Runchodlal Chotalal as a foundation for a tract fund. A serial called *Dharma Tattva* was started in 1877 and is still continued. In this year we obtained very important help which greatly encouraged us. Babu Satyendra Nāth Tāgore, son of the Pradhan Achārjya, Babu Debendra Nāth Tāgore of the Calcutta Adi Somaj, arrived here as District Judge of Ahmedābād. He delivered excellent sermons in Guzerati, and the Somaj published them as a second series of tracts. The Ahmedābād Somaj was no longer a lonely one in Guzerat. Its example was followed by the educated party in other towns. The President visited one of these, namely the Kairā Somaj, and the Secretary visited nine of them, viz., Nariād, Petlād, Sojitra, Baroda, Broach, Aukleshwar, Surāt, and Navaserai in 1878. Great sympathy was shown by the conductors and members of these Somajes, and he addressed very crowded meetings in each place. His sermons and lectures were in Guzerati, for English-knowing audiences can be found in very large towns only.

We have no *Anusthānic* members yet, but more than thirty members have publicly given up idolatry from their daily worship, and have pledged themselves to offer their everyday prayers in accordance with the Brahmo form. They acknowledge no mediator between God and man; they do not believe in the Hindu mythology and the incarnation of gods and goddesses, and hold no book as infallible and as received from or revealed by God. They consider caste as a mere civil institution, a kind of Joint-Stock Company, or a Social Union, a Civil Society with which religion has nothing to do. They hold all men as brothers, children of the same Heavenly Father; and all intercourse between them, if not contrary to rules of morality, is considered by them righteous in the sight of God. Sermons and lectures exposing the falsehood of the *Mahatmas* of rivers, vratas, &c., were given in 1877 and 1878, and some of them published in the tracts.

In the year 1878, a tract called *Stri-Subodha* [Good Thoughts for Women] was started. It was continued during the present year. Two more numbers of the *Dharma Tattva* were brought out during the year, and a book called *Botha Vachan*, in a popular metre called *Doshi*, has been published by a friend of the Somaj, which is something like a religious tale. Two thousand copies of the Prārthanā Mālā (our book of hymns) being sold off during the year, a third and revised edition was issued in October last. Most of the money advanced as loans for completing the Mandir has been presented as gifts by their owners. Regular service was held every Sunday evening in the Mandir during this year. The Somaj was visited by Pandit Siva Nāth Sāstri, the learned missionary of the S. B. Somaj of Calcutta. He was welcomed by the Somajists as their guest, and his edifying sermons and addresses were attentively listened to by them and by the public. His amiable disposition, his simplicity, learning, and eloquence made a very favourable impression on

all who heard him or came in contact with him, and reflected credit on the Somaj which had deputed him. A work of great charity has been taken in hand by the Ahmedábád Prárthaná Somaj, viz., the establishment of an orphanage. The scheme is not yet fully developed, nor the requisite funds raised. We hope to see it, if it pleases the Almighty to grant us success, in working order next year. Six children, already received, have been sent to the Shahapur Mill Poor House by the kind permission of its Manager, Mr. Runchodlal Chotalal.

As the list of names of those who acted during the year 1879 as ministers has been given by me for the Brahmo Almanac, I need not repeat them here.

Wishing every success to your noble efforts, and prosperity to the S. B. Somaj, I beg to remain your humble brother.

MAHIPATRAM RUPRAM NILKANTHA.

3. HYDERÁBÁD BRAHMO SOMAJ.

It is with much regret that I pass over all the other Prárthaná Somajes in the Bombay Presidency; but I cannot omit the unique Brahmo Somaj at Hyderábád in Sindh. It was founded in 1868 by local enterprise, and the members are all Sindhis. A small Mandir was opened on Sept. 19, 1875, with largely-attended inaugural services, both morning and evening,—the former being in Sindhi, while the latter was in English, and was conducted by Babu Satyendra Náth Tágore. Further particulars will be found on pp. 39-41 of my *Brahmo Year-Book* for 1876, extracted from the Sindh Report in the *Theistic Annual* of that year. The only Reports which have appeared since are the following brief one for 1878 (published in the *Theistic Quarterly Review* for March 1879) and an interesting account of the Anniversary festival of the Somaj in Sept. 1880, published in the *Sunday Mirror* of Oct. 3, 1880. Instead of this last, however, I give a letter of Pandit Siva Náth Sástri's from the *B. P. Opinion* of Sept. 11, 1879, describing his visit to this earnest little Somaj about a year ago.

i. 1878.

Yours of the 1st instant was handed over to me to-day. This is the first time I receive a requisition from you for a report of our Somaj during the past year. We are the same as before; we hold our Prayer Meetings every evening, and Morning Service on Sundays. Our anniversary was celebrated in September, and went off well. We had a goodly attendance, and all went away pleased with what they heard. The people are not now so bitter against us as they were before, and at times speak well of the movement. The Charity Section, which is supported by Brahmos as well as non-Brahmos, has done its work well during the year. It has afforded much aid during these hard times by giving relief to poverty-stricken people. The Karáchi Somaj is, I regret to say, languishing. I was present at the anniversary, celebrated on the 1st instant, and conducted service in Sindhi in the evening, and had a conversation with the Secretary and one or two other members as to what they should do for the good of our Somaj. The ex-Rájá of Sattara has started a Gujerati Somaj in this town, and seemed to me to be very enthusiastic.

My preaching to the prisoners in the jail every Sunday morning has been going on, and has at times done good. During the last month, I spoke to the women and sick prisoners twice or thrice with good results. In Karáchi I visited the jail on New Year's Day, and preached to both the male and female prisoners. The latter were very much affected. We printed and published a

new prayer book in Sindhi. It is believed that it will have a rapid sale, and will prove beneficial to young men.

Hyderábád, 7th January 1879.

NAVAL RAO S. ADVANI.

ii. 1879. Missionary Note.

Here in this remote corner of India, there are a number of Theists who deserve a few words of respectful appreciation. The number of members in the local Somaj does not exceed 14 or 15; but some of them, including the minister, Mr. Naval Rao Shonkeram Advani, are very earnest and devout. This latter gentleman deserves special mention. He is doing much good work here in a modest and unostentatious way. Some four or five members daily hold a sort of prayer-meeting in the Mandir. I have attended these meetings, and there is so much of earnestness and unostentatious piety about them, that they have quite charmed me. Just fancy the picture of a number of men, walking silently and bare-footed into the open space before the hall, taking their seats in the dark on the bare uncovered ground, and singing the name of God with one voice. After one or two hymns, one or two short prayers are offered, after which the members disperse with the same silence that characterized their entrance. Not a question is asked—not a word is exchanged, as long as the members are not out on the compound. No light, no carpet, no preliminary preparation is necessary for these meetings. In darkness they assemble, on the bare ground they sit, and have nothing external to please the eye or the ear; yet day after day, for the last six years, have these humble worshippers of God daily met and offered their prayers in this striking fashion. There is another good thing about the Somaj. It is a custom with the minister, Mr. Naval Rao Shonkeram, to visit the jail every Sunday morning, and deliver an oral discourse to the prisoners. This he has been doing since the last three or four years. The permission of the Superintendent of the jail was obtained for this purpose. Last Sunday I accompanied him to the scene of his noble work. There were more than 400 prisoners assembled, ranging from youths of sixteen or seventeen to men of good old age. They were all seated on the ground in rows, evidently expecting the arrival of their teacher. When I looked on these, God's unfortunate children, I naturally exclaimed,—“Ah, what a congregation is there!” Our friend took his stand in the middle, and delivered a discourse in his vernacular, and offered a heart-felt prayer. Being unacquainted with Sindhi, I could not follow him, but there was evident impression on the minds of some of them. I found some breaking out in exclamations, and a few shedding tears. I made enquiries of those who are in charge of the jail, about the effects of these discourses, and was told in reply that with some, they have been found to be productive of real good, but the per-centage of such men is small. It is very difficult to ascertain how these weekly discourses tend to influence the after-conduct of the prisoners. Mr. Naval Rao knows at least of one instance, when he was unexpectedly accosted by a man in a lonely forest, who introduced himself as one of those who were benefited by his discourses in the jail. “Come and see,” he said, “how I keep my house in my little hut. Since I left the jail, I have all along considered it a sin to touch another's property, and this truth I owe to you.” Even one such case, to my mind, is quite cheering, and sufficient to encourage a man in his apparently hopeless and thankless work. May God prosper such work! I wish there had been a larger number of men of his stamp, who would form themselves into something like a committee, and visit the jail more than once during the week, and try to perpetuate the influence of the discourses. There is another want that I notice. Nothing is being done for ladies. The Zenana system is as strong here as in Bengal. There is no accommodation for ladies in the Mandir. Nor is there any other means of spreading the truths of Theism amongst them. I hope the Brahmoe of Hyderábád will pay their attention to this most momentous subject before long.

SOUTHERN INDIA.

1. SOUTHERN INDIA BRAHMO SOMAJ, MADRAS.

The history of the Madras Somaj may be divided into three periods. The first of these owed its originating impulse to a series of addresses delivered by Mr. Sen in the chief hall of Madras, in the year 1864. Immediately afterwards, a fraternity was established under the name of the Veda Somaj, which held weekly prayer-meetings, started a monthly journal, and otherwise displayed much religious activity. The first Secretaries were V. Rajagopal Charlu and P. Subrayalu Chetty, both well-known members of the Madras bar; and while they lived, the movement thrived, and several other Somajes were founded, both in the city of Madras and beyond it. But in 1868 these two able leaders were both removed by death, and the Somaj suffered greatly in consequence. About two years afterwards it began to revive under the hands of another able Secretary, K. Sridharalu Naidu. This young man had none of the advantages of position and culture possessed by his predecessors; he was hampered throughout life by extreme poverty; but his intense earnestness and devoted energy gradually surmounted all obstacles, and enabled him to raise up the Brahmo Church in Madras to more than its former position. In 1871, it was re-constituted on a strictly Theistic basis as the Southern India Brahmo Somaj. An excellent confession of faith was published, for the signature of intending members; the monthly journal was resumed; translations of Bengali Brahmo works were published; the only Brahmo marriage hitherto known in Madras was solemnized, and a petition was sent up to Government in favour of the Brahmo Marriage Bill of 1871. The zealous Secretary also made divers missionary tours to different parts of the Presidency, preaching and persuading with an effect which has borne fruit in later years. But in January 1874, on one of these tours, he was thrown out of a carriage, and fatally injured. He was taken to the hospital at Pondicherry, and there, after lingering for twelve days, he died, calm and faithful to the last, leaving behind him a touching letter (in English) to his friends, stating his last wishes for his family and his Church. It may be noted that while the funerals of his predecessors in office were conducted in regular Hindu style, with those quasi-idolatrous ceremonies which they had not the courage definitely to renounce, Sridharalu Naidu distinctly wrote with his own hand,—“My funeral should be simple, with only Brahmic prayers. . . I die a devoted Brahmo.” If ever there was a pure life wholly given up to the service of God as perceived in Theism, it was Sridharalu Naidu's. I hope some day to tell his story more fully. The Secretaryship next fell to Mr. Singaravelu Mudeliar, an old member of the Somaj; but he did not hold it long, for death soon removed him also. Perhaps it was not surprising that from

these repeated deaths, a superstitious notion arose among the surrounding natives that to join the Brahmo Somaj was unlucky. Certainly the Somaj at Madras was greatly injured by these misfortunes, and at last became virtually extinct. But in due course, its third period opened. Early in 1879, Pandit Basanta Rám of Láhore was posted to Madras on Government duty. He exerted himself to revive the local Somaj, and, though he has now left the place, the Brahmos have taken heart again, and are once more working actively. Divine service is regularly held every week; there is also a discussion class, and religious leaflets have occasionally been issued. Altogether, for the last year or two, as we hear, the present members "have been working with greater earnestness and renewed zeal for the furtherance of the holy cause, solely depending on the All-Knowing Father."

2. SALEM BRAHMO SOMAJ.

The next South Indian Somaj which has survived to the present day is the one at Salem, founded in 1866, as a "Veda Somaj," by Subrayalu Chetty. It was in a flourishing state for a few years, but it shared in the already-mentioned calamities of the S. I. B. S., and was occasionally suspended at intervals. In 1871, the present energetic Secretary, S. P. Narasimalu, changed its name to that of "Brahmo Somaj." It meets for prayers every Saturday evening at his house. In 1877, he started a fortnightly newspaper (in Tamil and English) entitled the *Salem Patriot*, in which he occasionally publishes religious articles, besides Tamil translations from the Calcutta Brahmo journals. He has also compiled a Prayer-book in Tamil with hymns, and he has in hand a work entitled "Twenty Great Religions of the World," commenced 12 years ago, chapters of which have appeared in the *Salem Patriot*. It would be a generous act if some well-to-do English or American friend would send him a copy of Dr. J. Freeman Clarke's admirable work, "Ten Great Religions of the World," which would doubtless greatly encourage and assist his solitary and difficult enterprise. It should be added that he is very zealous as a Brahmo Missionary, and has lately started a new Somaj at Coimbatore, where he publishes a fortnightly vernacular journal called the *Coimbatore Patriká*.

Another South Indian Somaj once existed at Mangálore in South Canará. It was founded in 1870 by Babus P. C. Mozoomdár, G. G. Ráy, and Amrita Lál Bose, who proceeded thither (about 2,000 miles) at the urgent entreaty of a large number of the Billowars, a half-civilized tribe of men forming the lowest and most despised class of the Mangálore population. The Somaj continued for some years, during which it celebrated at least two Brahmo marriages, and sent up a petition to Government in favour of the Brahmo Marriage Bill. But the Somaj seems to have gradually declined, and since December, 1876, when one of its chief members (Arasáppá) died, no news has arrived from Mangálore.

3. BANGÁLORE BRAHMO SOMAJ.

Of all the Brahmo stations in Southern India, Bangálore has been the most prosperous. It now reckons four prayer-meetings in different parts of the town, founded respectively in 1867, 1871, 1872, and 1879, and numbering altogether about 80 members. The most remarkable of these branches is the second or Regimental Brahmo Somaj, whose history is worth telling. It was during Sridharalu Naidu's editorship of the Madras *Tattvabodhini Patriká*, that a clerk in the arsenal at Thayetmayo in British Burmá used to subscribe for this paper and discuss its contents with a few officers of the 36th Native Infantry, then stationed at Thayetmayo. By degrees these officers became so deeply interested in the matter that they formed themselves into a Brahmo Somaj, on May 24, 1871. Within a year, the regiment was sent to garrison Bangálore, where it remained till November, 1878. During this period, "a large number of the educated gentlemen of the town used to attend the Somaj during service days and take part in singing, preaching, &c."

The following extracts from the Annual Report of this Somaj for 1879 will continue the story. It should be added that Mr Chandra Sekhar Iyar has for some time been ministering to the other Bangálore Brahmo prayer-meetings also, these being all held on different days of the week.

6. Mr Chandra Sekhar Iyar, a Brahmin of Puná, joined the Somaj as a preacher in the beginning of 1873, and continues in that capacity till now. This man left his native place in his early life, and was leading the life of a Yogi. He detested idolatry and was eagerly searching after truth. He came to Bangálore in the year 1866, and was moving in the circle of a few men who honoured him as a hermit or Yogi. In the year 1867, a few months after the Somaj in the Bangálore Pettah was established, he came in contact with the members, and seeing that the principles of the Brahmo Somaj satisfied his craving for truth, joined it as a member. In the year 1872, when the prominent man in the Somaj died, he was chosen as the preacher for the Somaj.

10. The members of the Somaj established a Girls' School in the Regiment in 1872 on the first anniversary of the Somaj, and children are being taught in Tamil, Telugu, and needle-work. They had a temporary building for the school and the Somaj till 1877, when the President of the School, T. Appavu Pillay, proposed to erect a substantial building that might serve for the school and the Somaj. The building was commenced in February, 1878, and completed in May. The anniversary of the school and the Somaj was celebrated in it on the 24th May, 1878.

11. A Telugu book on Female Education was published by the members in 1877 for the use of the school. A prayer-book in Tamil was published in 1878, and Brahmo leaflets of the Southern India Brahmo Somaj are monthly distributed gratis to such as are anxious to read them. A Brahmo monthly paper in Tamil was started in 1878 by Mr Iyasami Mudeliar, one of the members.

12. The members managed famine relief in Bangálore when they were asked by the Brahmo Somaj of India to do so, during the end of 1877 and beginning of 1878, when famine was very prevalent here. The funds were very satisfactorily employed in feeding and clothing the poor.

13. In December, 1878, the Regiment was ordered to go to the North-west frontiers on field service, and the Somaj members of the Regiment were

obliged to leave Bangalore. In consequence, the Secretary convened a meeting of the townspeople who were attending the Somaj, to consider the question whether the Somaj was to cease or continue. It was resolved in the meeting that it should continue in the same name, and the townspeople and such of the Regimental men as professed this faith became its members. A new list of members and a new set of rules were prepared for the Somaj in November, 1878. The Somaj is in good state, and has 36 members on its roll.

R. GOPALASAMI IYAR, *Secretary*.

One word of Postscript to add that these Brahmo soldiers did not forget their faith when far from home. The *B. P. Opinion* of July 31, 1879, reports as follows from a friend in Upper India:—

Some of the members of the Regimental Brahmo Somaj of Bangalore now on their way back from Afghanistan, paid a visit some days ago to the Lahore Brahmo Somaj. They came to see the local Brahma Mandir and were cordially received. One of the howaldars of their regiment, we hear, conducts their divine service when out on foreign service. They are altogether fifty, they say, and they used to hold regular prayer-meetings almost every day in the black and frozen valleys of Afghanistan. Many of our Brahmo readers will remember the name of Mr Sridharalu Naidu of Madras who died a few years ago. It was he whose preachings led to the formation of this novel and interesting movement.

LITERATURE OF THE YEAR.

1. SELECTIONS.

The length to which the foregoing Retrospect has extended obliges me, very reluctantly, to pass by many interesting pieces which I had marked for insertion in this section. The following, however, are too characteristic to be omitted.

THE YOGI, THE CHRISTIAN, AND THE BHAKTA.

(*B. P. O.*, Feb. 26, 1880.)

As Brahmos we stand, as it were, at the confluence of three streams. Two of these are hallowed with the associations of antiquity. They have travelled through extensive tracts of human life, watering and fertilizing many a field of thought. The oldest of them took its rise from the East, from the lofty Himalayas, coursing through the lovely valleys of India. The other sprang from the Western-most bounds of Asia, and chiefly careered through the plains of Europe; whilst the third, though comparatively of modern origin, is yet revered as a sacred river by large numbers of men. These three streams are the three different types of piety developed in the history of the world. The first in order is the old Hindu type of meditative communion, the system of *yoga* as inculcated in all our ancient *shastras*, and as practised by a large number of devotees both in ancient and modern times. The spirit of the teachings of almost all the schools of ancient Hindu philosophy, if carefully observed, will be seen to tend to the promotion and encouragement of this type. Even antagonistic schools, at open war with each other on several other important points, singularly enough seem to converge on this. The atheistic school of *sankhya* for instance, which in all

other respects has not an inch of common ground with the pantheistic school of the great Sankara, does yet equally uphold silent communion as the highest exercise of the spiritual faculties, and the best means of attaining to the state of final liberation.

As regards the other schools, they also consider *yoga* or silent communion as the final state of perfection. So much so that, of the four *āśrams* or the four spiritual stages of a religious man's life enumerated in the *śāstras*, the fourth, or the state of rapt communion, is the highest. The great Kālidāsa thus summarily describes the life of his heroes, the princes of the solar race. "They devoted their childhood to the acquisition of knowledge, their youth to the active duties of life, their old age to abode in the forest, and the close of their worthy career to *yoga*." National tradition also helps to consecrate this system as the highest type of devotion. Let even the most careless visitor go through the ancient Hindu or Buddhist remains in any of our museums, and he is sure to be struck with the large number of broken and effaced figures of devotees cross-legged and rapt in communion. In proportion [as] a Hindu devotee is wanting in this spirit of communion, he is less an object of admiration to the masses of the people. Even now, after so many centuries of foreign rule, persons who still practise it in their lives are revered as saints, and are fed and supported with the greatest alacrity.

Side by side with this stream, Christianity has introduced another. The highest type of Christian piety is a life of earnest and incessant good work, with prayer as its guiding spirit. As abstraction is the chief characteristic of the ancient Hindu type, prayer is the chief mainstay of the latter. In some respects they are contrary to each other. *Yoga*, or the Hindu system of communion, seeks the solitudes of the forest, its highest aspiration being to retire from the world and to reject its cares and duties as vanities; whereas Christianity, like its founder, seeks opportunities of doing good; it visits the haunts of sin and wickedness, considering it as the highest duty to gather those that were led astray. The highest ambition of a truly pious Christian is to die by the side of God's work, honestly and faithfully fighting the good battle, with eyes lifted up to God. The haunts of human sin and depravity are the fields where the Christian has to do battle for his Lord. He cannot fly from the trials and sufferings of our mortal existence. Nay, he courts them. He considers it his greatest glory to be able to plant his master's banners on the strongholds of error and untruth, of sin and corruption. A life of earnest work, in the midst of the trials and temptations of this world, must needs be constantly supported by earnest prayer. So the true Christian is a praying man. He is faithfully obedient to his master, he "prays without ceasing." Whatever he does, he does prayerfully. In his weaknesses and infirmities, he earnestly supplicates for grace, he lies low at the feet of God and waits to be blessed by the Holy Spirit. This spirit of prayer, combined with a life of good work, completes the ideal of a Christian's life.

Somewhat different from both these types of piety is that other phase, which has been largely developed amongst the followers of Chaitanya in this country, and which is signified by the term *bhakti*. It is essentially hostile to the system of communion. It spurns the aspiration to know and approach God by solitary meditation as a vain and unprofitable exercise. According to its philosophy, maddening love of God is the highest object of desire to a religious soul. Let our readers take care, it is not the love manifested in good works or in earnest prayer, but in the exuberance of feelings. A state of religious frenzy, that induces dancing, sobbing, and swooning, is its highest ideal. The admirers of this type always test their spiritual growth by the progress made as regards these manifestations. A great *bhakta* is he who weeps and sobs, sings and dances in a state of religious madness, and the greatest of them is one who faints away under the excitement, as was the usual practice with the founder of the Bhakti School.

We shall now proceed to discuss the merits of these three different ways of spiritual exercise. Whilst materially differing from the philosophy of the *yogi*, we cannot yet entirely shut our eyes to the great usefulness of the system as a means of spiritual culture. Man, always distracted as he is with a thousand causes of disturbance and tossed on the waves of passion and prejudice, absolutely requires some moments of retired thought when he can allow his perturbed feelings to settle down; can examine his motives; can probe the workings of his inner nature and can once more establish the harmony of his own spirit with the Spirit of the Universe. But the importance of real communion will be felt more, when we see, that true communion is one of the best means of saving us from the fatal error of considering the things of the unseen world as unreal. Communion sharpens the eyesight of the spirit. Through it we grow familiar with the verities of the spiritual world; through it, objects of faith become objects of spiritual perception. But communion if practised as the only means of spiritual culture, begets moral inanity and deadens the active energies of the soul. Solitude being its proper sphere, it tends to beget a hatred for active work, giving only a partial growth. Like communion, religious frenzy has also its use and its dangers. A state of frenzy can never be the normal condition of the soul, and no mistake could be greater than an attempt to make it so. Occasional out-bursts of religious ecstasy are like revivals of the soul, and we need them now and then. Whenever we are seized with spiritual torpor, and our internal progress seems to be at a standstill, the doors of our inner nature require to be broken open as it were, by violent revivals of the spirit, and our fatal sleep requires to be disturbed. So we have no objection to have recourse to it occasionally. But it is a matter of some regret that this type which is the lowest, has of late received undue importance in many Brahmo circles. Many of our friends have learnt to measure their own piety and the piety of others by the amount of such sentimental displays. Our experience tells us that momentary frenzy is not a very great thing in itself. It can be, and often is, induced by purely external and adventitious causes. The mere beating of a drum can momentarily create it, a mere enthusiastic cheer can excite it. Besides, there is not much connection between such ecstatic display and real excellence of character. We have seen the weakest and the most depraved of men fainting away under momentary religious excitement. Let nobody cultivate it as a permanent exercise. It is useful only indirectly, by the mediate effect that it produces over the mind in shaking off its lethargy, in suddenly revealing some truth when the excitement is properly directed. But if habitually practised, it becomes the source of a partial and unharmonious growth.

In the spiritual culture of a Brahmo, active and prayerful work should form the ground plan, the other two supplementing it for perfection. In our daily devotion, rapt communion should form a regular part, but its chief character should be prayer. Religious frenzy should be occasionally sought. A day in the week, or a week in the month, may be set apart for it, and we will be the better for such exercise. We earnestly warn our Brahmo readers against mistaken notions of piety. It is high time that they should judge each system on its own merits, and regulate their spiritual exercises, with a view to make them really wholesome and profitable to their souls.

RELIGIOUS CULTURE.

(The concluding article of a series, *B. P. Opinion*, Oct. 16, 1880).

Our last article on this subject closed with a few remarks on the nature of true love to God. We shall in this suggest a few means of cultivating love to God, and conclude our subject by treating of obedience to God.

1. *Arádhana*,—Direct contemplation of God in all His attributes. Whoever has had any experience of it will feel he has no words to express the efficacy of the system of *Arádhana* that is in vogue in the Progressive section

of the Brahmo Somaj. This, or something like this, should be adopted by all who wish to grow in love and holiness. *Arádhana* is the very spring of religious life.

2. *Prayer*.—There seem to be some amongst us who do not believe in prayer. They deny either its efficacy, or reasonableness, or both. It is hardly possible to convince one of the efficacy of prayer who has never felt it personally. We can only tell him that *true prayer* must always be efficacious; but true prayer is not what we see generally. We often pray, not because we really want anything, but because we think we ought to want something, and the result is that we do not get anything. Such is not true prayer. There must be a keen *feeling of want* in the soul if it is to expect anything from prayer. It will not do if it only *is* in want, it must *feel* its want. There must be a *thirst* in the soul; prayer without thirst is empty and vain and never brings anything. The prayer of the intellect will not fill the soul; it must be the prayer of the soul. The intellect may help the soul in seeing its wants, but it will not bring anything for it directly. True prayer is not the prayer that proceeds from the understanding, but that which proceeds from the heart; and such prayer, we repeat, must always be efficacious. As for the reasonableness of prayer, we can at present only say that a God can hardly be said to be Infinitely Loving, and is hardly worth worshipping and loving continually, Who has nothing to impart to His worshipper hand to hand, Who suffers his worshipper to speak to Him without an end, but Who has no word to console Him, no word to bless his soul. This is quite incompatible with the character we ascribe to God.

3. Remembering God with love often and often during the day. As in faith, so in love its effect is great. It is at once the measure and the means of religious life. Religious life can be measured by the number of times the man of religion remembers his God. Have our readers felt within themselves the effects of strong human love? If they have, they must have seen how often and often the object of love comes to the mind, even amidst the busy pursuits of life. It is not otherwise in religion. Love, however different its surroundings may be, is always the same thing. This remembering, again, is an indispensable means of cultivating love of God. Every opportunity coming in our way amidst the business of the day should be seized with eagerness to keep up a consciousness in our hearts of our absolute dependence upon Him and His ever-watching love towards us. In the *Gita* (viii., 14), God is represented as saying:—"O *Partha*, I am easily gained by the devotee who remembers me often with a calm and undivided heart."

4. The use of hymns. In softening the heart, in refreshing it when it sinks under the care and toil of the world, in exciting holy and strong feeling when it is scorched by the heat of the world, in raising it to purity when it wades in worldliness, there is nothing to compare to them. And though their effect may be transitory unless otherwise retained, it is still of the highest importance.

5. Side by side with Hymns we shall speak of devotional poetry. There is scarcely anything like this in our language. Indeed now and then we see verses written by our Bengali ladies, but we do not find in them any depth of feeling. The writers do not seem to write so much from feeling as from thought. We do not speak of such. We speak of verses in which the deepest sorrows of the soul are given vent to, its highest aspirations expressed and the most heart-felt joys proceeding from its communion with God described.* Many such verses are to be met with in the English language. They are mostly hymns, but they have proved to us useful as poems, not as hymns. We earnestly recommend them to our readers. Dr. Martineau's collection will perhaps be the best for Brahmos, being free from offensive doctrines.

* We are glad to see one such piece of poetry published in the *Tattva Kaumudi* in its last issue, to which we beg to draw the attention of our readers.

6. *Books*.—The influence of good religious books cannot be too highly spoken of. They are our best friends, ever ready to help us, ever ready to give us strength and consolation. In them we come in contact with higher spirits, who lift up our souls by showing higher ideals of life, and aid us by their mature experience. To name a few books. It is impossible here to confine ourselves to the especial subject in view, namely cultivating love to God; we shall therefore speak of books on practical religion generally. Our Brahmic Literature is deficient in depth of thought, but it is so full of love, so full of enthusiasm, so full of freshness, that in certain important respects there seems to be nothing which can be compared to it. Here we especially have in view the sermons of Babu Debendra Nāth Tāgore called *Brāhma Dharma Byākhyān*, several of Babu Keshub Chunder Sen's sermons published in the *Dharma Tatva*, and a few in the form of two pamphlets. A few devotional tracts published by the B. S. of India will also be found to be very useful. We shall next name a few English Theistic and Unitarian books:—first two volumes of Parker's works (Miss Cobbe's Edition), Newman's "Theism" and "The Soul," Miss Cobbe's "Religious Duty" and "Alone to the Alone,"—a volume of prayers,—Channing's Works and his "Perfect Life," a volume of sermons,—Dr. Martineau's "Endeavours after the Christian Life," and "Hours of Sacred Thought"—books full of moral and spiritual wisdom—books which can hardly be too much praised. Of Trinitarian books we can name only three, and these are well-known:—The "Pilgrim's Progress," Augustine's "Confessions," and Thomas A Kempis' "Imitation of Christ." A very useful book would be a collection of choice *ślokas* from the *Srimadbhāgavat*.

7. *Contact with other minds*. Under this head come meetings for prayer, and conversation on practical religious subjects. Many, perhaps most, Brahmos owe a great deal of what they value in their own lives to such meetings. Those who have not personally felt their effect have only to attend one,—one consisting of intimate friends, one in which we feel quite at home, and they shall see how the lazy mind learns to chide its laziness by seeing so much activity without, how the cold heart catches fire, and the bewildered soul learns from its more experienced fellow-travellers how and whither to direct its course.

We now come to the third and last division of our subject—obedience to God.

Obedience to God consists in doing His will, from whatever source we may know it. It consists in adjusting our life in accordance with the will of God. Thus we see that this branch of religious culture connects itself intimately with the whole moral life of man; it is concerned with duties purely religious, as well as those that are not, namely personal and social duties. We shall not therefore enter into its details, though they are intimately and vitally connected with religious life. We shall confine ourselves to what we perceive to be its purely religious side.

One may be growing in rectitude—in rightfulness of life, and yet not be growing in obedience to God. We beg to draw the attention of our readers to this point. This is not the case exclusively with sceptics, who though they do not recognise a Divine Master over them may yet, we believe, grow in rectitude, but this is equally applicable to Theists. They, though recognizing a Lord, may, in actual life, leave Him in the back-ground and do their work under other impulses than a pure spirit of obedience to Him. What these motives may be we have already seen, namely, a sense of utility, public or private, passion, and even a sense of abstract duty which is not religion. But, is an act worthy of being called obedience to God when it is not done in a *spirit of obedience*? It may be right, it may be done through an honourable motive, but how can it be called *obedience to God* when it is not done from a sense of duty to God? So we see we may be growing in virtue, yet not in

obedience to God. To grow in obedience to God, which we have seen to be a religious duty, it is necessary that we should carry a sense of duty to God, a spirit of obedience to God, into our actual life. To be true servants of God we must not only do all our duties duly, but we must also have our lives pervaded by a spirit of obedience.

This difference between a life pervaded by a spirit of obedience, and one without it, makes the whole difference between a devout life and what is called a life of worldliness; for what is worldliness but living without God? And when we have passed a day forgetful of God and of our relation to Him, we feel we have passed it in worldliness. In actual life there is no difference between the worldly and the devout man; the one may do exactly the same thing as the other; but there is a vast difference between the impulses which lead each to action. The devout man acts from a spirit of obedience to God, while the worldly man acts under other impulses. Even when life is best spent, outwardly of course, when all duties are duly performed, the complaint of worldliness grieves us. Even when no sting of conscience is felt, the spirit does not rejoice; it is grieved to think that in actual life it is not sufficiently guided by a sense of duty to God,—that its life is not pervaded by a spirit of devout obedience. We grieve to feel that, though professing to do God's work, and perhaps really doing it, we are so much under other impulses and are so forgetful of God. We feel that with this we are not worthy to be called God's servants, but that we are, in fact, servants of the world, however pure we may be outwardly.

This difference between a life pervaded by a spirit of obedience and one without it, also makes the whole difference between a mere moral life on the one hand and a religious life on the other. Though perhaps doing the same thing, the mere moral man and the religious man act under very different impulses. The mere moral man acts under a sense of obedience to an abstract moral law; the religious man acts under a sense of direct obedience to God; to him the Moral Law is nothing but the direct will of God.

How this spirit of obedience is to be acquired is now the question. We believe that as obedience is vitally connected with love, every increase in love will be an increase in obedience also; hence every means which tends to increase love will increase obedience also. Love dislikes all sorts of separation, and hence it dislikes worldliness. When the soul begins to grow in love to God, it longs to see her Lord wherever it goes, to see Him as her master in everything she does. So let us earnestly seek to see our Lord more and more, and love Him more and more; and so shall we learn to obey Him more and more, and our whole life will be an ever-swelling hymn to His Infinite Love and Glory.

2. REVIEWS.

i. *The Sādhāran Brahmo Somaj.*

The Brahma Pocket Almanac for 1880. Published by order of the General Committee of the Sādhāran B. S.—Calcutta: S. B. S. Press, 93, College Street. 1880.

This Almanac opens with a good selection of prayers and hymns, arranged for every month in the year. It also gives a large variety of interesting Brahmo statistics. The letter-press has not, however, been sufficiently revised, and its latter half, especially, lacks the neatness and accuracy which marked the S. B. S. Almanac of 1879.

The Second Annual Report of the Sādhāran Brahmo Somaj. For 1879. With which is incorporated the Reports of Provincial Somajes.—Calcutta: S. B. S. Press, 93, College Street. 1880.

I have already quoted so largely from this work that I need only add here that it is in every respect an improvement upon the Annual Report of last year, and does great credit to its compilers.

The Trust-Deed of the Sādhāran Brahmo Somaj Prayer-Hall Building. Registered at the Office of the Registrar of Calcutta, on the 7th Śrāban, Brahmo Sambat [Era] 51, corresponding to the 21st July 1880.—Calcutta: S. B. S. Press, 93, College Street. [1880.]

Brahma Saugit. (Brahmo Hymns.) Part II. Published by the Executive Committee of the Sādhāran B. S., 11th of Māgh, Brahmic Era 51 [January 24, 1880].—Calcutta: S. B. S. Press.

For want of space, I am reluctantly obliged to omit translations of hymns, from this work and its predecessor, issued a year ago.

Prabandha-Latīkā.—Essays by Bengali ladies, respectfully presented to the ladies of this country. Issued by the Bengal Ladies' Association, 11th of Māgh, Brahmic Era 51 [Jan. 24, 1880].—Calcutta: G. P. Roy, 21, Bowbazar Street.

A neat Bengali pamphlet of 94 pages, containing 18 prose pieces on various subjects, chiefly religious. Some of them are founded on English works; others are original. Eight pages are devoted to the "Life and teachings of Rājā Ram Mohun Roy," and six to the "Life of Buddha;" besides which, there are numerous simple tales and meditations, and a touching memoir of a young Brahmic lately deceased. All the essays are by members of the Bengal Ladies' Association, and the greater portion are by the Editress. The Brahmicas of Calcutta may well be congratulated on the real progress of which such a work is an unmistakable token.

Sarala Niti Pāt.—(Easy Moral Readings.) A Treatise on Morals, written for Children in easy language.—Calcutta: S. P. S. Press. 1287 [1880].

This is another work by the Editress of the preceding collection, but is intended for quite young readers. A Brahmo friend has kindly favoured me with the following brief notices of this work and of the next.

A great want has long been felt of suitable books for Bengali children. It is therefore with much pleasure that we welcome *Sarala Niti Pāt*, a little story-book to inculcate moral principles in the minds of children. We congratulate the authoress on her complete success in her undertaking. The book is written in an easy and graphic style. In some of the stories, noble traits in the character of children have been skilfully brought out, and made attractive; while in others, some of their more common failings, attended with disastrous consequences, are sketched out for warning. We are sure the book will be greatly liked by those for whom it is intended, and we hope the authoress will continue her work in this direction, for which she seems to be peculiarly fitted.

Dharma-Kusum.—(Flowers of Religion.) Questions and Answers on Religious Subjects, for Boys and Girls. Issued with the sanction of the Executive Committee of the Sādhāran B. S.—Calcutta: S. B. S. Press, Brahmic Era 50. [1880].

This book, also, is intended for children. It is a religious catechism with short prayers. The author has endeavoured to give children clear ideas of God and of religion. In this he is, on the whole, successful. The short simple prayers are eminently fitted for children. But we are sorry to say that the author has not always been happy in his comparisons. They rather tend to give a too limited idea of God in His infinity of love and perfection. With this exception, the book is worthy of all praise.

The Students' Weekly Service. No. 1. The Necessity of Prayer, and its Reasonableness.—No. 2. Caste.—No. 3. The Future State.—No. 4. Reformation in India, and how to accomplish it.—Addresses by Pandit Siva Náth Sástri.—To be procured from Babu Adináth Chatterji, 13, Mirzapore Street, Calcutta.

See pp. 20, 22, 23, *ante*, for particulars concerning the interesting services at which these (Bengali) addresses were delivered.

Suruchir Kutir.—Suruchi's Cottage: a Mághotsab Present. Showing how, with a small income, to live in comfort and peace, and do good to others.—Calcutta. Roy Press Depository, 14, College Street North. [1880.]

From a review in the *B. P. Opinion*, we learn that this Brahmo novelette of 84 pages is an attempt to impress on the Bengali mind the necessity and advantages of thrift. The heroine, Suruchi, is an orphan widow, brought up in a Brahmo family, and the hero, Suresh Chandra, is an active young Brahmo who "had resolutely refused to marry before he could maintain a wife decently." They married for love, and kept house in an exemplary manner, which is described with minute details of expenses and occupations. Finally, they conquered all their difficulties, reformed their neighbours, built houses on improved methods, established roads, "founded co-operative stores, penny savings' banks, and the like, and lived in happiness and joy." The author's zeal for the improvement of his countrymen must have a beneficial effect, and is in itself a sign that the process of improvement has already begun.

Shisur Sadáchár.—*The Good Conduct of Children.*—Calcutta: S. B. S. Press. [1880.]

(*B. P. O.*, Feb. 12, 1880.)—This is another book by the author of *Suruchir Kutir*, intended for the juvenile class. It contains eight beautiful lessons in easy language, taken from real occurrences in life, illustrating the good moral conduct of children. It should form a text book in schools for young children.

Prabandha Kusum.—(Miscellaneous Pieces for the use of Indian ladies.) By Rajani Kánta Gupta.—Calcutta: printed at the S. B. S. Press, and published by W. Newman and Co. [1880.]

The Second Daughter-in-Law. By Siva Náth Sástri.—Calcutta: W. Newman and Co. [1880.]

These two works, both commended by the *B. P. Opinion*, are the first of the "Mary Carpenter Series," issued by the Bengal Branch of the National Indian Association. The first work is a collection of miscellaneous pieces, including memoirs of celebrated

Indian heroes and heroines, short essays on natural history and science, &c. The *B. P. O.* thinks that the book would be rather difficult for little girls, but "quite suitable for young ladies of somewhat advanced studies."—"The Second Daughter-in-Law" is a tale of generous devotedness which ends tragically, but is meant to convey a lesson for imitation.

A Discourse on Education.—The Inaugural Address delivered at the Students' Association, Jessore. By C. C. Sen, Vice-President of the Association.—Calcutta: S. B. S. Press. 1880.

An earnest address by Babu Chandi Charan Sen, the late Brahmo minister of Jalpaiguri.

Adhyātma Tattva o Brahma Sādhana.—Spiritual Knowledge and Religious Discipline. Part I. By Pandit Bijoy Krishna Goswāmi.—Dacca: East Bengal Press. [1879.]

(*B. P. O.*, Jan. 15, 1880.)—Pandit Bijoy Krishna's name is well known. He has spared no pains to collect texts from various Sanskrit works, to translate and annotate them, to aid in the spiritual contemplation of the Only One True God. This little book will be of incalculable benefit.

Sangit Pushpabali.—(Flowers of Song.)

A collection of 37 Hymns in Urdu, by Pandit Siva Nārāyan Agnihotri of Lāhore. (See p. 77 *ante.*) The *B. P. Opinion* highly commends their spiritual and poetic beauty.

The Bāmbodhini Patrikā.—(Teacher of Women.) Nos. 179 to 190. December 1879 to November 1880.—Calcutta: Published by Ashutosh Ghosh, 44, Sitārām Ghosh's Street.

This useful magazine, edited by the Assistant-Secretary of the Sādhāran B. S., was resumed last December, and is again doing good work. I regret to be unable to notice its contents in detail this year.

ii. *The Brahmo Somaj of India.*

The Brahmo Pocket Diary and Almanack, 1880.—Calcutta: Indian Mirror Press, 6, College Square.

God-Vision in the 19th Century. A Lecture delivered on the occasion of the 50th Anniversary of the Brahmo Somaj, at the Town Hall, Calcutta, on Saturday, 21th January, 1880.—Calcutta: Indian Mirror Press. 1880.

The Theistic Quarterly Review. No. IV., January 1880. No. V., May 1880. Edited by P. C. M.—Calcutta: Indian Mirror Press. 1880.

These two Numbers (the only issues of this Review during the present year) display Mr. Mozoomdār's usual ability and eloquence, and continue to represent the peculiar views of the B. S. of India in his own refined and intellectual form, minimizing their most questionable features, and supplying others of a higher character. How far Mr. Mozoomdār's ideal picture corresponds with the reality of his leader's teachings, and how far even the representation here given corresponds with the earlier and healthier types of Brahmoism which are chiefly current elsewhere,—are questions upon which I cannot enter now. But one remarkable correspondence in the January No. of the Review must not be passed by. Mr. Mozoomdār

had addressed a series of questions to some of the Somajes in different provinces of India, requesting information as to the progress and prospects of Theism in each locality, its relations to Hinduism and Christianity, &c. Two letters are given in reply, from (1) Mr. M. G. Ranade, a leading Brahmo of Bombay, and (2) Mr. Bholanath Sarabhai, the venerable President of the Ahmedábád Somaj. These letters are extremely valuable and interesting, and I much regret to have no room for any quotations therefrom. It should be added, however, that Mr. Sarabhai's letter contains a friendly but decided remonstrance against the line recently adopted by the leaders of the B. S. of India; and Mr. Ranade also gives a hint in the same direction.

Tattva Nirnaya.—(Investigation of Truth.) Part I. By Dina Náth Bānerji.—Calcutta: Indian Mirror Press. 1879.

A Brahmo friend kindly obliges me with the following details concerning this work. The author states that it has been written "for Bengali sisters, to instruct them, and to assist them in the habit of independent thinking." The subjects are treated in the form of dialogues between three women; one of whom asks questions, the second gives answers, while the third only puts in a remark now and then. The subjects are as follows:—Atoms and animals: Changes in animals and plants: Primitive state of man: Soul and brain: Immortality of the soul: Independence, *i.e.*, the power of man over his feelings and passions: Machinery of the human body: The Self-Existent (*i.e.*, God) and Nature: The permanent relation of the Creator to the creation: The Original Cause: Creator and Maker: Theory of Oneness (*i.e.*, that everything is God) discussed.

These subjects are treated in colloquial language, so as to be easily intelligible to women. The book contains much useful information, and is, on the whole, well and intelligently written.

Adeshbád ebang tatsambandhin Bichár. (The Doctrine of Inspiration, and Discussion thereupon.) By Durgá Dás Ráy. —Dacca: East Bengal Press, 1879.

Iswarer Prayakárya Sádhan. (Doing the works which God loveth.) A Lecture delivered on the 8th of Fálgun, 1286 (Feb. 1880). By Durgá Dás Ráy.—Dacca: New Press. [1880.]

A Discourse on the Brahmic Doctrine of Inspiration. By Durgá Dás Ráy. Read in the East Bengal Theatre Hall, June 26, 1880.—Dacca: New Press. 1880.

These pamphlets are the production of a very earnest adherent of Mr. Sen's, who has also written long letters to me on the same subject, and is very anxious that his defence of his leader should receive a fair hearing in England. Passing over those portions of his writings which do not call for argument, we find the critical points presented thus, in the latest of his pamphlets (p. 6).

1. If we believe in a Living, Moving, and Acting God, we must also believe in Inspiration.

2. If we believe in Inspiration, we must believe it to be quite independent of the so-called morality of the world.

3. If we believe in the last, we must also admit that it is not un-Brahmic to apply the doctrine in a case like the Kuch-Behar marriage.

Of course the turning-point of this argument lies in the second clause, which the following extracts will more fully elucidate. The secessionist leaders, says the author, do believe in inspiration,—“only they are not prepared to accept it in its entirety.”

They will not believe anything to be inspired which is not sanctioned by the ‘moral code’—I will not say the ‘moral law;’ for Brahmos have no moral law which is not written in the heart of man by God Himself. But the Law written by God in the heart of man is the same thing with inspiration; consequently there is the same liability to mistake in reading and interpreting the Law, as there is in hearing the inspiration; so that no real advantage is gained by a mere change of name. . . . There is no such thing as a “moral code” universally assented to by all mankind. . . . To say nothing of the different schools of ethics and more particularly of that of the Derivative moralists, I cannot allow conscience to sit in judgment over Divine inspiration, even on the supposition that there was any such thing within us to decide the question of right and wrong, that is, if this conscience is not the same thing with what religionists call the Voice of God within. . . . To say, then, that we are not to believe in any inspiration which is not approved of by conscience, which is itself much in need of being looked after by something more trustworthy, is really arguing in a circle. The truth in regard to this subject seems to be that whether it be inspiration, conscience or reason, there must always remain an element of error in our decisions, so long as the subject of it is the fallible human free agency. . . .

I must now allude to a plausible argument which is brought forward by our friends of the protesting party—I mean the one which is derived from what is called the absolute sinfulness of certain acts. Lying, stealing, murdering, and the like, are acts which by their very nature are immoral—they can under no circumstances be ever justified. Consequently, whenever a man commits any one of these, he can never be said to do so under Divine inspiration. As I said before, the argument is more plausible than real, and to expose its fallacy, I must remind my friends, that an act *per se* has no moral worth at all; *i. e.* unless at the same time we take into account the state of the actor’s mind, we cannot assign any moral value to an act. If I have no free choice in the matter, if I am not fully aware of the consequences involved, and if my intentions are not bad, I believe nobody will ever blame me as a moral sinner for either “lying,” “stealing,” or “murdering.” . . . But let us grant for a moment that certain acts were by themselves absolutely right or wrong: would that weaken my position? Not in the least; for in that case, the supposed right or wrong action is such only when done by *man*—it has no reference whatever to other orders of beings, and to God more particularly. . . . God’s ways are always inscrutable, and let us not presumptuously try to judge His actions by our poor standard of morality, which at best can be but imperfect and one-sided.

A more serious question remains yet to be asked in regard to this, *viz.*, Is inspiration merely a subjective phenomenon? Is there no objectivity in the matter? (pp. 17-21.)

As the author’s last letter to myself gives a still clearer exposition of his views on this point than the printed one, I take the liberty of extracting it. The quoted phrases are from a letter

of my own in reply to his first paper, which was intended for my last *Year-Book*, but arrived too late.

(Dacca, Sept. 3, 1880).— . . . A few words more by way of reply to some of your objections.

(1) *Inspiration*.—Inspiration with us is an *objective reality*, and as such, it is under no necessity to be distinguished as “ordinary” or “extraordinary.” All impulses which are objectively perceived to come from God, whether through “those instincts, feelings and principles, &c., which He has implanted in us all,” or in any other “extraordinary” way, are inspiration with us. Consequently, no impulse however natural, however good, and however in conformity with the received ideas of the world, is a command from God, if it but want the element of objectivity in it. Hence “the formation of right habits of action,” however *useful* it may be for the prevention of *crimes*, is no very great thing with the Brahmo Somaj, whose sole object is to bring the Living God at every man’s door. Neither do we at all care for the “lawfulness” or otherwise of an act, unless the law is *perceived* to come directly from the Law-Giver’s Hands. As to any “test” for inspiration, I hope the objection will at once suggest itself to you when I say that “good” and “bad” actions are relative terms; and are such only according as circumstances happen to make them. Our belief in regard to this matter is, that the dealings of God with us are by means of a special faculty, whose renderings of God’s commands are at least as sure and unerring as those of the faculties of sight, hearing, and the like.

(2) *Idolatry*.—Mr. Sen *does not* countenance idolatry as such, and he would most assuredly have considered any tinge of it in the Kuch-Behar marriage a high-treason against God, had not its rejection involved a disregard of His *direct command*, which, I need not repeat, is the only law of right or wrong for a Brahmo.

A more complete Antinomianism than this could scarcely be put forth. It completely abolishes the moral solidarity of mankind; for when any man can at any moment receive a divine exemption from moral obligations, what security can remain for your neighbour’s conduct? Nor does this theory leave us any more trust in God than in man. By representing His Will as a series of celestial caprices, it destroys all power of real reliance upon His character. He can, it appears, even give a “*direct command*” to perform an act which would otherwise have been rightly accounted as “high-treason” against Himself! One is reminded of the “Brethren of the Free Spirit” in the 14th century, who held that they were under the special guidance of the Holy Spirit, even when their actions were of a most questionable character. Nothing can bring greater discredit upon the doctrine of “a Living, Moving, and Acting God,” than this disastrous inversion of true religion which claims the direct ordinance of Heaven for the errors of men. Instead of striving to learn God’s thoughts and purposes from all the countless channels of nature, life, and faith, through which He expresses them, the Antinomian confines the spiritual apprehension of Him to one single phase of the last-named faculty, and from that alone, unsupported, unbalanced, he constructs a mental image which he worships as God. Doubtless the error is one that may be made by good and honest men; but it is none the less fraught with

danger to mankind. It may be worth while to read the following singular warning against it which appeared as a "Devotional" in the *Sunday Mirror* of January 20, 1878, shortly before the official announcement of the Kuch-Behár marriage.

I have strangely got into the habit, O my God, of crediting Thee with all my ideas and plans. I, as Thy servant, ought to follow only Thy commandments, forsaking all that pleases me and adopting whatsoever is agreeable to Thee. But instead of doing this, I strive to follow my own plan and schemes and then ascribe to Thee their authorship. Having come so far in the path of religion, I feel it a humiliation to believe that I am carrying out my own wishes. I would fain believe that in all my doings I only follow Thy leading, and I feel glad when people give me credit for obeying Thy will and sacrificing my own. But as self-sacrifice is a hard thing, and I am carried away by my own ideas, feelings, and tastes, all that I can do is to make myself and others believe that everything I do is the Lord's doing, and that all my purposes are divine purposes. Thus errors and vices in my life become sacred in my estimation in the course of time with the imaginary imprimatur of Thy seal. Lord, deliver me from this delusion.

To which concluding petition, every friend of the Brahmo Somaj will heartily say, Amen.

Bidhán Bhárat : athárt Yug dharma máhátmya pratipádak Hari lilá Mahákábya.—A great poem on the doings of Hari : purporting to make evident the glories of the Eternal Religion. Part I.—Calcutta : Indian Mirror Press. 1802 Sakábdá (1880).

The *Sunday Mirror* of Sept. 12, 1880, highly praises this book, entitling it "The Epic of the New Dispensation,"—and informs us that "it finishes the tale which began thousands of years ago in the Vedas, was repeated subsequently in the Rámáyan and the Mahábhárat, and, renewed in the life of Chaitanya, culminated at last in the New Dispensation of the Brahmo Somaj." As considerable importance seemed to be attached to the work, I requested a Bengali friend to examine it for me, and from his report I condense the following account.

The argument of the poem may be thus briefly summarized. After India had suffered great wrong at the hands of the Mahometans, God was pleased to transfer the sovereignty over her to the mighty English. These latter brought with them new lights of science and new ideas; but unfortunately, with the advance of enlightenment there came also a host of corrupt practices.

. . . Many so-called reformers, but, in fact, slaves of passion, demons in human shape, are, under the guise of reforming our country, winning over many men and women to the paths of vice, and sending them to hell.—But at this time Nature presages that something is going to happen. . . . These signs prove to be the precursor of the birth of the New Dispensation, and the convocation of the Gods by Hari, who, holding the new-born Babe in his arms, addresses them thus:— . . . "I appear in different ages, in different countries and in different guises, to save mankind. I am this time going to appear in the shape of a child, to kill the demons and save all men and women. . . . I will take as my servants the faithful New-dispensationists, and will protect them in my bosom. In my church there shall be no

place for my eternal foes—those infidels, the unbelievers in my New Dispensation. They shall be blown away like chaff by my winnowing-fan, and I shall carefully collect the grains only. My beloved daughter Victoria will serve me," &c., &c.

Then Hari anoints his new child. All the sages and prophets do homage to it. A hymn is then sung in praise of Hari.

Every one is enchanted. Even Hari lent his own voice to sing his own praise. By the sweet melody of his voice all heaven became mad with excitement. Chaitanya, lifting up his arms, began to dance. The example becomes catching. All the Gods and men that were present, become imbued with this wild spirit. Mahomet dances with David. Narada dances with Paul, shouting "Hari, Hari." John, "the eater of locusts," also joins in the dance, as do Confucius, Luther, Peter, Sakya Muni, Moses, and many others too numerous to mention. All the believers in the New Dispensation join the Gods in their dance.

Finally the new Child goes forth to conquer the world from the hands of Satan's followers, and after a fierce conflict, the latter are seized by the heavenly guards, who, holding them by the hair, hurl them down into hell. Thus was the victory of the New Dispensation accomplished.

I think my English readers will not need any further selections from the Epic of the New Dispensation.

iii. *Provincial Somajes.*

The Reverend Padre's Address. A Satirical Poem in the Ballad Metre. By Bepin Bihary Bose [of Allahábád], M.A.—Calcutta: Roy Press Depository, 14, College Square.

The Address here satirized appears to have been one of those violent utterances by which the narrowest class of European missionaries obscure and distort the Gospel of Christ. The Brahmo hearer's feelings on hearing it were very natural; but his attempt to express them in English verse is a total failure.

The Saddarshana-Chintaniká, or, Studies in Indian Philosophy, Monthly Nos. from July 1879 to August, 1880.—Puná: Sadashive Petha, House Municipal, No. 641.

Ahmedábád Práarthana Somaj. Report for 1879. Printed at the Hitechhu Press, by Jeysing Mooljee, Patel.

The greater portion of this pamphlet consists of an earnest and able dissertation on the prospects of Theism in India. It would appear to be from the same hand as the letter already referred to from Mr. Bholanáth Sarabhai, the President of the Ahmedábád Somaj; but it deals with the subject more systematically, and goes more deeply into the problems lately mooted concerning inspiration, prophets, idolatry, &c. I have no room for any quotations, but cannot pass it by without congratulating the Brahmos on this calm, thoughtful, yet zealous defence of Theism from one of the leading provincial Somajes. It is a happy omen for the increasing solidarity of the Theistic Church.

STATISTICAL TABLES.

1. LIST OF THE BRAHMO SOMAJES IN 1880.

N.B.—During the past year, nearly a dozen new Somajes have been started in different parts of India; but I wait to include them in the List until they have celebrated their first Anniversary.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a *.

BENGAL.

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
1.	*Calcutta. Ādi Brāhmo Somāj ..	1830	43.	*Hāzāribāgh	1866
2.	" " Brāhmo Somāj of India..	1866	44.	Hugli	1869
3.	" " Śādhāran B.S.	1878	45.	Jalpaiguri (Northern Bengal B. S.)	1869
4.	" " Āhiritolā ..	1878	46.	*Jāmālpur	1869
5.	" " Chunāpuker	1869	47.	*Jangalbāri	1876
6.	" " Colutolā ..	1860	48.	Jhinadāhā	1876
7.	" " Garpar	1869	49.	*Kākinīā	1869
8.	" " Khidirpur	1876	50.	*Kalnā	1868
9.	" " Sankaritolā	1867	51.	*Khaturā	1878
10.	" " Shāmbāzār	1863	52.	*Konnagar	1863
11.	" " Simlā	1871	53.	*Krishnagar	1844
12.	" " Sinduriāpati	1863	54.	*Kuch Behār	1873
13.	" " Tāltalā	1873	55.	*Kumārkhālī	1849
14.	Ārrāh	1878	56.	Kushtīā	1879
15.	*Bāghāchrā	1863	57.	Maheśhpur	1869
16.	*Barāhanagar	1864		" " revived ..	1879
17.	Bārāset	1870	58.	Mahestolā	1876
18.	*Bāripur	1871	59.	Māldaha	1868
19.	*Barisāl	1861		" " revived	1875
20.	*Behālā	1853	60.	Māliparā	1876
21.	Berhampur	1864	61.	Matihāri	1874
22.	Bhāgalpur	1862	62.	Midnāpur	1846
23.	*Bhowānipur, 1	1852	63.	*Monghyr (Behār B. S.)	1867
24.	" " 2 (Suburban) revived	1878	64.	Mudīālī	1873
25.	*Boālīā (Rājshāhi)	1864	65.	Murshidābād	1874
26.	*Bogra (Bagurā)	1860	66.	*Mymensingh	1863
27.	*Boluhāti	1857		" " Branch B. S.	1867
28.	*Brāhmanbāriā	1865	67.	*Noākhālī	1876
29.	*Burdwan	1860	68.	Pubnā	1867
30.	*Chandernagar	1860	69.	Pāchānbā	1874
31.	*Chinsurā	1864	70.	Pirozpur	1878
32.	*Chittagong	1855	71.	Purniā	1878
33.	Commillā (Tripurā)	1854	72.	*Rāmpur Hāt	1874
34.	*Dacca (East Bengal B.S.)	1846	73.	*Rānchi	1868
35.	Darbhanga	1872	74.	Rayna	1877
36.	*Dārjiling	1877	75.	*Saidpur	1878
37.	Dharmapur	1872	76.	Serampur	1861
38.	Dinājpur	1868	77.	Shāhāpur	1874
39.	*Faridpur	1857	78.	*Siliguri	1879
40.	Goāri	1879	79.	*Sirājgunge	1875
41.	*Gyā	1866	80.	Sylhet	1863
42.	*Harinābhi	1867		ĀSSĀM.	
			81.	*Dhubri	1876

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
82.	*Gowhātti	1870	106.	Rupar	1879
83.	*Nowgong	1870	107.	Simlā Hills	1875
84.	*Shillong	1874	<i>WESTERN INDIA.</i>		
85.	Tezpur, 1	1871	108.	*Bombay Prārthanā Somaj	1867
86.	Assām B. S.)	1878	109.	*Ahmedābād	1871
	ORISSA.		110.	Barodā	1878
87.	Bālāsore and Provincial combined	1879	111.	Broach	1876
88.	*Cuttack, 1	1865	112.	Kairā (branch of Ahmedābād P. S.) ..	1876
89.	,, 2 (Utkal B. S.) ..	1869	113.	Nariād P. S.	1878
<i>N. W. and CENTRAL PROVINCES.</i>			114.	Navaseraī	1878
90.	Allahābād, 1	1864	115.	Pandharpur	1876
91.	,, 2 (Northern India B. S.)	1867	116.	Petlād	1878
92.	Banda	1877	117.	*Punā	1879
93.	Bareilly	1869	118.	Sojitrā	1878
94.	Brāhma Grām (Mundla)	1879	119.	Surāt (revived), ..	1878
95.	Cawnpur	1865	<i>SINDH.</i>		
96.	Dohrá Dhun	1865	120.	*Hyderābād Brahmo Somaj	1868
97.	Ghāzipur	1872	121.	Karāchi Prārthanā Somaj	1869
98.	*Lucknow (Oudh B. S.)	1867	<i>SOUTHERN INDIA.</i>		
<i>THE PANJĀB.</i>			122.	Madras (Southern India B.S.), revived,	1879
99.	*Lāhore, 1 (Panjāb B. S.)	1863	123.	Bangālōre, 1 (Nagara Pettah)	1867
100.	* ,, 2, Sat-Sabhā	1870	124.	* ,, 2 (Regimental B. S.)	1871
101.	,, 3, New Prayer Meeting	1879	125.	,, 3 (Arula Pettah) ..	1872
102.	Amritsar Prayer Meeting	1879	126.	,, 4 (Cottonpettah) ..	1879
103.	Derā Ghāzi Khān	1879	127.	Salem	1866
104.	Multān	1875			
105.	Rawal Pindi	1867			

2. BRAHMO MARRIAGE REGISTRARS IN 1880.

Under the Native Marriage Act (III of 1872).

City of Calcutta { NORENDRO NÁTH SEN.
DURGA MOHAN DÁS.

Suburbs of Calcutta { BHURAN MOHAN DÁS.
SASIPADA BĀNERJĪ.

District of Hugli SHIB CHUNDER DEB.

,, Dacca GOVINDA CHANDRA DÁS.

,, Bogrā DWARKÁ NÁTH RÁY.

,, Ássām JAGAT CHANDRA DÁS.

The Registrar of Calcutta and the Sub-Registrars at the chief stations of District Judges are ex-officio Marriage Registrars under the Act.

3. SUPPLEMENTARY LIST OF BRAHMO MARRIAGES

FROM 1864 TO 1877.

I have already explained (p. 50) how it was that the Brahmo Marriage Register given in my last *Year-Book* failed to contain the following list of marriages celebrated between the members of the Bāghāchrā Brahmo Somaj. Another inadvertent omission, now supplied, was the marriage of Babu Jyotirindra Nāth Tāgore, the present Secretary to the Adi Somaj. As the last number in the Register was 93, I continue the numbering at 94.

No.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
94	1864 May 29	Bāghāchrā	MALLIK, Mati Lāl	26	Pirālī Brāhman	Son of Manik Chandra Mallik.
			MALLIK, Sarvaman-galā	13	Ditto	D. of Pitāmbar Mallik.
95	1864 June 17	Kulbāriā	MALLIK, Akrur Chandra	25	Ditto	Son of Pares Nāth Mallik.
			MALLIK, Bhuvanesvari	11	Ditto	D. of Chandra Nāth Mallik.
96	1864 June 17	Kulbāriā	MALLIK, Nanda Kumār	24	Ditto	Son of Golak Chandra Mallik.
			MALLIK, Patesvari	9	Ditto	D. of Chandra Nāth Mallik.
97	1864 June 23	Sankarpur	MALLIK, Rishivar	29	Ditto	Son of Prem Chand Mallik.
			MALLIK, Mānādā Sundari	13	Ditto	D. of Chaitanya Charan Mallik.
98	1864 July 9	Bāghāchrā	MALLIK, Kālī Kumār	28	Ditto	Son of Rup Nārāyan Mallik.
			MALLIK, Prasanna Mayi	11	Ditto	D. of Dayāl Chānd Mallik.
99	1872 March	Bāghāchrā	MALLIK, Syāmā Charan	22	Ditto	Son of Hara Chandra Mallik.
			MALLIK, Sasimukhi	13	Ditto	D. of Bholānāth Mallik.
100	1872 March	Sankarpur	MALLIK, Baikuntha Nāth	26	Ditto	Son of Rāj Chandra Mallik.
			MALLIK, Annadā Sundari	13	Ditto	D. of Ganesh Chandra Mallik.

No.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
101	1872 March	Sankarpur	MALLIK, Amrita Lál	26	Ditto	Son of Manik Chandra Mallik.
			MALLIK, Meghmálá	13	Ditto	D. of Mrityunjay Mallik.
102	1872 June	Sankarpur	MALLIK, Biresvar	29	Ditto	Son of Raj Chandra Mallik.
			RAY, Kásisvari	14	Ditto	D. of Káli Prasanna Ráy.
103	1875 April	Kulbáriá	MALLIK, Rádha Náth	26	Ditto	Son of Jagat Chandra Mallik.
			MALLIK, Jádumani	13	Ditto	D. of Káli Kumár Mallik.
104	1875 April	Sankarpur	MALLIK, Pares Náth	26	Ditto	Son of Kongsadhar Mallik.
			MALLIK, Golap	9	Ditto	D. of Jadu Náth Mallik.
105	1877 Nov.	Kulbáriá	MALLIK, Tinkari	25	Ditto	Son of Haladhar Mallik.
			MALLIK, Bidhumukhi	14	Ditto	D. of Káli Kumár Mallik.
106	1868 July 5		TÁGORE, Jyotirindra Náth GÁNGULI, Kádambari		Piráli Bráhma- n 2nd d. of Syámá	5th son of Deben- dra Náth Tagore. Lál Gánguli.

Besides these, there were "three marriages performed according to Brahmo rites" at Mangalore, some time between May 1870 and December 1872, as reported in the *Theistic Annual* of 1873 by Ullal Roghunáthya, a leading member of the Mangalore Somaj. He adds that these marriages "were performed by their own minister, Jarappa. The brides and bridegrooms in two cases, I suppose, were under age." These three bring the number of Brahmo marriages, from July 1861 to August 1879, to 109.

4. BRAHMO MARRIAGES DURING THE YEAR 1879-80.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
110	1879 Nov. 9	Bombay	GODROLE, Balvant Govind	30	Kokanastha Bráhmaṇ	Vákil of the Tháná District Court, and a member of the Prárthaná Somáj.
			YAVATKAR, Umábai (Widow)	19	Deshastha Bráhmaṇ	D. of Rám Chandra Moreshwar Gholap and widow of Gangádhár Chintáman Yavatkar.
111	1879 Nov. 11	Kálikachha (in Tipperá)	NANDI, Mahendra Chandra SEN, Saudámini		Káyastha Vaidya	Son of Ananda Chandra Nandi. D. of Ráj Mohan Sen of Vikrampur.
112 R.	1879 Nov. 21	Calcutta	RÁY, Ananda Chandra	28	Káyastha	Native Doctor at Siliguri.
			—, Anuja Nandini (Widow)	21	Bráhmaṇ	Inhabitant of Báli.
113 R.	1879 Nov. 22	Calcutta	CHAKRAVARTI, Bipin Mohan (Widower)	27	Bráhmaṇ	Sub-Registrar of Govindgunge in Bogra.
			—, Khiroda Sundari (Widow)	20	Ditto	
114 R.	1879 Dec. 9	Calcutta	RÁY, Káli Náráyan	27	Káyastha	Editor of the Dacca "East."
			Bose, Hemlatá	14	Ditto	D. of Hara Náth Bose of Mazilpur.
115	1880 April	Alláhábád	MAITRA, Gangá Prasád	29	Bráhmaṇ	Son of Kishori Lal Maitra.
			—, Annadá Mayi (Widow)	21	Ditto	D. of a Hindu Pandit at Benares.
116	1880 April 21	Calcutta	MOZOOMDÁR, Dwarká Náth Bose —, Kámini		Káyastha	Sub-Deputy Magistrate & Collector. Educated at the Metropolitan Female School of Indian Reform Association.
117 R.	1880 Aug. 21	Calcutta	MALLIK, Kurún Chunder	32		Stationer in Calcutta.
			—, Haridási	25		
118	1880 Oct. 16	Itná (District of Mymensingh)	CHAKRAVARTI, Mahesh Chandra	25	Bráhmaṇ	Pandit in the Kuch Behár School.
			BISWÁS, Baradá Sundari	15	Káyastha	Second d. of Káli Kishore Biswás.

5. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1880.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	Indian Mirror (Daily)	English	Daily general newspaper	Narendro Nath Sen and Krishna Bihari Sen, M.A.
"	Ditto, Sunday Edition	English	Weekly religious newspaper	Krishna Bihari Sen, M.A.
"	National Paper	English	Weekly general newspaper	Nobo Gopal Mitter.
"	Subah Samachar (Cheap News)	Bengali	Weekly social and educational do.	Indian Reform Association.
"	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Bhuban Mohan Das.
"	Tattva Kaumudi (Moonlight of Knowledge)	Bengali	Fortnightly religious newspaper	Organ of the Sadhawan Brahmo Samaj.
"	Dharma Tattva (Religious)	Bengali	Fortnightly religious newspaper	Brahmo Samaj of India.
"	Tattvabodhini Patrika (Teacher of Knowledge)	Bengali	Monthly religious newspaper	Adi Brahmo Samaj.
"	Bharati (The Indian)	Bengali	Monthly general magazine	Dwijendra Nath Tagore.
"	Bamabodhini Patrika (Teacher of Women)	Bengali	Monthly magazine for the instruction of women	Umesh Chunder Dutt, B.A.
"	Abalabandhab (Friend of Women)	Bengali	Ditto, ditto	Dwarkanath Ganguli.
"	Paricharika (Hand-maiden)	Bengali & Eng.	Ditto, ditto	Protap Chunder Mozoomdar.
"	Balak Bandhu (Boys' Friend)	Bengali	Fortnightly illustrated journal	Indian Reform Association.
"	Theistic Quarterly Review	English	Quarterly religious magazine	Protap Chunder Mozoomdar.
"	Bharat Samaj (Indian Workman)	Bengali	Monthly cheap journal	Sasipada Banerji.
Baranagar				
Harinabhi (24 Purnimas)	Bharat Sangskarak (Indian Reformer)	Bengali	Weekly general newspaper	Umesh Chunder Dutt, B.A.
Dacca	The East	English	Weekly general newspaper	Kali Narayan Roy.
"	Dacca Prakash (or publication)	Bengali	Weekly secular & religious newsp.	Gobind Chandra Roy.
"	Bangabandhu (Friend of Bengal)	Bengali	Fortnightly religious newspaper	Kailash Chunder Nandy.
"	Bharat Minir (Indian Sun)	Bengali	Weekly general newspaper	Anath Bandhu Guha, B.A.
Mymensingh	Sanjibani	Bengali	Ditto	Srinath Chanda.
Lahore	Bradr-i-Hind (Indian Brother)	Urdu	Monthly religious magazine	Pandit Siva Narain Agnihotri.
Bombay	Subodha Patrika (Good Thoughts)	Marathi & Eng.	Weekly cheap journal	Bombay Theistic Association.
Bangalore	Brahma Gnana Bodhini (Theistic)	Tamil	Monthly religious journal	Iyasami Mudeliar.
Salem	Salem Patriot [Instructor]	Tamil & Eng.	Fortnightly general & religious journal	S. P. Narasimalu.
Coimbatore	Coimbatore Patrika	Vernacular	Fortnightly journal	Ditto.

GLOSSARY

Adesh, command.

Adi, first, original.

Anusthán, a religious ceremony.

Anusthánic Brahmo (an), one who performs all domestic ceremonies with strictly Brahmic rites. Of these *anusthans* there are five: viz., (1) *Játkarma*, thanksgiving after the birth of a child; (2) *Námakaran*, naming a child, usually performed after the 6th month (and sometimes called *annaprásan*, or rice-eating, from the custom of giving rice to the child for the first time on that day); (3) *Biháha*, marriage; (4) *Anteshtikriyá*, funeral; (5) *Sád-dha*, commemoration of the dead. This occurs for the first time shortly after the funeral, and afterwards on special occasions.

Bámabodhiny, woman-enlightening, from *bámá*, woman, and *bodhiny*, an enlightener.

Bhakti,—loving faith in God. *Bhakta*, a devotee.

Bhárat, India.

Brahma, the Supreme.

Bráhma Dharma, the religion of the One True God; Brahmoism, or Theism.

Bráhmica (f) } a Theist.
Bráhmó (m) }

„ *Somáj*, Theistic Church.

Dharma, religion; lit. the sacred Law.

Mandir, a temple or church.

Mofussil (noun), the provinces; (adj) provincial.

Patriká, a periodical paper; lit. a document.

Prárthaná, prayer.

Priti-bhojan,—love-feast.

Sabhdá, an association.

Sádháran, general, universal, open to all.

Sakábdá, the Bengali era of Sálivá-hana, dating from the middle of April, A.D. 78.

Sangat, united. *Sangat Sabhdá*, an association for religious conversation.

Sankirtan, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

Sloka,—a verse, or text.

Somáj, society; an assembly, or church.

Tattva,—truth; *Tattvabodhiny*,—truth-informing, or teaching.

Utsab, a religious festival. *Mághotsab*, the anniversary festival of the Brahmo Somáj, held on the 11th of Mágh, i.e., January 23.

Yoga,—religious abstraction, or solitary communion with God. *Yogi*,—one who cultivates *Yoga*.

PRINTED AT THE "MERCURY" PRESS,
BEDFORD, ENGLAND.

No. VI.

1881.

THE
BRAHMO YEAR-BOOK

FOR 1881.

BRIEF RECORDS OF WORK AND LIFE

IN THE

THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

Brahma-kripáhi kevalam.

“God’s mercy alone availeth.”

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1882.

PRINTED AT THE "MERCURY PRESS,"
BEDFORD, ENGLAND.

CONTENTS.

	PAGE.
GLOSSARY	4
PREFACE	5
RETROSPECT OF THE YEAR 1880-81	9
1. <i>The Metropolitan Somajes</i>	9
The Sádtháran Brahmo Somaj	9
The Brahmo Somaj of India, or Church of the New Dispensation	25
2. <i>The Provincial Somajes</i>	77
Western Bengal	77
Eastern Bengal	87
Assam	108
Northern India	111
Western India	113
Southern India	114
3. <i>Postscript</i>	114
MR. MOZUMDÁR'S CRITICAL DEFENCES OF THE "NEW DISPENSATION"	117
1. Critique of the Year-Book of 1880	117
2. Eclectic Idealism	133
STATISTICAL TABLES	144
1. List of the Brahmo Somajes in 1881	144
2. Brahmo Marriages from November, 1880, to December, 1881	146
3. Brahmo Marriage Registrars in 1881.. .. .	148
4. Anusthánic Brahmos in 1881	149
5. Periodicals under Brahmo Management in 1881-82.. .. .	150
ERRATA	151

GLOSSARY.

Adesh, command.

Adi, first, original.

Anusthán, a religious ceremony.

Anusthánic Brahmo (an), one who performs all domestic ceremonies with strictly Brahmic rites. Of these *anusthans* there are five: viz., (1) *Játkarma*, thanksgiving after the birth of a child; (2) *Námkarán*, naming a child, usually performed after the 6th month (and sometimes called *annaprásan*, or rice-eating, from the custom of giving rice to the child for the first time on that day); (3) *Bibáha*, marriage; (4) *Anteshtikriyá*, funeral; (5) *Srád-dha*, commemoration of the dead. This occurs for the first time shortly after the funeral, and afterwards on special occasions.

Bámabodhiny, woman-enlightening, from *bámá*, woman, and *bodhiny*, an enlightener.

Bhakti, loving faith in God. *Bhakta*, a devotee.

Bhárat, India.

Bidhán, dispensation; lit. ordinance or rule. *Navabidhán*, the "New Dispensation."

Brahma, the Supreme.

Brahma Dharma, the religion of the One True God; Brahmoism, or Theism.

Brahmíca (f) } a Theist.
Bráhmó (m)

Bráhmó Somáj, Theistic Church.

Dharma, religion; lit. the sacred Law.

Homa, lit. a burnt offering; the Hindu ceremony of Fire-sacrifice.

Mandir, a temple or church.

Mofussil (noun), the provinces; (adj.) provincial.

Patriká, a periodical paper; lit. a document.

Prárthaná, prayer.

Priti-bhojan, love-feast.

Sabhá, an association.

Sádháran, general, universal, open to all.

Sakábdá, the Bengali era of Sálivá-hana, dating from April 13, A.D. 78.

Sangat, united. *Sangat Sabhá*, an association for religious conversation.

Sankirtan, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

Sloka, a verse, or text.

Somáj, society; an assembly, or church.

Tattva, truth; *Tattvabodhiny*, truth-informing, or teaching.

Utsab, a religious festival. *Mághotsab*, the anniversary festival of the Brahmo Somáj, held on the 11th of Mágh, i.e., January 23.

Yoga, religious abstraction, or solitary communion with God. *Yogi*, one who cultivates *Yoga*.

PREFACE.

I have to apologize to my readers for a delay of nearly six months in the issue of the present *Brahmo Year-Book*,—owing first, to a heavy illness which fell upon me last November, disabling me for two months from literary work,—and next, to the unexpected length to which it has been necessary to extend the latter part of the book. I have further to apologize to those of my readers who are genuinely interested in the progress of the Brahmo Somaj, for the disproportionate space which I have been obliged to occupy with theological controversy. There are periods in the history of nations and communities, when fundamental principles are attacked, and require to be vindicated effectively before the course of peaceful progress can be continued; and such a period has, unhappily, come to exist in the Brahmo Somaj, through the sensational endeavours of its former leader to recover his old prestige by changing the whole type of Brahmic faith and life. Of these endeavours, and of the active resistance with which they have been met by a large portion of the Brahmo Community, I have given a full epitome, and I have also made a careful examination of the only important auxiliaries of Mr. Sen's movement, viz., the writings issued by the Dacca Branch of the "B. S. of India," and the defences and interpretations published by Mr. P. C. Mozumdár. All this was indispensable under the circumstances, but it has greatly curtailed the space allotted to the affirmative work performed by the Sâdhâran and Provincial Bengal Somajes, and has left no room for any details of the Brahmic work done in Northern, Western, and Southern India. I have also been obliged to omit my usual chapter on Literature, for which the last year would have supplied many materials, some of which are of unusual interest (*e.g.*, the Complete Bengali and Sanscrit Works of Râm Mohan Roy, edited by the President of the Âdi Brahmo Somaj, Babu Râj Nârâin Bose). Nor has it been possible to do anything like justice to the deeper questions of thought and faith which are involved in the controversy itself, as I had earnestly desired. The relations of Brahmoism to Christianity, and of both to a sound and comprehensive religious philosophy,—these most important topics have been suddenly brought to the front by Mr. Sen's new movement, and ought to be fully dealt with: but I have only had room to touch on them in the briefest way, simply indicating my own view, without giving it any full exposition. It may, therefore, be desirable to add

here a distinct and emphatic repudiation of the charge which has been repeatedly brought against me by Mr. Sen's defenders, that I have receded from the ground upon which I originally started the *Brahmo Year-Book* in 1876. To make this clear, let me repeat the words in which I then explained my purpose. Commenting on a fine speech made by Mr. Sen in 1872, on the relation of Theism to Christianity, I wrote as follows (*Brahmo Year-Book*, No. I., p. 8).

"It is not only the Broad Church, but the New Testament (John i. 9) which 'interprets Christ as "the light which lighteth every man that cometh into the world".' But, unfortunately, this declaration has been hitherto so slightly heeded by Christendom that it now sounds like a new heresy. If it be, however,—as I heartily believe,—a fundamental truth, it follows that all souls in whom that Light shines visibly forth *are truly Christ's*, and that whatever their theological notions may be *about* him, they are in spiritual contact (more or less) *with* him. I think few reasonable Christians can read even the brief records in the following pages without perceiving that such is the case with many a Brahmo. Their aim is ours,—to establish the Kingdom of God in the heart of every man and woman and nation and community. Their faith is ours in the Fatherhood of God and the Brotherhood of man. Their trust is ours, in the Lord of the heart who seeth in secret, and redeemeth the penitent sinner. Their joy is ours, in communion with the Holy and Perfect God, and in 'doing the work He loveth : ' and their hope is ours in the immortal life which shall make that joy our own for eternity. And while so much of the world around lies steeped in sin or blighted by misery and unbelief, surely all who look for the coming of the Kingdom of God should, wherever possible, combine their forces for the great work of promoting that Kingdom, and not let differences on other points, however real, obscure their brotherly sympathy or hinder their united action.

"My present aim, therefore, is to help in bringing nearer together all those who seek to cherish and obey 'the Light which lighteth every man,' whether they do or do not identify that Light with the Founder of Christianity. The practical Christian and the devout Theist (whether Jew or Brahmo, Asiatic or Saxon) have each lessons to learn from the other : they already hold far more in common than either is wont to suspect ; and the world will be the better for their mutual interchange of spiritual experience. I dedicate this little Year-Book to my friends in both communions, with best wishes for their growth in faith and charity, and in the hope that we may all be united in that happy time when the faithful 'shall come from the East and the West and the North and the South, and shall sit down in the Kingdom of God'."

I still hold to every word of this, and should be astonished that any reader of my *Year-Books* could so misunderstand them as to suppose otherwise, had not the experience of the last year shown me that this misunderstanding is only one token of a far wider delusion which is but too prevalent among Mr. Sen's disciples, viz., a colour-blindness to all religious life and faith except those peculiar types thereof which are stamped with his approval. Those special types have, in their eyes, superseded the old Brahmic ones; and their senses are stopped from perceiving, and their minds from recognizing, all the piety, the aspiration, the nobleness of heart and devotedness of life which exist outside their own small circle. The readers who could go through all the records of Brahmic life and faith which filled my last *Year-Book*, (including the admirable paper on "Religious Culture" which occupied three pages of my "Selections" (pp. 92-95),—a paper which has been heartily appreciated by Christian friends in England)—without ceasing to believe that all these things proceeded from mere secularists, sceptics, infidels, and other unspiritual persons, might very well include in the same category the writer who had selected those records for re-publication. The smaller misapprehension is only a subordinate part of the greater one. But the cordial appreciation and generous kindness with which my efforts have been received by the great majority of my readers in various sections of the Brahmo community, and in various parts of India, from the aged Presidents of the Ādi and the Sādhāran Somajes down to the young enthusiastic workers who are striving to Brahmoize remote country districts,—all this has abundantly confirmed my conviction that however imperfectly I may have carried out the execution of my plan, its main lines are based upon solid fact, and that I have not misinterpreted the true character of the great Theistic movement of India, nor misrepresented the drift of its later phases. My chief task in the present *Year-Book* has been the negative one of vindicating spiritual Theism against sensational theocracy: but I regard this as merely a digression, and hope to go back next year to the more congenial duty of tracing the course of affirmative Brahmoism in its various developments of faith, life, and literature, which are growing and multiplying, year by year, with a freshness and power that rejoice the hearts of its well-wishers.

It remains to add that I intend to change the time of publication for the *Year-Book*, and to issue it henceforth in June instead of in December,—a step rendered necessary by the increasing quantity of Brahmo work to be recorded, and the consequent need for economizing my time and strength by making use of the Annual Reports issued by the Sādhāran and some of the foremost Provincial Somajes early

in every year, instead of depending wholly upon my own compilations of the same facts from the Brahmo newspapers. For reasons which my Brahmo friends will at once perceive, I am sorry to make this change ; but after sixty years of bad health, it is my only chance of continuing to fulfil the pleasant task of working with them for the welfare of India. It would also be a great help to me, if any Brahmos who are versed in special topics connected with my work, would favour me with brief reports of their observations or experiences, for insertion in the *Year-Book*. For instance, I should be very grateful if one of my learned correspondents in Northern or Western India would write me a careful summary of the relations of the Ārya Somaj,—historical, philosophical, and religious,—to the Brahmo Somaj. Other topics crowd on my mind, but I must forbear, and close these imperfect chronicles, with warm gratitude for all the unexpected and generous kindness which has been shown to me more than ever amid the peculiar difficulties of the past year, and has touched the autumn of my life with the happy brightness of an “ Indian Summer.”

S. D. C.

33, Hamilton Road, Highbury, London.

May, 1882.

RETROSPECT OF THE YEAR 1880-1881.

The Metropolitan Somajes.

THE SÁDHÁRAN BRAHMO SOMAJ.

The history of the Brahmo Somaj during the past year is somewhat complex, as the proceedings of each of the more important Somajes require some knowledge of the proceedings of the others in order to be clearly understood. But before entering upon these inter-eccelesiastical affairs, I have to give a report of the chief central organization,—the Sádharan Brahmo Somaj,—in its normal aspects of work and propagandism, independently of mere controversy.

The first notable event of the year 1881 was the Anniversary Festival, which opened (on Sunday, Jan. 16) as in the two previous years, with a large meeting at the house of the venerable Debendra Náth Tágore, to celebrate the memory of Rám Mohan Roy. More than 500 persons were present. Pandit B. K. Goswámi was voted to the chair, and the proceedings commenced with an introductory speech from Babu Dvijendra Náth Tágore, who laid great stress upon the significance of the celebration as a meeting-ground for all sections of the Brahmo community. He was followed by Babu Nagendra Náth Chátterji, whose Memoir of the Rájá was then on the eve of publication, and who in a long and eloquent speech, recounted many facts and incidents from the Rájá's life which produced a deep impression on the audience. Above the steps leading into the hall was placed the Rájá's bust, overlooking the gathering.

On the following day (Monday, Jan. 17) special prayer-meetings were held in many quarters, for the welfare of the Brahmo Somaj. A letter had been previously issued from the Sádharan B. S. Office, reminding Brahmos of the mission and principles of their Church, and suggesting a form of prayer. On this Monday morning, Brahmo young men decorated their private rooms, and held prayer-

meetings in several centres, while many families sent up their prayers to God to bless the Brahmo Somaj with His spirit, and lead it to a successful accomplishment of its mission.

After some minor celebrations, the chief event of the Anniversary took place on Saturday, Jan. 22,—viz., the consecration of the new Prayer Hall in Cornwallis Street. Before the break of day, the congregation began to assemble at their old place of worship in Beniatola Lane. Pandit B. K. Goswámi offered a suitable prayer, and Pandit Siva Náth Sástri, in a short address, warned the assembly against making the name of God a matter of parade, and pointed out the way in which that name should be sung in the streets. Then the congregation issued forth, enthusiastically singing the new processional hymn (or *Nagar Sankirtan*) composed for the occasion. As they marched, their numbers increased, till there was "a sea of uncovered heads, surging slowly onwards." At the new temple, another crowd was anxiously waiting their arrival, and near the door was seen the aged President of the Sádháran B. S., Babu Shib Chandra Deb. After the singing had subsided, he offered a prayer invoking the blessing of God on the event, and then opened the door, and the congregation, followed by a great concourse of people, entered singing a well-known Brahmo hymn, "Sing, O sing, brethren, that God's mercy alone availeth." Then approaching the pulpit, the President opened the ceremony with another short prayer, after which the following Statement of Principles was read aloud in three different languages, English, Bengáli, and Urdu,—by Babu Umesh Chandra Datta, Pandit Siva Náth Sástri, and Pandit Siva Náráyan Agnihotri.

THE STATEMENT.

This day, the 10th day of Mágh 1287 according to the Bengáli era, and the 22nd of January 1881 according to the Christian era, in the fifty-first year of the Brahmo Somaj, we dedicate this Hall to the worship of the One True God. From this day its doors shall be open to all classes of people without distinction of caste or social position. Men or women, old or young, wise or ignorant, rich or poor, all classes will meet here as brethren to worship Him, who is the author of our salvation. This great, holy, Supreme God alone shall be worshipped here, to the exclusion of every created person or thing; and no divine honours shall be paid to any man or woman as God, or equal to God, or an incarnation of God, or as specially appointed by God. It shall be ever borne in mind in this Hall, that the great mission of Brahmoism is to promote spiritual freedom amongst men and to enable them to establish direct relationship with God, and the sermons, discourses and prayers of this place shall be so moulded as to help that spirit. It shall ever be its aim and endeavour to enable all who thirst after righteousness, to know God who is the Life of our life, and to worship Him direct.

The catholicity of Brahmoism shall also be preserved here. No book or man shall ever be acknowledged as infallible and the only way to salvation; but nevertheless due respect shall be paid to all scriptures and the good and great of all ages and all countries. In the sermons, discourses, and prayers used in this Hall, no scripture, or sect, or founder of a sect, shall ever be

ridiculed, reviled, or spoken of contemptuously. With due respect, untruth shall be exposed and truth vindicated. No man or class of men shall be here regarded as the elect or favourite of God, and the rest of mankind as lost to that favour. Anything calculated to compromise this catholic spirit shall never be countenanced.

The spirituality of our doctrine shall be carefully maintained. Flowers, spices, burnt-offerings, candles, and other material accompaniments of worship shall never be used, and care shall be taken to avoid every thing tending to reduce religion to mere parade and lifeless forms.

It shall be the object of all our preachings and discourses in this place, to teach men and women to love God, to seek piety, to hate sin, to grow in devotion and spirituality, to promote purity amongst men and women, to uproot all social evils, and to encourage virtuous deeds. Anything that will directly or indirectly encourage idolatry, engender superstition, take away spiritual freedom, lower conscience, or corrupt morals, shall never be countenanced. May this Hall ever remain a refuge and resting place for all the weary sojourners of this world. May the sinner find consolation and hope in this Hall; may the weak be strengthened, and may all who hunger and thirst find food and drink for their souls. With this hope and prayer we dedicate this Hall in the name of the One True God. May He help and guide us. Amen.*

During the reading of this statement, every one seemed to be moved, some even to tears, and "after the reading was finished, loud peals of thanksgiving were once more raised by the congregation," says the report; *i.e.*, they chanted the favourite sentence with which the previous hymn had commenced, *Brahma-kripáhi kevalam*,—"God's mercy alone availeth." Then followed the morning service, conducted by Babu Umesh Chandra Datta. "In his sermon he dilated upon the Bible story of the wanderings of the Israelites through the desert, before they reached the land of promise. Those who trust in God shall never perish, and shall never want. He called upon the members of the Śádháran Brahmo Somaj to place greater trust in God, to learn greater reliance on His will."

Towards evening the Hall was once more crowded (the numbers, on a rough calculation, exceeding 1200) for the anniversary of the favourite "Students' Service." After the reading of the year's report by the Secretary and a short prayer from Pandit Siva Náth Sástri, the latter delivered an able and interesting discourse in English on "The Brahmo Somaj, its mission and its hopes." The service concluded with a short prayer and hymn.

The next day (Sunday, Jan. 23) was the actual Anniversary Day. It had barely dawned when crowds of people began to flock to the new Prayer Hall, where the singing of hymns had already commenced. The morning service was conducted by Pandit B. K. Goswámi. A second service, conducted by Babu Jadu Náth

* *Brahmo Public Opinion*, Jan. 27, 1881. I have re-translated from the *Tattva Kaumudi* most of the fourth sentence of this statement, and have altered four words elsewhere, the English version in the *B. P. O.* having been faulty in those passages.—*Ed. Year-Book.*

Chakravarti, was held from 1 to 3 p.m., after which Babu Umesh Chandra Datta expounded a number of texts from the scriptures of various nations. In the afternoon, Pandit Siva Náráyan Agnihotri of Láhore delivered a discourse, followed by a short prayer, in Hindi; and after this, about an hour was devoted to the singing of hymns and *sankirtan*.

By this time there was an immense crowd within the Hall,—upwards of 1500 men. The galleries, the door-ways, the staircases, and every other available niche and corner was crammed with men. When the half-an-hour's time for recreation was announced, nobody seemed willing to stir. Every one remained in his own place, as if eagerly waiting for the renewal of the singing. The evening service commenced at 7 o'clock, and was conducted by Pandit Siva Náth Sástri. The service concluded with the well-known hymn, "How, oh! how could I live without Thee!"

The Annual Meeting of the Sádháran B. S. occupied the members during portions of three days, several adjournments being necessary. On the first of these days (Monday, Jan. 24) the Annual Report was read and adopted after slight corrections, and Babu Shib Chandra Deb then delivered his presidential address, which was short but impressive. The following passages from its beginning and conclusion will interest English readers.

Ladies and Gentlemen,—The Annual Report just now read fills me with endless gratitude to the Heavenly Father. When I behold around me congenial minds—when I see their faces beaming with spiritual joy, I feel I have not lived in vain. When I remember the days in which, as a young man, I knelt beside the great founder of the Brahmo Somaj when there was no regular organized Church, nay not even a single house of prayer dedicated to the One True God in the whole country, and when I look upon this beautiful Hall and these happy faces of fellow-worshippers around me, my feelings are something that I cannot sufficiently express. The progress of the last half-century is before me, and my thankfulness to Heaven knows no bounds. Though weak in body, and laden with years, the thought of the holy cause we have at heart, the thought of diffusing a knowledge of the God of Infinite Perfection, and the fact of there being so many earnest co-adjutors, impart to me an internal strength which I cannot describe. * * *

As the objects of this Somaj may not be clearly understood, I feel called upon to submit to you that this Society ignores hero-worship. We believe that God dwells in every soul, and that it is by devoutness and purity of life and by the guidance of the Divine Light within, that we gain true knowledge of God, and not by blindly following and worshipping a man as an inspired teacher. Let us look upon each other as brothers and sisters, equal in the sight of God. Let us never forget that we are not under the leadership of any mortal. It is possible that we may not all be equally advanced. Let us consider what our deficiencies are, and do our best to make up those deficiencies by the acquisition of the inner light. I cannot conclude this address better than by quoting the emphatic words of Theodore Parker, "Religion is the service of God by the normal use, development and enjoyment of every limb of the body, every faculty of the spirit and every power we are born to or have acquired."

In the course of the later sittings, the President of the S. B. S., and also the Treasurer, Babu G. C. Mahálanabish, were re-elected; the Assistant-Secretary during the last two years, Babu Umesh

Chandra Datta, was elected Secretary, and Babu Kali Sānkár Sukul was elected Assistant-Secretary. Thirty-eight gentlemen and two ladies were elected by ballot to form the General Committee for the coming year; the missionaries were declared *ex-officio* members of the Executive Committee for the same period; and votes of thanks were accorded to the engineers of the Prayer Hall, and to various friends and sympathizers at home and abroad. An important resolution was also moved by Pandit B. K. Goswāmi, seconded by Babu Nagendra Nāth Chātterji, and after some discussion, passed unanimously,—“That this meeting expresses its deep regret at seeing that Babu K. C. Sen and his missionaries are departing day by day from the worship of the holy immaterial God, and are gradually falling into the path of idolatry; while by abandoning simplicity, and introducing empty display and regal show into the worship of the Merciful God, they are sowing the seeds of great danger to the holy Brahmic Faith.”

Besides these meetings, three special gatherings took place, (1) for Brahma ladies, (2) for children, and (3) for working men. On Friday evening, Jan. 21, more than 120 children, with their mothers, assembled at 13, Mirzapur Street (the S. B. S. Office) for the Children's Annual Jubilee. A Christmas Tree, richly decorated with toys, was erected with the help of a few kind Christian ladies. The children first enjoyed play on the open terrace, after which they were brought down to the lower yard, where they were ranged in lines, the boys on one side and the girls on the other, and made to sing little tunes, each class in its own turn. The singing concluded with a distribution of sweetmeats. Meanwhile the Christian ladies were busy lighting up the tree. When the children and their parents were ushered into the room they beheld the tree, surmounted by a little flag bearing the favourite Brahma motto “*Brahma-kripāhi kevalam*” (God's mercy alone availeth),—lighted up with little candles, and decorated with children's toys. When these were distributed, according to their tickets, by the Christian ladies, assisted by a number of Brahma ladies and gentlemen, the joy of the little guests knew no bounds. This is the first appearance of the Christmas Tree in the Brahma community, and it was evidently quite a success.

Another juvenile gathering was held on the evening of Wednesday, Jan. 26. It was preceded by the *utsab* or festival for the Brahmicas.

Early in the morning upwards of 100 ladies assembled in the new Prayer Hall. Babu Umesh Chunder Datta conducted Divine Service, and Pandit Bijoy Krishna Goswāmi preached a sermon. The ladies themselves conducted the singing. At about three o'clock in the afternoon the members of the Banga Mahila Somaj [Bengal Ladies' Association] once more began to assemble in the Prayer Hall. The proceedings commenced with a hymn and a short prayer. Papers were read by Miss Rādhārāni Lāhiri and by Romā

Sundari Ghosh, after which Pandit Siva Nāth Sāstri delivered a short address to the ladies, showing the mission of women in every work of reform. He earnestly called upon the Brahmo ladies to carry the light they have received from heaven to their less enlightened sisters—to be witnesses of truth and sources of moral and religious influences in their own homes and their own neighbourhoods. After Pandit Siva Nāth Sāstri's address, the ladies' meeting broke off, and the doors of the hall were thrown open to the public to come and witness the ceremony of the children's gathering. The ceremony was quite interesting. The boys and girls were divided into separate lines, the former occupying the benches on the right hand of the pulpit, and the latter those on the left hand. After the children were seated, garlands of flowers were hung around their necks, and each was honoured with the presentation of a little nosegay. After the presentation of nosegays, Pandit Siva Nāth Sāstri delivered an address to the assembled multitude and also to the children—dilating upon the future hopes that centred on these little happy faces, and also drawing attention to the heavy responsibility that rests on the Somaj on account of the little ones. The speech concluded with a short prayer, after which the children were made to sing a song composed for the occasion.

I do not give this song, as it resembles very nearly the Children's Song which I gave on page 12 of my last *Year-Book*,—sung at the S. B. S. Anniversary of 1880. The last verse of this year's hymn (sung in chorus, by the boys and girls together) will show its purport :—

Glory, glory, glory be to God! the day of woman's good fortune is dawning! sing, Oh! sing with one accord; hear ye women, wherever ye may be placed, hear the good tidings, life is once more coming to the daughters of Bengal.

On the following evening (Thursday, Jan. 27), an interesting discourse on Brahmo Missions was delivered by Pandit Rām Kumār Vidyāratna. He strongly condemned the attitude of superiority, and the consciousness of spiritual supremacy which some preachers display, and pointed out the qualifications that should be specially possessed by Brahmo missionaries. "The true missionary of God is a brother unto the poor and the broken-hearted. He bends with brotherly sympathy beside the bed of disease; he wipes the tears from the cheek of sorrow and distress; he courts and seeks the sinner in his haunts of sin and misery. In every respect he is one of the poor and lowly."

Sunday, Jan. 30, was the day appointed for the special service for working men.

A number of working men from the jute-factory of Barāhanagar, with our friend Babu S. P. Bānerji at their head, formed themselves into a procession and marched from the northern-most extremity of Cornwallis Street, singing the name of God with one voice. They were joined by members of the Sādhāran Brahmo Somaj, who went forward to receive these brethren. This whole party thus formed, slowly advanced towards the new Prayer Hall, where an expectant crowd was waiting for their arrival. When they reached the compound many other voices mingled with theirs, and the scene was quite interesting to every one's heart. They entered the Hall, filling it with a loud chorus of thanksgiving and praise. Special Divine service was then held, and a sermon suited to the occasion was preached. With this the Anniversary Festival of the year closed. Blessed be the Lord.

Friends from the following places came and joined us on the occasion of this festival,—Láhore, Dehrádun, Jámálpur, Rámpur Hát, Dárjiling, Lucknow, Rangpur, Mymensing, Dacca, Kissengunge, Krishnagar, Cuttack, Bográ, Pátná, Sylhet, Dhubri, Kákiniá, Kushtia, Goaland, Domráon, Bághachrá, Bankurá, Midnapur, Tángail, Saidpore, Jhinádáhá, and Jálpaiguri.—(*B. P. Opinion*, Feb. 3, 1881.)

The various institutions belonging to the Sádharan Brahmo Somaj seem to be quietly prospering in their several lines of usefulness. First should be named the Calcutta congregation, which continues to meet every Sunday evening, and also on the first Sunday morning in every Bengali month. The *B. P. Opinion* gives occasional notices or summaries of the sermons delivered at these services, which convey very favourable impressions of their general religious tone. Here are some of the subjects of the last twelve months :—

- | | | |
|-------|-----------|---|
| 1880. | Nov. 21. | How to be established in God. |
| | " 28. | } Offering no obstruction to the Divine Will. |
| | Dec. 5. | |
| 1881. | Feb. 13. | Regeneration. |
| | " 27. | } The growing unity of religious thought throughout the
civilized world,—the promise of a grand Catholic
Theistic union comprising all nations. |
| | March 6. | |
| | March 13. | The Infinite God, the only Object of Worship. |
| | " 27. | Devotedness. |

The following extract is also worth giving, from the second of the above-named discourses,—“ On offering no obstruction to the Divine Will.”

(*B. P. O.*, Dec. 2, 1880.)—The Divine Will is always seeking a conquest over our heart, which we describe in the language of devout experience as the triumph of righteousness. Man has it in his power to present a stiff neck to this in-coming energy ; he has it in his power to put this Divine visitor to the blush, by wilfully encouraging things most hateful to it. It is a law in the spiritual world, repeatedly manifested in the case of every real and genuine regeneration, that the conquest of Divine Love over our heart is proportionate to our willingness foretire self-surrender. Wilfully tolerate sin or worldliness, and you shut the door against the in-coming power that alone can impart life unto your life. There should be absolute preparedness on the part of man to be led by this Divine energy. This is the attitude in which he should approach God. Like the weather-cock, he should be ever ready to turn at the gentlest breath of Divine Will. Like the hands of a watch, he should be free from obstructing rust, so that the communicated motion may have its instantaneous effect. The boat to be impelled by the wind must be in water, i.e., in an element that does not offer any obstruction to its freedom of motion ; it is no mysticism to speak of this spirit of entire self-surrender ; it is no meaningless platitude ; it is no flight of rhetoric ; it is a piece of genuine and well-tested spiritual experience. Such a one can justly say :—“ I am Thine, O Lord, I am wholly Thine.” May the Lord inspire us with this spirit of submission to His Will.

Next may be named the Students' Service, held on every Sunday morning throughout the academical year, except on the first Sunday in every Bengali month, when the Calcutta congregation

holds the morning service already mentioned. The first Students' Service for this year was held on the last day of the Anniversary Festival, Jan. 30, Pandit Siva Nāth Sāstri presiding. The subject of the discourse was the "True Basis of Life." "The lecturer declared all improvements (whether spiritual, moral, social, or political) to be superficial, that did not spring from, or tend to increase, our love of God. He compared the life of a person, whose principles of action were not based on this spiritual and internal basis, the unalterable basis of faith,—to a man who had no foothold in the midst of a strong current. The single question that should solve every difficult problem of moral conduct was,—‘does it alienate me from my God?’ That was the crucial test by which he called upon his hearers to try every case of conscience and duty. Our greatest aim and highest care should be to be established in the love of God, to be able to hold direct and unclouded intercourse with Him; and any act, any propensity, or any pleasure, that hinders the consummation of that blessed state, should be eschewed as degrading. The question of social reform viewed from this standpoint, resolves itself into a simple question of individual spiritual progress. I cannot perpetrate or encourage anything that is evil, because by doing so, I make myself unfit for that intercourse with the God of righteousness. I delight in reforming those evils because by so doing I further establish myself in that love, and my intercourse with the Divine Father becomes sweeter and more unclouded. There is no greater helper of true piety and a true spiritual communion, than a clear conscience and an unclouded heart. In conclusion, the Pandit announced six more lectures as parts of the same series, (1) Salvation, (2) Morality, (3) Society, (4) Woman, (5) The Zenana, (6) The State. All these questions will be considered from the standpoint of this true basis of life."—(*B. P. Opinion*, Feb. 3, 1881.)

These discourses have all been duly delivered, besides others by different preachers. On two occasions the service was held at Fairy Hall, Dumdum, the residence of Mr. Ananda M. Bose, who hospitably entertained the members afterwards.

A kindred institution is the *Sangat Sabhā* or religious conversational meeting, which is held in all the more developed Somajes. The *Sangat Sabhā* belonging to the Sādhāran B. S. of Calcutta is held on Sunday afternoons at 13, Mirzapur Street, and on Tuesdays at the house of some friends. Among the subjects discussed this year, the following are mentioned in the *B. P. O.* :—(1) Self-purification; (2) Duties to our fellow-worshippers; (3) Prayerfulness; (4) The forms and spirit of religion; (5) The ideal of right; (6) Spiritual friendship as a help to spiritual growth.

Both of these Societies appear to be very useful for the culture of religious life; but that life flows over into other channels also.

Special services and friendly gatherings are every now and then taking place among the S. B. S. Brahmos of Calcutta, and the reports of these meetings bear witness to a very healthy and hopeful condition of religious activity and common enthusiasm. One of these meetings was especially interesting; it was the celebration, on the 14th of last May, of the third anniversary of the foundation of the Sādhāran B. S.

(*B. P. O.*, May 19, 1881.)—Before it was dawn, a pretty large number of worshippers, both men and women, were to be seen seated in their places within the Prayer Hall, earnestly composing themselves in expectation of the spiritual issues of the day. The chanting of hymns commenced a little after five o'clock, and was continued for a little more than an hour. The morning service commenced at 6.30 a.m., and was conducted by Babu Umesh Chandra Datta. During the course of his sermon, the minister vividly pointed out the great and glorious mission of the Sādhāran Somaj, its message of freedom and fraternity to all classes, men and women, cultured people and the working poor. That portion of the sermon in which he directly appealed to the feminine portion of the congregation, calling upon them, in the name of God, to lay their hands by the hands of their brethren in the work of God, was specially touching. The effective nature of this appeal was best manifested in the afternoon, when one of our girls came forward with a feeling appeal to her sisters, asking them to respond to the call of their brethren. This appeal was read before the congregation in the afternoon.

Afternoon. The afternoon was spent in reading anecdotes from the lives of great teachers of mankind. Interesting anecdotes from the lives of Mahomet, Buddha, Theodore Parker, and some of the early Christian Martyrs were read. The next half-hour was devoted to the reading of short anecdotes from the history of the social and religious work of the Brahmo Somaj. The trials and sufferings of the Brahmos on account of their faith are nothing in comparison with the tribulations of the early Christians or of other martyrs, and should not be mentioned in the same breath; but the little internal histories that we possess should be carefully recorded, for they will form important links to our future historians.

After the reading of the anecdotes came Pandit Siva Nāth Sāstri's lecture on "Why do we love the Sādhāran Brahmo Somaj?" He started with the question, "Why do we love the Brahmo Somaj?" He loved the Brahmo Somaj, he said, first, because it had spiritually helped him at a time when he most urgently required help; it had brought strength to him at a time when he felt himself weak; it had inspired hope in the midst of despair, and given peace in the midst of sore affliction of the spirit; secondly, because all its endeavours were directed to one grand aim, viz., enabling men, specially an idolatrous race like our countrymen, to establish conscious and living spiritual union with God, who alone is the source of righteousness, and consequently the Author of our salvation. He firmly and strenuously denied the possibility of salvation, except through this conscious, active and spiritual communion with God. Idolatry he described as a mockery of worship—mere shadow without the substance; because worship, properly so called, was entirely a deep spiritual intercourse in its nature. Love was instrumental to this intercourse. There could be no spiritual intercourse between soul and soul without love. But love required for its growth and development one essential condition, - it was Liberty. There could be no love without liberty. Liberty, in matters of piety, meant the cheerful alliance of reason, conscience, affection, and faith. It is the glory of Brahmoism and the high privilege of the Brahmo Somaj to promote and foster this liberty. Brahmoism is essentially a religion of freedom; freedom from creeds, freedom from infallible

scriptures, freedom from infallible guides, and freedom from the multiplicity of forms. The Sādhāran Brahmo Somaj, which had formed a right conception of this glorious mission, was dear unto the lecturer's heart. The Pandit concluded his discourse by expatiating on the advantages of the constitutional mode of Church Government upon which the Sādhāran Brahmo Somaj was based; how it gave an opportunity of freely developing the mental and moral resources of individual members; how it helped the development of our sense of duty; how it secured the co-operation and consequently the attachment of individual members; how it produced something like a balancing of power in the body itself, thereby lessening the chances of injustice and untruth; how it tended towards the creation of an able experienced body of workers, which in reality formed the true power of a community or a nation.

Evening.—*Sankirtan* commenced after the lecture. A few new hymns were composed for the occasion. The singers came and sat on the floor before the pulpit, and began to sing with great enthusiasm. It was the calm hour of evening twilight. The beautiful and spacious hall resounded with their combined voices. Every one must have been deeply stirred up. Scarcely were the hymns over than the evening service began. It was conducted by Pandit Siva Nāth Sāstri.

One of the prominent features of the Sādhāran B. S. is its cordial recognition of the equal value of both sexes, and the earnest desire on the part of the men to carry their female relatives with them in the pursuit of culture and freedom. Some very genuine progress is being made in this direction by the two-fold Society of ladies known as the Brahmica Somaj (which is exclusively for Brahmo ladies) and the Banga Mahilā Somaj or Bengal Ladies' Association, in which the same ladies are joined by non-Brahmo members. The ladies meet every week; two days in each month being allotted to prayer-meetings,—one day to the reading of original papers, followed by discussion,—and one day to a social gathering, at which interesting pieces of public news on various subjects are read aloud, and scientific lectures are delivered, with occasional illustrations or experiments. The *utsab* of this Association, held on the 26th January 1881, has already been mentioned; and we learn from the fuller account in the *Bāmābodhiny Patrikā*, that all the music, instrumental and vocal, at both the morning and evening services, was performed by the ladies, who had also composed some of the hymns—“and these were very beautiful.” The *Bāmābodhiny* adds a few encouraging details from the Secretary's Report, recording donations of money and books from friends in India and England, and the issue of a book by the Association—“*Sarala Niti Pāt* [Easy Moral Readings],” which was noticed in my last Year-Book. At an adjourned meeting held on Feb. 5, the annual business of the Association was concluded,—Mrs. A. M. Bose being elected President, and Miss Kādambini Bose and Mrs. U. C. Datta, Secretaries for the coming year; and, a fortnight later, the *B. P. O.* published an excellent programme for the year's work which had been sketched by the Ladies' Committee.

All efforts made in India for the improvement of women are necessarily made under great difficulties, and this little Association, in which so large a proportion of what is done is originated and carried out by the ladies themselves, occupies a position that is very rare, if not unique. A little glimpse into that position is afforded by an incident of the present year. Mrs. J. B. Knight, an English lady who had been intimately connected with the Association, being about to return to England, the Bengali ladies gave her a farewell reception. It began with a song; then, the President having welcomed Mrs. Knight, the Secretary, Miss K. Bose, read a Bengali address to her, of which Miss R. Lahiri read an English translation. Mrs. Knight, who was much moved by the address, then read a reply in English which was translated into Bengali by Miss S. P. Bose. I give the Ladies' Address in full.

(*B. P. O.*, March 17, 1881.)—Dear Madam,—This day, the members of the Bengal Ladies' Association have met together to offer you their heart-felt gratitude on the eve of your departure from India. We are unable to repay the debt of obligation you have laid us under. From the time this Association was established, you have been taking special interest in its welfare. You have materially helped this Association by your presence, advice, and pecuniary aid, as well as promoted its objects by various other means. The readiness with which you have joined in all our proceedings, and the sympathy you have always manifested in them, have stimulated our energies, and gladdened our hearts.

On your departure from India, the Association will be deprived of the presence of one of its best and warmest friends. You not only looked upon this Association with an affectionate eye yourself, but tried your best to make other sisters of your native country interested in its welfare; and the Association is happy to say that in this attempt you have succeeded to a great extent. Though we are great losers by your leaving this country for your native land, yet our hope is that we will not altogether be deprived of your help: for our conviction is strong that you will not cease to look after the interests of this Association, even when you are in England. From what we have seen of you, it is improbable that you will ever forget the women of Bengal, for whose benefit and improvement you have been trying for so many years; that the images of those sisters of Bengal whose deplorable condition has touched your tender heart can ever be obliterated from your memory, though continents and seas shall intervene between you and them.

Our heart-felt prayer is, may God be a constant guard of you and yours in the future; and may He grant you a safe voyage home. In bidding you farewell, we wish you a long, happy, useful, and prosperous career at home.

The following passages in Mrs. Knight's reply bear a testimony to the Bengali ladies which should not be omitted.

It is true that I have felt a keen interest in your Association, of which I am proud to be a member, from its first initiation. I rejoice in and congratulate you upon the progress it has made. If that progress has been less rapid than some of your advisers desire, I believe it to be thoroughly sound, and I think you have shewn great judgment in waiting until you could carry with you the hearty assent of the large majority of your members.

I must always continue to feel a vivid interest in the Association, with a very keen regret that I can no longer be present at its meetings which I have so much enjoyed. I hope that some members will correspond with me, that I

may feel that the bond between us is not broken by absence. I hope also to see the works issued by the Society.

I leave India with a heavy heart; it has been to me a happy home for many years, and could I choose my lot, I would stay among its people.

As it is, your images will indeed be constantly with me, and my happiest hours those in which I can be of service to the friends I leave here, struggling so bravely to help each other forward.

Other English ladies do feel a friendly interest in your efforts, and would gladly help, if they saw the way. I confidently hope that each year will see marked progress in your Association, and in your friendly relations with Englishwomen.

The *B. P. O.* has given reports of several of the other social gatherings held during the past year by this Association, among which may be mentioned the meeting on its second annual foundation-day, July 30, 1881.

(*B. P. O.*, August 11, 1881.)—A large number of the lady members were present, including a few European ladies and a number of gentlemen both native and European, who were invited as visitors. The proceedings commenced with a hymn sung by some of our girls, and a short prayer offered by Mrs. Bose, the President for the last year. Then the President explained in a short and appropriate speech the objects of the Association, and the progress made by it up to this time. The substance of the speech was afterwards communicated in English, by Mr. Bose, to the English portion of the audience. Miss Kádambini Bose also read a paper explaining the objects of the Association, and calling for greater sympathy and co-operation. There were recitals of verses by some of the girls, which gave the party some amusement. The proceedings concluded with a hymn specially composed for the occasion. All the ladies, both European and native, were served with refreshments.

Last year, Babu Sasipada Bánerji of Baráhanagar offered a prize of 20 rupees for the best Essay on "The Model Housewife" by a Brahmica lady. It was to be "duly certified by a Brahmo gentleman," and sent before the end of December to the Secretary of the Bengal Ladies' Association. The prize was gained by a young widow, Srimati Párvati Bose, and her essay (the only one sent in) has appeared in the *Bámabodhiny Patriká* for March, 1881.

Three young ladies connected with the Sádháran B. S. have taken good places at the last Examination of the Calcutta University. In the Entrance Examination, Miss Kámini Sen passed in the First Division and Miss S. P. Bose in the Second; while Miss Kádambini Bose passed the First Arts Examination in the Third Division. These three candidates were sent up from the Bethune School.

Altogether, the Brahmicas of Calcutta have worked well during the past year, and their future is hopeful.

Next, as to general education. There has been a very earnest desire to establish a regular boarding-school for Brahmo children in Calcutta, and preliminary steps were taken last winter for this object, but the scheme has not yet been brought to completion.

Meanwhile the Committee of the Ladies' Association intend to open a class for children, where "lessons will be given from time to time on Natural History, as well as on moral subjects."

In November 1879, a little Sunday School for boys was opened by some of the junior members of the Sādhāran B. S. at the premises of the "City School" in 13, Mirzapur Street, where instruction in moral subjects was regularly imparted. This school has been steadily kept up, and the authorities of the "City School" have kindly supplied the teachers with a stock of books suited for the work. On the 4th of December 1880, the first annual examination of this Sunday School was held by Babu Umesh Chandra Datta, when fifteen boys presented themselves. Written questions were put, to which the boys gave written answers,—on such subjects as these;—"Conscience; the difference between precept and example; the evils of anger; humility as a quality of character; and the wisdom of keeping proper company."

But these brief notes of educational attempts made by the S. B. S. Brahmos of Calcutta should be supplemented by some account of their work in a field beyond their own community. I mentioned in my last *Year-Book* (p. 24) the marked success of the "City School," opened in January 1879 for the higher education of boys. Of the eight gentlemen who compose the School Committee, seven are leading members of the Sādhāran B. S. (the eighth being an active-minded B. A. who does not belong to the Brahmo community); the President is Mr. Ananda M. Bose, M.A., and the Secretary, Babu Umesh Chandra Datta, B.A. From the Second Annual Report of the School, published on the occasion of the second annual distribution of prizes to the boys, August 28, 1881, I condense the following summary of its condition and progress.

The City School was established (in January 1879) at 13, Mirzapur Street, but owing to the increase in the number of students, as well as the large size of some of the classes, additional rooms were secured at 45, Beniatolā Lane. Endeavours are now being made to purchase or build a large house for the school, so as to avoid the inconvenience of occupying two separate houses.

The teaching staff consists of twenty gentlemen. "Most of them combine considerable experience in teaching with their educational attainments and high character," and "the thanks of the Committee are due to them for their devoted labours, and their earnest, intelligent, and conscientious work on behalf of those entrusted to their care." The school has two departments, the English Department, consisting of eight classes, and the Vernacular Department, consisting of five classes. During the past year, the school authorities held a Quarterly Examination of the boys of the three first classes, and, in addition, two General Examinations of all the classes, viz., the Half-Yearly and the Annual. In connection with the latter, Special Examinations were held in English,

Mathematics, Science (Physiology and Astronomy), Drawing, and Gymnastics.

At the Calcutta University Entrance Examination of last winter, out of 27 students who went up from this school, 24 passed : 9 in the First, 13 in the Second, and 2 in the Third Division. Of those placed in the First Division, two boys obtained Government scholarships of ten rupees each, and two other boys, who stood next in order of merit, have each been rewarded with a scholarship of five rupees (per month) from the School Fund. As regards the number of students passed in the Entrance Examination, the City School stands third among the numerous schools in the town and suburbs of Calcutta. From the Vernacular Department one boy was sent up for the Middle Class Vernacular Examination, and he stood 12th in order of merit among those who passed it successfully.

In addition to the ordinary classes for general study, special classes have been opened for Drawing, Music, Science, and Gymnastics. The Annual Report gives a detailed account of each, and then proceeds as follows.

Such has been the method by which intellectual and physical education has been sought to be imparted to the boys of this School. But the institution would have failed in one of its main objects if it had stopped here, and no steps had been taken to give moral training to the students. The Committee had strongly felt from the outset that the existing system of education was defective, and, in not a few instances, productive of sad results, owing to no efforts being made to awaken and appeal to the moral nature of those under instruction, and to strengthen their character. Special attention has accordingly been given to this subject along with a strict enforcement of discipline. The Committee are glad to observe that in spite of difficulties in their way, they have been enabled on the whole to better the tone and character of the boys committed to their charge; and in not a few instances they have been encouraged by communications from guardians thanking them for the improvement they, the guardians, had observed in the character and conduct of their wards.

The following method has been adopted for the purpose of moral training, which it is hardly necessary to say has been of a strictly unsectarian character. One hour in the week is specially set apart with a view to impress the minds of the pupils with examples of moral excellence, and in the lower classes, nice anecdotes and stories with good morals are narrated to the boys, and attempts made to open their eyes to different moral lessons and to the necessity of forming good habits and acquiring an unblemished character. In the higher classes, examples from the lives of eminent benefactors of the human race in various departments of progress, and of heroic sufferers in the cause of Truth, are held up for imitation, and steps taken to generate a healthier tone of mind amongst the pupils, over and above the constant attempts made to impress their minds with questions of importance, as they arise collaterally in the course of their studies. Besides this, several clubs for the improvement of boys have been established, in which subjects of importance are freely discussed, and much general information imparted to the boys. All these institutions are presided over by the teachers of the School. A Sunday School is regularly held at the premises of this School [as previously mentioned : *Ed. Year-Book*], consisting of two classes, at

which in addition to the boys of this School, boys from other institutions are also permitted to attend. Instruction on moral subjects is imparted, and the boys are made to take notes of their lessons. Regular examinations are held in connection with the Sunday School.

Further endeavours are made for the improvement of the pupils of the City School by monthly reports of the attendance, progress and conduct of each boy, which are sent to his guardians, a blank column being left in each report to be filled up by the guardian with any remark or suggestion he might wish to make. Teachers' Conferences are also held from time to time, with a view to enable the teachers to exchange ideas and to discuss together questions of importance relating to their work. A Library has also been established in the school, for which, in addition to many necessary books of reference, a fairly large number of books have been purchased, some giving general information and some giving instructive moral lessons. A large number of the students have taken advantage of this library. Fortnightly lectures on general subjects have been delivered since the 18th of April last, by various gentlemen of different denominations, Hindu, Brahmo, Methodist, and Anglican. These lectures have been very well attended, many students from other institutions in Calcutta regularly joining the audience. Finally, the school authorities, encouraged by the success which had already attended their efforts, have added to the institution a higher department, entitled the "City College," which was opened on the 17th of January last, and has been affiliated to the Calcutta University up to the standard of the First Arts Examination. Every arrangement was made for carrying on the work of education in an efficient and satisfactory manner: and although the College was opened suddenly in January without any previous notice, more than 50 students joined the First Year's Class in the course of a short time. The whole institution reflects the highest credit upon its founders and supporters.

The Mission Work of the Sādhāran Brahmo Samaj continues to be steadily carried on. The strain which it imposes upon the physical powers of the three principal missionaries is so great that one or other of them is frequently prostrated by illness: but they persevere nevertheless. The long-planned Mission Class was also opened last November, with two students who are being trained for mission work: and many members of the S. B. S. whose chief occupations are secular, continue (as mentioned last year) to exert themselves in various ways for the spread of Brahmoism. Of the regular operations of the ordained S. B. S. Missionaries, the following is a brief outline.

Pandit Bijoy Krishna Goswāmi, early in 1881, went out on a long missionary tour in Bengal. He has also paid a few visits to Calcutta. But as most of the salient incidents of his work relate

accurately, and that the materials of my last *Year-Book* were unfairly manipulated. He opens his case thus (*Sunday Mirror*, Feb. 6,—“Miss Collet’s *Year-Book* for 1880.—I.”):—

The quiet though somewhat ill-concealed assumption on which the *Year-Book* for 1880 proceeds, is that all the Brahmo Somajes in the country, numbering 130 according to the compiler, have deserted Mr. Sen. He is left with “his little coterie,” with whose “proceedings and writings” she challenges the public in her preface “to compare the records of the other Somajes” given in the *Year-Book*. If she had, instead of giving from these metaphorical “writings and proceedings” distorted, disjointed quotations *specially* calculated to mystify and prejudice European opinion, given a fair number of extracts, showing the principles held and propagated by the Brahmo Somaj [he probably means the B. S. of India]; if, instead of kindly complimenting me on “the refined and intellectual” nature of my explanations of Keshub’s doctrines, she had been but half as practically just or generous to me as she has been to others, by reproducing at least some of my explanations, a comparison of the kind she courts would have been possible. But it is now impossible, because she fills scores of pages with the smallest type recording the details of the proceedings and literary productions of Mr. Sen’s opponents, which lie before her “in rich superabundance,” while a few contemptuous paragraphs are considered enough to dispose of “the undisguised blasphemy” of the Brahmo Somaj of India.

On the other hand, the *Sunday Mirror*, on the 9th of January, 1881, before the General Conference had taken up the subject, gave an editorial review of the book which, although entirely condemning it in other respects, made these notable admissions as to my selection of facts.

The most interesting portion of her book seems to be that in which she is good enough to speak of us; and it is interesting, not because she utters any words of praise,—for these are very rarely given,—but because she presents us here with what she considers to be the most objectionable features of our movement, which we, however, think to be most essential and valuable to faith. As we go through those little extracts which are to condemn us, and read the writer’s comments thereon, we are led to exclaim—“Bah! Why has she not given the public more such extracts and shown us in our truer colours? We should like to be pilloried if only we were truly represented.” The only service we can reasonably expect her to do is that she will go on presenting our best, or, as she thinks, our worst things to the British public, and we dare say the very novelty of our doctrines will claim for them a decent hearing at last.

Thus the very passages which the Editor perceives me to have regarded as displaying “the most objectionable features of our movement,” are approvingly recognized by him as “most essential and valuable to faith,” and he hopes that I will “go on presenting our best, or, as she thinks, our worst things to the British public.” Such a testimony, from such a quarter, to the representative character of my selections, offers a very significant contradiction to Mr. Mozumdár’s charges on that score.

Nevertheless I frankly own that the comparative brevity of my Section put my readers at this disadvantage, that it left untouched

the question whether what was given might be in any way modified by what was omitted. No doubt this left me open to a certain amount of suspicion, which would have been avoided had I given a full compilation of original papers, as I did in my *Year-Book* for 1878. Whether such a compilation should have been made last year, I cannot say; but it must certainly be attempted now, if we wish to understand the present state of parties in the Brahmo Somaj. The position which the B. S. of India has assumed during the last twelvemonth is so peculiar that no brief summary can represent it, and no description by an outside hand could escape the suspicion of over-colouring. I shall therefore extract from the Somaj's own organs a chronological series of its chief manifestations, printing nearly all of these in full. After this will follow a Summary of Provincial Reports for the year, in which the reception accorded by the Provincial Somajes to the "New Dispensation" will form a special feature. When the evidence on both sides has thus been brought up to date, I shall examine Mr. Mozumdâr's literary defences of Mr. Sen and his critique of myself, and answer both to the best of my ability.

I commence my chronological series with the complete report of the General Conference held at the Anniversary of 1881, in which the history of last year was recapitulated from the B. S. of India's own point of view. This will, I hope, supplement the omissions in my previous reports of the same period, and will bring down the narrative to the beginning of 1881, at which point I take it up.

GENERAL CONFERENCE OF THE BRAHMO SOMAJ OF INDIA.

(*Sunday Mirror*, January 23, 1881.)

The Annual Conference of the Brahmo Somaj of India was held on Thursday, the 20th instant, at the Albert Hall, Babu Keshub Chunder Sen in the chair.

The proceedings began with a short prayer and hymn.

A report of the last year was read. The following is a summary of the leading events of that period:—

The Anniversary.—The year began with the Fiftieth Anniversary of the Brahmo Somaj. The festival lasted for fifteen days, and drew to it several thousands of persons from all classes of the community. On the 25th January, the *utsab* was held, in the course of which the minister announced the birth of the New Dispensation. On the 24th the minister delivered his Town Hall lecture on "God-Vision in the Nineteenth Century," and on the 26th there was a monster gathering at the Beadon Park. Babu Protâp Chunder Mozumdâr answered the question "Will the Brahmo Somaj last?" in a sermon delivered in the Brahma Mandir. There were two other open-air meetings—one held on the *maidan* on the 17th, and the other at Mullik's Ghat on the 21st. The Theological Institution formally opened its session on the 15th, when Babus Keshub Chunder Sen, Protâp Chunder Mozumdâr, Rev. C. H. A. Dall, and Babu Krishna Bihari Sen spoke. In all these gatherings the attendance might be reckoned on the whole at a figure ranging between ten to twelve thousand persons.

The Communion with Saints.—The Anniversary definitely prepared our minds for the great enterprise which made this year remarkable in the history of the Brahmo Somaj. The eclectic dispensation announced at the beginning of the year necessitated the systematic study of the great leaders who had left their stamp upon the world of thought, and a respectful attempt to imbibe the spirit which had rendered them immortal. It was imperative on our part that this study and this attempt should be conducted with the fervour and solemnity which belonged to a religious undertaking, and thus the enterprise in question truly became a pilgrimage. These pilgrimages, which were eight in number, were held in the minister's residence, and were taken part in by all the missionaries, and those Brahmos who were closely identified with their work. They were held mostly in the worship-room, and on one occasion in his study, where surrounded by book-shelves, loaded with the wisdom of ages, and in the midst of literary associations, they communed with Socrates. The following saints were visited on the dates specified against their names :—

Moses,—22nd February.
Socrates,—7th March.
Sákya,—14th March.
The Rishis,—21st March.
Christ,—8th August.
Mahomed,—19th September.
Chaitanya,—26th September.
Scientific men,—3rd October.

Open-air Gatherings.—Public demonstrations of the New Dispensation took a variety of forms during the last year. Twice did the minister address thousands at the Beadon Park. On the first occasion the attendance numbered about five thousand persons.

Another meeting, held at the same place, was attended with still greater results. The success attained on these two occasions proved the irresistible nature of the charms which the New Dispensation began already to exercise upon the minds of our countrymen. With a better system and a still more effective organization, these meetings might achieve wonders. Another open-air meeting was held on the *maidan*, and here the scene presented was striking. With the flags of the New Dispensation streaming in the air on all sides, and the curious admixture of Native with English modes of procedure, the gathering seemed to be an attempt to sit on the very heart of civilization, and force it to throb in unison with the will of the Almighty. A fourth meeting was held at the house of Babu Nunda Lal Bose, of Bagbázár, at which several hundreds were present.

Missionary Expeditions.—Two expeditions were undertaken in the course of the last year. One was on the occasion of the anniversary, and the other, shortly afterwards, as far as Burdwan. On the 28th of January the expedition started in a steam launch, the party consisting of above fifty people, besides ladies and children. It reached Utterpárah after dusk. There was *Sankirtan* at the houses of the well-known Zemindars, Babus Joykissen Mukerji, Rájikissen Mukerji, Harihar Mukerji, and Bijaikissen Mukerji. The *kirtan* was over by 9.30 p.m., and the party returned to town at midnight.

On the 16th February last there was an expedition to Burdwan. The party in this instance consisted of twenty-three soldiers. As soon as they reached the station, the flags were unfurled and the Singing Missionary commenced *Sankirtan*. On the way a number of Hindus came and prostrated themselves before the procession, and applied the dust of the street to their heads with the greatest reverence. The next day the expeditionary force started with flags, trumpets, *mridangs* and cymbal and a large following. Upwards of fifteen hundred people were gathered to hear the address of the Minister. The party returned to Calcutta the next morning. There was *kirtan* singing in the railway from Burdwan to the metropolis for nearly three

years [hours] and a half. There was great excitement among the passengers in the carriage, some of whom actually joined the chorus.

Theological Institution.—The following lectures, besides those delivered by the Minister, were delivered:—

<i>Subjects.</i>	<i>Lecturers.</i>
1. Comparative Method as applied to Religion....	K. B. Sen.
2. New Dispensation	P. C. M.
3. Fine Arts.....	P. C. M.
4. Christ	C. H. A. D.
5. Sákya Muni	P. C. M.
6. Nature and attributes of God	P. C. M.
7. Nature of Man	P. C. M.

The average attendance was a hundred. If greater regularity were ensured, the institution would be a source of great good. In connection with this may be mentioned the establishment of a select class consisting of the most prominent pupils of the Theological Institution, who receive a systematic training upon all subjects bearing upon Theistic philosophy. Several groups have been formed, each of which is entrusted with a special branch of study. The pupils are not encouraged to read at random; in fact, they read only such books or passages as are pointed out to them, the object being to develop in them a habit of thinking. As each pupil has his own subject to study, the speciality in each case may be productive of the best results. The minister gave them a number of questions, and these have been fairly answered by many of them.

The Brahma Tract Society.—This Society was organized to bring the utterances and writings of the minister more regularly and systematically before the public. Since its establishment, it has brought out 5 English tracts, 27 monthly [? weekly], and 3 monthly numbers of the *Sebak's Nibedan* ["the Servant's Appeals"], being the Bengali sermons preached in the Brahma Mandir. It has many other works in the press which will most probably be issued before the anniversary day. Among these may be mentioned the 1st vol. of "Keshub Chunder Sen in England." The total receipts up to date amounted to Rs. 658, and the expenditure to Rs. 245, leaving a surplus of Rs. 440.

Bidhán Bhárat and other Publications.—The most important and by far the most interesting publication of the year was the "Bidhán Bhárat" or the Epic of the New Dispensation. The sterling merits of this work have been noticed in the press. It is a large, uncompleted epic, detailing with all the elegance and eloquence of language which the sublimity of the subject demanded, the various modes of God's manifestations in this world, those modes culminating in the New Dispensation. The gifted author has done much to enrich the Theistic literature of the day; but if all his other works were destroyed, and the "Bidhán Bhárat" remained even in its uncompleted state, there would be enough to make his name dear and popular to the Theists of Bengal.

The most popular of our works seems to be the *Brahma Sangit*. It has already passed through four editions, there being also extra numbers and supplements published from time to time. The *Brahma Sangit* is never in lack of purchasers.

The Mission.—There were 15 gentlemen in Calcutta and 6 at Dacca, regularly employed in and living entirely upon Mission work.

Sádhaks.—This order was instituted to enable a number of souls to engage themselves in mission work without renouncing secular work. 14 gentlemen were ordained last year, of whom 4 assisted in the Mission Work.

Missionary Work.—The greatest amount of missionary activity was manifested during the period under review. All round India our Missionaries carried the flag of the New Dispensation. On the 16th April, the minister and our brethren, Babus Protáp Chunder Mozumdár, Kánti Chunder Mitter, and W. N. Gupta, went to Naini Tál, where open-air meetings were held with the greatest success. Bhái Protáp Chunder Mozumdár delivered one or two important lectures in English, and the minister delivered one in Hindi and another in English. The way in which they were received by the residents of Naini Tál and the *Páháris* affords another proof of the growing popularity of our movement. Our friends were publicly entertained, and cordial addresses of welcome were given. On that occasion the minister and Bhái Protáp Chunder Mozumdár entertained their audiences with readings from Shakespeare and Tennyson.

In the east, Bhái Banga Chunder Roy led his forlorn hope with more than the expected amount of success. Through the blessing of God, a nucleus has been formed for the future Church of the New Dispensation in Eastern Bengal, a number of earnest devotees having organized themselves into a community and affiliated it with the Brahmo Somaj of India. The small church is still without a local habitation, and it is hoped this want will be removed ere long. The Eastern Bengal Party never lacked in zeal or earnestness. It organized expeditions to the Mofussil, and carried on missionary operations with a vigour which needs no comment. Its monthly organ, the *Banga Bandhu*, is well conducted, and the ability with which one of its leading members discusses questions connected with the present-day controversies shows that there is no lack of intellect in the movement.

Bhái Trailokya Náth Sányál visited Muddopore, Giridi, Házáribágh, Ránci and Purulíah, and in the course of his tour held open-air meetings, and delivered lectures. At one of these places, he introduced the system of *Kathákátá* or recitation of well-known stories which he has since carried out with signal success. In Calcutta, he gave one on the Asceticism of Chaitanya, and the way in which he acquitted himself convinced us that with a little more steady effort these recitations might introduce a powerful element in the system of our military operations.

Bhái Aghore Náth Gupta visited Kontai and Bálásore, and his work may be judged of from the report received from him.

Bhái Dina Náth Mozumdár travelled over Behár.

Another most indefatigable worker on the mission field was Bhái Amrita LáI Bose. Beginning his operations near town, he carried a small expedition through the Sonthál districts. Unfortunately his ignorance of the Sontháli dialect stood as an obstacle in the way, and the attempt to influence them had to be given up for the time. He then visited Burdwan, Tírhut, Bánkipore, Buxár, and Gházíporé, and turned his steps to the south where he visited Bangálore and Madras. Returning to Calcutta he set out again for Simlá, from whence he paid a round of visits to the Murri Hills, Umbállá Cantonments, Láhore, Rawul Pindi, Mean Mir, Amritsar, Jullundur, Ludíáná, Umbállá city, Secundrabád, Agrá and Álláhábád. He thus travelled in his last tour only over 7,500 miles of railway, and over hundreds of miles of roads by bullock carts, horse dak, tonga or ekká. He spoke in Hindi, Bengáli, and English, and addressed Bengális, Beháris, Hindustánis, Panjábis, and Madrásis. Wherever he went his reception was cordial, the most respectable inhabitants in some places vying with each other in according him welcome. He has been able to establish a Brahmo Somaj at Simlá, and most probably there will be one at Umbállá.

The last gentleman whose missionary operations require notice is Bhái Protáp Chunder Mozumdár.

It will be seen from the above that all the Presidencies and principal provinces of the Empire were visited last year; and that more people have heard of the New Dispensation than was possible by any other means of missionary activity.

It may be asked what has been the reception of the tidings of the New Dispensation among those whom our Missionaries have visited. It would be wrong to say that all those who heard them understood their utterances. But it would be no exaggeration to say that wherever they went they were received with respect, and their words heard with attention. In most places, no decline was visible in the influence or prestige enjoyed by the Brahmo Somaj of India. Those which were most hostile to our movement were found to have relaxed their severity, and many have since formally admitted our Missionaries into their places of worship.

The following Somajes were established last year:—Rashra, Contai, Danton, Dacca Branch of the Brahmo Somaj of India, Dhubri, Khulnôah, Káliá, Dowlutpore, Senháti, Puruliáh, Rangoon, Simlá, Dinápore.

Public Opinion.—In India there has been some improvement in the tone in which our movement is spoken of. The utterances of the Press have lost much of their sting, and the lamentable indulgence in personality and abuse has also declined a little. But it cannot be said that we have got enough friends in the Press. The *Statesman* has done much to elevate public tone in this respect. Its articles on the Brahmo Somaj are marked with a liberality that challenges admiration. The thanks of the Brahmo Somaj are due to that journal for the friendliness it has so often manifested to the cause of liberal thought. It is a matter of rejoicing that the first tone of banter and ridicule which welcomed the announcement of the New Dispensation is now disappearing, and there is a disposition, if not to acquiesce in what we say, at any rate to hear everything regarding our movement with respect and attention.

Proposed by Babu Bisso Náth Roy, of Lucknow, and seconded by Babu Gopi Krishna Sen—

“That the Report just read be adopted.”

Passed.

The Chairman submitted the following letter received from Bombay, and signed by some of the most influential members of the local Práraná Somaj:—

[Shortly afterwards, it transpired that the writers of this remarkable letter (with the exception of two, Gopál Rao Hurry and Chinaya Lingu) had addressed similar epistles to the Adi B. S. and to the Sádharán B. S. I give the three letters in parallel columns, from which it will be seen that although they present important variations, their common object was the same, viz., to urge re-union upon the divided Churches of Calcutta. The answers will be found further on.]

THE BOMBAY LETTER.

(*Tattvabodhini Patrikā*, Chaitra, 1802
Shak [March-April, 1881].)

To Babu Debendra Nāth Tāgore, Pradhan
Achārya, Adī Brahmo Somaj, Calcutta.

Venerable Achārya,

Permit us, brethren in faith, to congratulate you and the fellow Theists of all the Somajes on your side on the advent of the new year which you will shortly commemorate by the celebration of the anniversary devotional gatherings next week. It is a matter of sincere regret with us all that owing to various difficulties, none of us can participate with you in person in the joys and edifying discipline of this solemn week. We may except in spirit and prayer. We may assure you, however, that we fully feel the responsibilities of our position as humble representatives on this side of India, of the great religious movement, which the Pradhan Achārya Rām Mohan Roy commenced on your side of the country fifty years ago, and which has been so successfully carried on under God's Providence by your own great exertions and those of Babu Rāj Nārāin Bose.

(*Sunday Mirror*, January 23, 1881.)

To Babu Keshub Chunder Sen, Minister,
Brahmo Somaj of India, Calcutta.

Venerable Achārya,

Permit us, brethren in faith, to congratulate you and the fellow Theists of all the Somajes on your side on the advent of the new year which you will shortly commemorate by the celebrations of the anniversary Sankirtans, and devotional gatherings next week. It is a matter of sincere regret with us all that owing to various difficulties, none of us can participate with you in person in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully feel the responsibilities of our position as humble representatives on this side of India, of the great religious movement, which the Pradhan Achārya Rām Mohan Roy, commenced on your side of the country fifty years ago, and which was further successfully carried on under God's Providence by his successor, the Venerable Debendranāth Tāgore and Babu Rāj Nārāin Bose in the Adī Somaj, and which derived new life and vigour from your own great exertions in the

(*Brahmo Public Opinion*, February 17,
1881.)

To Babu Ananda Mohan Bose, President,
and Pandit Siva Nāth Sāstri, Secretary,
Sādhāran Brahmo Somaj, Calcutta.

Dear brethren in faith,

Permit us to congratulate you and the fellow Theists of all the Somajes on your side, on the advent of the new year which you will shortly commemorate by the celebration of the anniversary devotional gatherings next week. It is a matter of sincere regret with us all, that owing to various difficulties, none of us can participate with you, in person, in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully feel the responsibilities of our position, as humble representatives on this side of India, of the great religious movement which the Pradhan Achārya Rām Mohan Roy commenced on your side of the country fifty years ago, and which has been so successfully carried on under God's Providence by Babu Debendra Nāth Tāgore, Babu Keshub Chunder Sen, Protāp Chunder Mozumdar and Pandit Siva Nāth Sāstri.

establishment and progressive development of the Brahmo Somaj of India nearly fourteen years ago. The whole movement has been fostered by your great gifts and greater sacrifices, and we shall always regard it as a privilege that owing to your visits to this part of the country, and the subsequent missionary exertions of Babu Protap Chunder Mozumdar, the movement received a great impetus on our side of the country, and in several of our large towns the infant Somajes are seeking under God's grace to attain spiritual life.

The first principle of our faith is based on the independence of individual conscience, but our allegiance to the movement is none the less thorough and sincere, because we have not been able to subscribe to every phase and development of the Theistic doctrine in your part of the country.

We all regard you (so far as human agency in such matters can be accounted as effective) as the soul and the leader of the faithful few, who, weak in numbers and organized strength, seek God's help to place before the people of this vast country the eternal truths of religion in an unadulterated form, and to effect our national regeneration on the lines of the best traditions of past days, enlightened with the help of the teachings of all other religious teachers and faiths. We feel in our struggle with the opposing

We shall always regard it as a privilege that the visits of your missionaries have given a great impetus to the movement in this part of the country.

The first principle of our faith is based on the independence of individual conscience, and we feel that though in common with you, we may not have been able to subscribe to every phase and development of doctrine on your side of the country, yet, our allegiance to the general movement is none the less sincere and thorough.

We feel that in our struggle with the opposing forces, weak as we are in

We, on this side of India, have benefited largely from the example and teaching of your great leaders, but we have always been anxious that the differences which have been unfortunately allowed to grow into a separation of Churches should be made up, and a reconciliation effected between all who are striving to restore the purity of our faith on the lines of the best traditions of past days. We feel, in our struggle with the opposing forces, that weak in numbers and organized strength as we

are, we must draw more closely together. and that we cannot afford to split up our little strength on divisions and schisms.

The differences which now separate the three Samajes on your side of India, are not of a sort which need prevent a reunion of all who agree in the first principles of our common faith. We trust that the devotions of the next week will be a prelude to a serious effort at mutual reconciliation.

forces that we must draw more closely together, and that we cannot afford to split up our little strength in divisions and schisms.

Áchárya Mahárya, the differences which have unhappily existed for the last two years have tested severely the strength of the movement, but now that the first bitterness of feeling has abated, it is time that efforts should be made to re-unite the servants of the Lord to carry on his work with greater vigour and efficacy. We trust that the devotions of the next week will be a prelude to a mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence in one another and in the guidance of Providence. Some late phases of the movement have been objected to in India and England as being too intimately associated with your own great personality. This is the great rock ahead on which all similar movements have been too often jeopardized. We can never hope to be so privileged as to have this personal connection of the Church with you continued during all times, and it behoves you, venerable Áchárya, so to secure the moorings of the great vessel of faith entrusted to your watchful care that no personal mishap will shipwreck it, and that the torch of faith shall burn with as firm a

numbers and organized strength, we must draw more closely together, and that we cannot afford to split our little strength in divisions and schisms.

Now that the first bitterness of feeling has abated, we think it is time that efforts should be made to re-unite all Theists in India under the shelter of one common Church. We trust that the devotions of the next week will be a prelude to a mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence and faith in the guidance of Providence. Some late phases of the movement have been properly objected to, as being too intimately associated with the personal influences of Babu Keshub Chunder, and as this has been the great rock on which all similar movements have been too often jeopardized, we have sympathized with you in your endeavours to secure the moorings of our common faith fast in the best traditions of past days, enlightened by the teachings of the sages of our own and other countries.

light as ever it burned in this land in our best days.

We have ventured to make the above suggestion at this time, because we believe the bitterness of the strife which raged some time ago is now past, and that on both sides the spirit of forbearance and charity which our common faith inculcates has re-established itself. May our prayers and interpositions bear fruit and restore union to the separated Church. Such a union of the three Somajes on your side of India will soon embrace within its circle of love every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement of which you are such a gifted leader, and may all Theists in India, Europe, and America, be gladdened with the welcome tidings of the united *Theistic Church* in India. Permit us to remain

May our prayers and interpositions bear fruit and restore union to the separated Church! Such a union of the three Somajes on your side of India will soon embrace within its circle of love, every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement, of which you are such a gifted leader, and may all Theists in India, Europe and America be gladdened with the welcome tidings of a United Theistic Church in India. Permit us to remain

Yours in faith and spirit,

M. G. RANADE,
ATMARAM PANDURANG,

Yours in faith and spirit,

BHOLANÁTH SARABHAI,
GOPAL RAO HURRY,

At the same time we think that the day has now come when the spirit of forbearance and mutual charity should re-assert itself and lead to the union of all who desire to seek God's blessings upon our efforts to establish a Theistic faith throughout the country. May our prayers and interpositions bear fruit and restore union to the separated Church. Such a union of the three Somajes on your side of India will soon embrace within its circle of love, every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement, and may all Theists in India, Europe, and America be gladdened with the welcome tidings of a united Theistic Church in India. Permit us to remain

Yours in faith and spirit,

M. G. RANADE,
ATMARAM PANDURANG,

B. M. WAGLE,
 BHOLANÁTH SARABHAI,
 BHASKUR HARI BHAGWAT,
 GANGADHAR BALKRISHN GADRE,
 SADASIYA PÁNDURANG KELKAR,
 R. G. BHANDARKAR,
 GOVINDA NÁRÁYAN KANE,
 VISHNU VINAYAK SAFRE,
 G. K. WAREKAR,
 MOROBA VINOBA,
 PÁNDURANG VINAYAK KARMARKAR,
 KRISHNARAM NÁRÁYAN RANE,
 SHANKAR P. PANDIT,
 N. M. PARAMANAND.

Bombay.

ATMARAM PÁNDURANG,
 M. G. RANADE,
 R. G. BHANDARKAR,
 SHANKAR P. PANDIT,
 SADASHIV PÁNDURANG KELKAR,
 N. M. PARAMANAND,
 MOROBA VINOBA,
 GOVIND NÁRÁYAN KANE,
 B. M. WAGLE,
 B. H. BHAGWAT,
 K. N. RANE,
 G. B. GADRE,
 CHINAYA LINGU,
 VISHNU VINAYAK SAFRE,
 G. K. SIWAREKAR,
 PÁNDURANG VINAYAK.

Bombay, 16th January, 1881.

B. M. WAGLE,
 BHOLANÁTH SARABHAI,
 B. H. BHAGWAT,
 GANGADHAR BALKRISHNA GADRE,
 SADASHIV PÁNDURANG KELKAR,
 R. G. BHANDARKAR,
 GOVIND NÁRÁYAN KANE,
 VISHNU VINAYAK SAFRE,
 G. K. WAREKAR,
 MOROBA VINOBA,
 PÁNDURANG VINAYAK KARMARKAR,
 KRISHNARAOPARAYA RANE,
 SHANKAR P. PANDIT,
 N. M. PARAMANAND.

Bombay, 20th January, 1881.

Babu Protáp Chunder Mozumdár pointed out that the gentlemen who had signed the letter were some of the most influential and estimable members of Bombay society. He expressed his unalloyed gratification at the fact of such a letter having been received. It indicated a notable change in the attitude of the Prárthaná Somaj towards their cause, and the letter, therefore, deserved the careful attention of his brethren.

The letter was recorded, and will be replied to shortly.

In the course of the conversation which followed, it was resolved that—

“A paper containing the essential doctrines of the New Dispensation should be published in the following languages and distributed widely all over the country, namely, English, Bengáli, Hindi, Urdu, Sindhi, Máráthi, Sanskrit, Urya, Támil, and Telugu.”

Proposed by Babu Protáp Chunder Mozumdár, and seconded by Mr Návál Rao—

“That this meeting rejoices in the progress of science and liberal thought in different parts of the civilized world, and trusts that it may conduce to the consolidation of God's Church.”

The mover said that he owed all his intellectual progress to the Brahmo Somaj. He believed the intellect to be sacred, because it was a helpmate of religion. To all principles of sound intellectual progress, our church had never been an enemy, but always a friend, while on the other hand, the progress of liberal thought had helped our movement a great deal.

Proposed by Mr. Káshirám of Lahore, and seconded by Babu Kánti Chunder Mitter—

“That this meeting sincerely thanks those in Calcutta and in the provinces who have contributed to the Mission Fund, or otherwise helped the missionaries of the Brahmo Somaj of India and their families.”

Proposed by Mr. Návál Rao of Hyderábád, and seconded by Babu Bhagavan Chunder Dás of Bálásore—

“That this meeting regrets the many divisions and sub-divisions in the Brahmo community, and trusts and prays that all may unite in the fulness of time under the banners of the New Dispensation.”

Mr. Návál Rao and Mr. Káshirám delivered excellent speeches in Hindustáni in support of this resolution.

Proposed by Babu Krishna Bihari Sen, and seconded by Babu Banga Chunder Roy of Dacca—

“That this meeting offers its thanks to all antagonists of the Brahmo Somaj of India, who have tried in various ways to hinder its work, persecute its members, and misrepresent and malign its workers, as they have thereby indirectly promoted the zeal and intensified the devotion of God's true believers in India.”

The Chairman called the attention of the meeting to the great interest which the Brahmo Somaj movement had excited in England. He referred especially to what had appeared in the columns of the *Times* from the pens of Professors Monier Williams and Max Müller. The Missionary Conference had sent replies to these gentlemen which might be made public in course of time. But his object in drawing their attention to the matter was to attempt to remove a misconception. People were under the impression that Professor Monier Williams was trying to damage the Brahmo Somaj of India. He was in a position to say that the case was not such. He had received a letter from him in which he said :—

“The 18th October, 1880.

“I dare say you may have heard that I have delivered two lectures on the Brahmo Somaj at Oxford and elsewhere. Should you have seen any

report of these lectures, please to understand that they have never yet been accurately reported. Of course I have expressed myself grieved by the schism in your church, but I have always said that I would refrain from publishing my lectures till I was in full possession of the facts on both sides. Be assured that my only desire is to state the truth.

“MONIER WILLIAMS.”

Babu Protáp Chunder Mozumdár said that the time had come when a serious effort should be made to dispel the numerous misrepresentations which had been made against the Brahmo Somaj. There were many subjects, such as the late marriage, the minister's personality, &c., full information regarding which had not been placed before the public. He spoke from his own experience that whenever an attempt was made to place people in possession of the right information, it had a wholesome effect upon his hearers. He would, therefore, suggest that steps should immediately be taken to publish all the facts regarding those matters which had not yet been made public.

Mr. Tárachand, who had come from Sindh, said that this duty had become an urgent one, and should receive immediate attention. He alluded to the appearance of an annual publication in England, edited by a lady, which contained statements that were very misleading and should, therefore, be contradicted.

Proposed by Mr. Návál Rao, and seconded by Babu Ráj Mohan Bose—

“That Babu Protáp Chunder Mozumdár be requested to undertake the duty of contradicting the misstatements referred to, and remove misconception from the public mind.”

Proposed by Babu Trailokya Náth Sányál and carried by acclamation—

“That the warmest thanks of all loyal Brahmos should be tendered to Her Most Gracious Majesty the Empress Victoria for the many blessings enjoyed under her benign rule.”

At the conclusion of the meeting, the Chairman rose to suggest that henceforth the missionaries of the Brahmo Somaj of India should have a distinctive expression added before their names. The word *Bháí* had been in use for some time, and he would stick to it for this reason, that any other title would be misleading and inadequate. He objected to the word “father,” though “Bábá Nanak” might well answer the purpose. What he wanted to say was that the missionaries of the Brahmo Somaj should not go beyond the simple word *Bháí*, first as denoting equality with all men, involving at the same time the idea of a common Fatherhood, and secondly, because such a title would be truly indicative of humility. He would, therefore, suggest that a missionary should henceforth have the title of “Reverend Brother” or *Sraddheya Bhái*.

The meeting then dissolved.

Two days after the General Conference, Mr. Sen delivered his Anniversary Address at the Town Hall before a large audience, estimated by the *Mirror* as numbering 3000 persons. As this Address is the most able and elaborate exposition of Mr. Sen's new views which he has yet published, I give large extracts from it, amounting to about half its length.

WE APOSTLES OF THE NEW DISPENSATION.

Fellow-countrymen and Friends,

Once more has the orient sun roused and gladdened a slumbering world, and rolled away the thick folds of darkness in which it lay enveloped. Once more has the East spoken words of peace and hope to benighted nations. How

dismal the night we have just passed! How bright the morning we now behold! . . . Asia, mother of many dispensations, has given birth to another child, and its birth-festival shall be celebrated amid great rejoicing. Sweet angel of the East! Heaven's evangelist! sent from above with a new Gospel, thou hast come to us, clad in the most gorgeous and shining raiment, and decked in the most magnificent jewellery, which the East alone can boast. Thou comest amid the ringing of bells and the sound of the conch shell. Holy light! we hail thee, we kiss thee. Lord of the New Dispensation! I desire humbly to proclaim to-day among my assembled brethren the glad tidings which thou hast sent to us from heaven. Touch my lips with the live coal of inspiration, that I may boldly set forth the new light Thou hast revealed unto us. Glory, glory, glory be unto Thee, Great Spirit!

But why should I of all others be selected as the spokesman of the New Dispensation? Yet it is not I that speak, but we. Behind the visible 'I' there is an invisible 'We.' It is my Church that speaks through me. There are others who are working with me in God's vineyard. Behind and around me are brother apostles who think and feel and live as I do, united with me in spirit, whose only vocation on earth is to preach the New Dispensation. Yes, there is a Church, a body, whereof I am but a limb. Can I alone represent that Church? I am but a part of it. I can no more constitute the Church of God than can a single soldier compose an entire regiment. Accept me then as one among many. Do you see an individual before you? You are sadly mistaken. Behold a band of apostles entrusted with the New Dispensation. As I speak, their voices speak through me. For we are an undivided and organized Church. Everything here is in its proper place, and the requisites of apostolical faith and fellowship are to be found here. Here you see God's special Providence working out the redemption of the land, through the instrumentality of a complete dispensation, with its full complement of apostles, scriptures and inspiration. Rest assured, my friends, when we are dead and gone, all the events that are transpiring around us in these days shall be written and embodied in history, and shall be unto future generations a new Gospel of God's saving grace. The Lord is in our midst, not as a dead deity, but as the Living God of Providence. He has gathered around him, not a handful of men, but a vast army of believing souls from every corner of India, from Sindh and Burma, from Lahore and Madras. And these are all marching under His guidance to the promised land. In the forefront are the ordained few, the delegates of Heaven, a complete band of apostles, with diverse gifts and talents suited to their respective vocation. Who feeds these men? The Lord. Who leads them? The Lord. Know ye not, brethren, that there are a number of souls in India who, under Divine command, have come out of the world, and whom the world disowns, who feed not upon earthly food, but upon the food supplied by heaven? Look at these helpless souls with their families—men, women, and children, living from day to day upon mere alms and precarious contributions. . . . Indeed it is a mystery and a marvel how so many mouths are fed daily. And yet for fifteen years we have managed to go on, not stumbling, not starving. He who feedeth the sparrow gives unto his band of apostolic brothers their daily food and raiment. . . .

Is this new gospel a Dispensation, or is it simply a new system of religion, which human understanding has evolved? I say it stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a divine Dispensation, fully entitled to a place among the various dispensations and revelations of the world. But is it equally divine, equally authoritative? Christ's Dispensation is said to be divine. I say that this Dispensation is equally divine. Assuredly it is the Lord of Heaven who has sent this new gospel unto the world. The same Living God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days vouchsafed unto

us this new gospel. But does it not argue conceit and vain-gloriousness thus to extol the New Dispensation? Surely people would say that in including our new creed in the category of the world's dispensations we are trying to arrogate to ourselves honours which only Moses and Jesus can claim. . . . But who, I ask, covets prophetic honour and authority? They say I do. I say I do not. Again and again have I said I seek not the prophet's glory. I contend not for prophetic honours. Yet am I not ashamed of what I have said regarding my exalted office as an apostle of the New Dispensation. In spite of reiterated remonstrances, it has been whispered already that we are trying not to glorify the Dispensation, but to glorify ourselves. If Christ was the centre of his Dispensation, am I not the centre of this? Ungenerous and untruthful critics have insinuated that as Jesus claimed to be the King of the Jews, so am I ambitious of being honoured as the king of the Indians,—of the Bengalis, at any rate. It is certainly not fair or kind of our critics to say so. Shall a sinner vie with Christ for honors? God forbid. Jesus was a born saint, and I a great sinner. Blessed Jesus! I am thine. I give myself, body and soul, to thee. If India will revile and persecute me, and take my life-blood out of me, drop by drop, still, Jesus, thou shalt continue to have my homage. I have taken the vow of loyalty before thee, and I will not swerve from it,—God help me! . . . Then tell me not I am trying to exalt myself. No. A prophet's crown sits not on my head. My place is at Jesus' feet. Fear not, then, my friends, that a man of conscious sin, one so vile in his own estimation, will covet high prophetic honors. I can assure you that I have done, and will do, all in my power to suppress this hideous lie which would rank me with Jesus and other prophets. If I really meant to be a prophet, I would try another Dispensation where I would find scope for my ambition, another Church where I could establish my mediatorial position and authority. Believe me, every inch of this man is real, tremendously real. If I wanted honour I would say so at once, without the least reservation. There is nothing so good as outspokenness and candour. Whatever my shortcomings might be, I have within me that fearless honesty, which, regardless of opprobrium, would tell the public what I really felt. Be assured then that my heart doth not delight in vaingloriousness, but seeks the humble position of a servant at the feet of Jesus and other masters. . . . It will probably be said that each dispensation has a central personality, and that therefore, willingly or unwillingly, I must permit myself to be treated as a Moses or a Chaitanya. Let me tell you that this seems impossible. For we represent a *new* dispensation. Its distinguishing feature is its immediacy, its denial of a mediator. While other dispensations have their special mediatorial agencies between God and a sinful world, here we have no such thing, no intercessor, no mediator. None of my fellow-believers takes God at second-hand, but would go to Him for light and salvation, thinking it wrong to rely upon me or any one else for intercession. . . . There is no place for a prophet-mediator in this dispensation. Why should I then be accused of harbouring in my mind the mean ambition which the new dispensation so thoroughly interdicts? Then no more—enough. .

Besides immediacy there is another characteristic of the present dispensation which distinguishes it from all other religions. It is inclusive, while they are more or less exclusive. They exclude each other. But this includes all religions. If it does not include all, it is fatal to itself. This dispensation shuns altogether the old path of exclusivism, and establishes for itself the new character of an all-embracing and all-absorbing eclecticism. . . .

The new faith is absolutely synthetical. Its life is in unity. It loves unity above everything else. It values synthesis above analysis, one above many. Synthesis and analysis are logical terms, and may fairly be left to Mill and Whately to be dealt with as they might wish. Why import them into theology? some might ask. They have their uses in the domain of theology. Verily the philosophy of synthesis is of the highest importance

to religion, and perilous has every effort been to work out human redemption without it. Many an exalted system of faith went adrift in the absence of the rudder of unity, and was shipwrecked upon the treacherous shoals of sectarianism. Gentlemen, trifle not with unity. In the logic of synthesis is the world's salvation. . . . God is the grandest and sublimest synthesis, the harmony of all truth and the unity of all goodness. He is One Person, around whom gather various attributes. Thirty-three millions of divinities, the endless permutations and combinations of these varied attributes, are the multiplicity of theology, to which the unscientific polytheist pays homage. But the scientific monotheist worships the Supreme One, amid His many attributes and manifestations. Monotheism represents the science of religion, the philosophy of God-consciousness, the logic of synthesis. Polytheism is anarchy and chaos in religion; it is the death of science, of logic and philosophy. If you stop at analysis, and deal only with broken fragments of Divine attributes, you are as disloyal to science as you are to theology. Carry back these fragments into the indivisible unity of the Divine Person, and you have vindicated both science and religion. Surely multiplicity is death, but unity is life. In the sea of analysis you are lost amid divisions, quarrels, perplexity and confusion. You find peace as soon as you enter the tranquil haven of synthesis. Come then to the synthetic unity of the New Dispensation. You will see how all other dispensations are harmonized and unified in this, a whole host of churches resolved into a scientific unity. In the midst of the multiplicity of dispensations in the world, there is a concealed unity, and it is of the highest importance to us all that we should discover it with the light of logic and science. For science and salvation are one thing, and the highest Unity and Deity are identical. Who can count the many churches in the world with their endless divisions and subdivisions? . . . Only science can deliver the world, and bring light and order out of the chaos and darkness of multiplied churches. If there is science in all things, is there no science in the dispensations of God? Do these alone, in God's creation, stand beyond the reign of law and order? . . . Sure I am that amid their apparent anomalies and contradictions there is a logical unity of idea and method, and an unbroken continuity of sequence. All these dispensations are connected with each other in the economy of Providence. They are linked together in one continuous chain, which may be traced to the earliest age. They are a concatenated series of ideas, which show a systematic evolution of thought, a development of religious life.

Popular opinion, however, on this subject has always run in a contrary direction. Men have not seen, and, therefore, they are ready to ignore and deny, the connecting link between the several dispensations. The New Dispensation has discovered the missing link. It has found the secret thread which connects these dispensations and keeps them together. Where others see only confusion and anomaly, it sees order and continuity. Joyfully it exclaims, "I have found the science of dispensations at last: unity in multiplicity. Here is Hinduism, there is Buddhism. To me they appear linked together. Here is Judaism and there is Christianity. I see unity in this duality." Unscientific men may dissociate the two, true science connects Moses with Jesus in logical sequence. O Moses, thou venerable prophet, leader of the Jews! thou camest into the world fifteen centuries before Christ. Thou hadst therefore no conception of Jesus. And yet thy life and career prophesied Jesus. Thou didst begin Israel's march to the promised land. But another far greater was to complete thy work. Didst thou know this, Jehovah's servant? Was it thy conviction that Judaism was the final dispensation, and that no progress was possible beyond that? Or camest thou to prepare the world for thy master, Jesus Christ? Say, Moses, was not thy gospel only a typical prelude to that which was to follow? In Jesus we see the logical consequence of Moses. The New Testament is the necessary

logical sequence of the Old Testament. The two are parts of the same dispensation. . . . Moses taught stern justice, and inaugurated the reign of law. Jesus taught love, and established the kingdom of grace. Fear is the beginning of wisdom; love is its perfection. The theology of love is the logical complement of the theology of fear. The dispensation of grace is the necessary logical result of the dispensation of justice. Love is the fulfilment of the law. The two thus form one integral gospel, and are indissolubly connected. Can you separate Jesus from Moses? You cannot. Come then Moses and Christ hand in hand! Hail Moses-Christ, unity in duality! In blessed union for ever knit together, who can disunite you? And if these spirits come together, will not Paul follow? . . . Given Moses and Christ, Paul is a logical and a theological necessity. Having produced those two great characters, the world was bound to produce a third. St. Paul was indeed, a necessity. There was an urgent need of Paul, of one who would say—"for me to live is Christ." How noble, how beautiful the soul of St. Paul! Can we do without him? Christianity minus St. Paul!—just conceive that. . . . And yet Paul never saw his master except in spirit. A glorious man he was, a worthy servant of a worthy master. Not having seen he yet believed, and he so thoroughly believed that he lived in Jesus. When Christ said, blessed are they who have not seen and yet believed, was not the future Paul before his mind's eye? We see the tenderer side of Christ's life reflected in the soft, imaginative and susceptible heart of St. John. He is the heart of Christ, which we miss in the synoptical gospels, otherwise so faithful in their portraiture of character and events. The sweet love of Christ fills the small cup of St. John's heart, and overflows the pages of his gospel. Such touching expressions as "I in them and thou in me," "I am the vine, ye are the branches," abound in the last gospel. In language at once sweet and rich in oriental imagery, John expounds the unity of the disciple and the master, and shows how they are spiritually connected and identified. If John was attached sentimentally to Christ, Paul was connected doctrinally. He was the theological interpreter of his master's mind. The theology of Christ was incarnated in Paul. There would have been no Christianity without Paul. He showed how one who had never seen his chief could yet "put him on" so completely as to show an indivisible unity of thought. Admit, then, that Paul was a necessary adjunct and consequent of Christ, as Moses was, indeed, his antecedent. Does the continuity stop here? No. If the New Testament follows the Old in the line of logical sequence, the New Dispensation follows as necessarily all the Old Dispensations which have gone before it. If you cannot separate Paul from Christ, surely you cannot separate us from Paul. Are we not servants of Paul and apostles of Jesus? Yes. You cannot regard us otherwise. . . . We are the fulfilment of Moses. He was simply the incarnation of Divine conscience. But there was no science in his teachings, that science which in modern times is so greatly honoured. Let Moses grow into modern science, and you have the New Dispensation, which may be characterized as the union of conscience and science. As for Christ, we are surely among his honoured ambassadors. We are a deduction and a corollary from his teachings. The New Dispensation is Christ's prophecy fulfilled. Did not Jesus predict and foreshadow a fuller dispensation of light and grace? Did he not say the Comforter would come after him, and guide the world "into all truth"? Do you not remember those prophetic words?—"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the spirit of truth is come, he will guide you into all truth." And touching the subject of synthetic unity, one can hardly conceive a clearer foreboding than is to be found in those words of Paul,—“That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him.” Inasmuch as the present dispensation

sums up all things in a divine synthesis unifying all in God, and seeks new light in the direct inspiration of the Comforter or Holy Spirit, one cannot fail to recognise in it the fulfilment of an ancient prophecy, the realization of Christian and Pauline anticipations. What do we see before us in India to-day but the fruit of that tree, whose seed Jesus planted and Paul watered centuries ago? . . . Gentlemen, what was Paul's great mission? To obliterate the distinction between Jew and Gentile. . . . Paul was raised by God to break caste, and level the distinctions of race and nationality; and nobly did he fulfil his mission. The Jew and the Gentile he made into one body. The modern Pauls of the New Dispensation are carrying on a similar crusade against caste in India. The obnoxious distinctions between Brahmin and Sudra, between Hindu and Yavana, between Asiatic and European, the new Gospel of love thoroughly proscribes. For the kingdom of God there is no invidious distinction, and, therefore, this dispensation gathers all men and nations, all races and tribes, the high and the low, and seeks to establish one vast brotherhood among the children of the great God, who hath made of one blood all nations of men. Let them that have eyes see that in the midst of the great spiritual revolution and revival going on in this land, Moses and Christ and Paul are gathering through us the many tribes of Israel and uniting all in the name of the kingdom of heaven. In this anti-caste movement, which daily brings Jew and Gentile, Hindu and Christian, nearer and nearer spiritual fellowship, the chief workers are verily spiritual descendants of Moses, Jesus and Paul. From these mighty prophets have sprung up, at different times, minor prophets, holy fathers, and saints, martyrs of the Reformation, ministers and missionaries, who have all contributed to develop and extend their work till it has gone to the uttermost parts of the earth. In this long line of succession, last and least are these humble apostles of the New Dispensation.

But why do I carry the chain of logical sequence down to these days and this hour? Shall I not also carry it up to the days of Greek philosophy and Hindu devotion, yea, to the earliest childhood of the world, when Adam in sweet innocence adored the Supreme God? I trace the second Adam to the first. The first Adam, I say, made the second Adam a logical necessity. . . . Mere childlike innocence could not stand in the hour of trial. Adam was unable to withstand the wily machinations of the tempter. But when the son of God was tempted, he said "Get thee behind me, Satan." It was such an example of tried and triumphant righteousness that the world needed, and in Jesus it was found. Humanity was lost in Adam, but was recovered in Christ. The human will broke with the Divine in Adam; it was reconciled and attuned to it in the Prophet of Nazareth. The first Adam broke the harmony of heaven and earth; the second Adam restored it. The unity of Divinity and humanity in man was destroyed by Adam, and God and man became a conflicting duality. In Christ's atonement the two were again united, and the blessed son was at one with the Father. Behold the beauty of this chain of logical sequence from Adam to Christ and from Christ down to modern times! How all prophets and reformers, all scriptures and dispensations are linked together in the unity of a vast synthesis, each growing out of national exigencies in the fulness of time, and all following in the regular order of sequence according to recognized laws of thought! How many dispensations has the Lord of nations vouchsafed! How many are yet to come! . . . Bring into a focus these scattered dispensations, and you will at once find their harmony in science, their unity in truth and God.

I shall now proceed to explain the other distinguishing characteristic of the New Dispensation. It is subjective. It aims at synthesis, and it aims at subjectivity. It endeavours to convert outward facts and characters into facts of consciousness. It believes that God is an objective reality, an Infinite

Person, the Supreme Father. In the same manner it believes in the objectivity of all prophets and departed spirits, each a person, a child of God. But the recognition of the objective side of truth is not the whole of philosophy or theology. There is a subjective side as well. We have done a great deal for the former. The latter demands an equally faithful recognition; nay it ought to excite much warmer interest. For subjectivity is of the first importance to the wants of the soul. For who among us does not believe in the outward and objective God? And yet how few among professing Theists realize Divinity in their own hearts? God is not only a Person, but also a character. As a Person we worship Him; His Divine character we must assimilate to our own character. True worship is not completed till the worshipper's nature is converted so as to partake of the nature of Divinity. Worship is fruitless if it does not make us heavenly and divine. The transfer of the outward Deity to subjective consciousness is the maturity of faith, the last fact of salvation. "I believe Thou art" is the earliest utterance of faith; "Thou art in me, life and light" is the consummation of faith. It will not do to say "Lord, Lord." You must put God into your inmost souls. In regard to the spirits of departed saints the same argument holds good. If you simply admit their entity, of what avail is it to you? You have no doubt heard of such a thing as the communion of saints. What is it? Is it the superficial doctrine of objective recognition, or is it the deeper philosophy of subjective fellowship? You must guard yourselves, my friends, against the evils arising from the mere objective recognition of the world's prophets and saints. Nothing is so easy as to say, O Jesus, O Moses. This apprehension of the external reality of great spirits is not communion. There is Christ, here are we; and between us there is a great gulf. There is no attempt to bridge the gulf, and bring about closer relations. Hence is it that Jesus, though good and true, affects not our lives till we realize him within. The Christ of older theologies is the barren outward fact, the dead Christ of history and dogma. But the Christ of the New Dispensation is an indwelling power, a living spirit, a fact of consciousness. It is this philosophy of subjectivity which underlies the Pilgrimages to Saints, as they are called. We have been asked to explain what we mean by these pilgrimages. They are simply practical applications of this principle of subjectivity. As pilgrims we approach the great saints, and commune with them in spirit, killing the distance of time and space. We enter into them, and they enter into us. In our souls we cherish them, and we imbibe their character and principles. We are above the popular error which materializes the spirits of departed saints, and clothes them again with the flesh and bones which they have for ever cast away. Nor do we hold these human spirits to be omnipresent. We do not say of them that they fill all space, and are here, there, and everywhere. We believe they still exist, but where they are we cannot tell. Wherever they may be, it is possible for us earthly pilgrims, if we are only men of faith and prayer, to realize them in consciousness. If they are not personally present with us, they may be spiritually drawn into our life and character. They may be made to live and grow in us. . . . This is a normal psychological process to which neither science nor theology can take exception. Here is the subject mind, there is the object—a prophet or saint. The subject, by a mysterious though natural process, absorbs the object. . . .

Among the many theories of morals which the science of ethics deals with there is, as you are doubtless aware, one known as the Theory of Sympathy. Whatever its errors may be, and these are palpable, it has a substratum of truth. Those who are conversant with even the rudiments of moral science must hesitate to accept sympathy as the sole standard of rectitude, and surely we can never persuade ourselves to believe that there is no conscience in us, and that it is only the sentiment popularly called fellow-

feeling which helps us to determine what is right. Nevertheless, it must be admitted that sympathy plays a most important part in the moral economy of the world. It is this noble sentiment which makes us go out of ourselves, and enter into the feelings and wants, into the difficulties and sufferings of others, with a view to afford the needed relief. . . . Of Jesus it has been truly said that he took upon himself the sins and sufferings of the world. . . . He so loved the world that he made its sorrow his own; and though he himself was happy in conscious purity, he suffered for the sorrows of others. How? By a mysterious transposition they were in him and he was in them. By sympathy he made himself all mankind, and took into his own consciousness all their sorrows. Had Jesus been a man devoted to his little self alone, he would have lived and died for himself. But he was *man*, he was humanity. He lived and suffered and died for others. His heart was the sum total of all hearts. The heart that throbbed in him was not his, but the world's. The world's joy gladdened him; its sorrows mortified him. Its prosperity was his prosperity. Its tears were his tears. So completely was my Jesus identified with the world in divine love and sympathy that the world lived always in his capacious bosom. The objective world he absorbed in his subjective consciousness. And are you not doing the same in a small measure, ye ambassadors of Christ in India? . . . You would never have left your homes to do your master's work in foreign fields had you not made India's heart yours. We have gone into you, and you have identified yourselves with us in spirit. This is what I mean by the philosophy of subjectivity. It underlies that blessed institution in the Christian Church, known as the Sacrament. The idea of the Lord's Supper many are apt to ridicule. Is it really ridiculous? Is it not rather an eminently philosophical idea? The difference between objectivity and subjectivity in religion and the superior importance of the latter none comprehended so thoroughly as Jesus, or he would not have instituted the sacramental rite. The disciples and apostles believed in him as their Lord and Master, and they had assured him of their loyalty and devotion. Why then did he demand of them further allegiance? Why did he impose upon them the obligation of eating his flesh and drinking his blood, saying "This do in remembrance of me"? Why was this ceremony at all necessary? Because the prophet saw, with the eye of a prophet, that his people would continue to hold him up as an objective impersonation of truth and purity, and he wished to prevent it. . . . He preferred subjective allegiance, the loyalty which, while it intellectually accepted him, absorbed him spiritually in the inner consciousness. Nothing short of internal assimilation and absorption could satisfy Jesus. And this beautiful idea he embodied symbolically in the eucharist. He asked his disciples to eat his flesh and drink his wine [blood]. In other words, he wished to be accepted by the world subjectively, and not objectively. . . . He wishes to live in you perpetually, incarnate in your being, embodied in your character, flesh of your flesh, blood of your blood, and breath of your breath. Will you not allow him thus to abide in you? Apply the same argument, my friends, to all the other prophets and saints, ancient and modern, eastern and western. . . . Let your flesh and blood bear living testimony to your fidelity to Christ and Paul, Moses and Isaiah, and all the saints of modern and ancient times. And in this assimilation of many characters behold a wonderful harmony and unity. The plurality of objects is lost and absorbed in the unity of the subject. You take in the divinity that dwelleth in each, and make it your own. In God are the sons of God united. If you take the different phases of truth and character in different individuals, you are lost in division and schism. But accept them in their divine source, and you have unity. The New Dispensation never preaches goodness; it preaches godliness. Goodness is human; godliness is divine. Christ rejected the former and put on the latter. His will was the Divine will. His word was God's. His work was

the Father's. It was not he that spoke, but the Lord spoke through him. In the depths of his consciousness he felt so thoroughly identified with the spirit and nature of God that he boldly and frankly said, "I and my Father are one." The son did not proclaim himself the Father, but he claimed to be one with Him. What Christ claimed and revealed in his own character was only subjective divinity, not objective Deity. He was God-consciousness, not God. He was a partaker of the Divine nature. And what are we? Partakers of Christ and of God in Christ. Paul, who had really put on Christ, and than whom perhaps none in ancient and modern times hath proved a truer disciple, often used this significant expression in his epistles. Nothing could be clearer or more appropriate than this expression. It indicates the deep spirituality and subjectivity of the relation in which Paul stood to his master. In fact, this idea of spiritual assimilation is altogether a Christian idea. Christ's teachings and Paul's epistles are full of it. The New Testament abounds with such passages as, - "Abide in me and I in you;" "Put ye on the Lord Jesus;" "I live; yet not I but Christ liveth in me;" "To be strengthened with might by his Spirit in the inner man." The world may not comprehend the height and depth of this great doctrine. But if you deny this doctrine, you deny philosophy and you deny Christ. The foolish Jews may wonder "how can this man give us his flesh to eat," yet the voice of Christ shall go forth rolling through centuries and ages, "he that eateth me, even he shall live by me;" "he that eateth of this bread shall live for ever." Though ridiculed and laughed at, this eminently philosophical and Christian principle of mutual absorption challenges universal assent. You may wonder, you may smile; the fact, however, is indisputable that in all ages devout and godly men have eaten the flesh of saints and been in turn eaten by others. Divinity went into the flesh of Christ. Then Christ was eaten by Paul and Peter. They were eaten by the fathers and the martyrs and all the saints in Christendom, and all these have we of modern times eaten, assimilated and absorbed, making their ideas and characters our own. Thus one nation may swallow another, and be identified with it. Thus one generation may draw into itself the character and faith of another generation. And we too may enter into each other and dwell in each other. We Hindus are specially endowed with, and distinguished for, the *yoga* faculty, which is nothing but this power of spiritual communion and absorption. . . . How Asia eats the flesh and drinks the blood of Europe! How the Hindu absorbs the Christian; how the Christian assimilates the Hindu! Cultivate this communion, my brethren, and continually absorb all that is good and noble in each other. Do not hate, do not exclude others, as the sectarians do, but include and absorb all humanity and all truth. Let there be no antagonism, no exclusion. Let the embankment which each sect, each nation, has raised, be swept away by the flood of cosmopolitan truth, and let all the barriers and partitions which separate man from man be pulled down; so that truth and love and purity may flow freely through millions of hearts and through hundreds of successive generations, from country to country, from age to age. Thus shall the deficiencies of individual and national character be complemented, and humanity shall attain a fuller and more perfect standard of religious and moral life. . . . India! absorb England. Asia! assimilate Christian Europe. A vast world of objective truth yet lies before you, brethren, and the Lord God summons you to convert it into your flesh and blood, into your life and character. When all nations and countries will thus eat and absorb each other's goodness and purity, then shall the inward kingdom of heaven be realized on earth which ancient prophets sang and predicted. . . .

How grand, yet how real, is this subjective heaven! This is heaven indeed. Do not identify yourselves with any small sect, but embrace all humanity. Honour Christ, but never be "Christian" in the popular accep-

tation of the term. Christ is not Christianity. In accepting the former take care you do not accept the latter. Let it be your ambition to outgrow the popular types of narrow Christian faith, and merge in the vastness of Christ. Neither should you become "Christian" nor should you simply aspire to be "Christ-like," for then you would represent the lower strata of spiritual life. Advance to a higher ideal, my friends. Be Christ. Do not rest satisfied with anything short of this. I say again, be Christ. Incorporate him into your being; import him bodily into your own consciousness. Make him your flesh and blood. Let us all be so many Christs, each a small Christ in his own humble way. We shall have no outward Christ, however pure. For what is Christ? Not a doctrine, but the eternal and universal spirit of sonship. He is the light that lighteneth every man that cometh into the world. As such, he lived long before he was born, and he still lives, though dead. As such, he shines in the Christian as well as in the non-Christian world, and he excludes no saint, no scripture, no light vouchsafed by God before or after him. The "light" that is in every man cannot be exclusive. I cannot imagine a fictitious Christ. The Christ of the Gospel, the son of God, who embodies in himself the Father's will, and who by obedience has recovered the divinity in man lost by Adam, that is to me - and may be unto you! - the true Jesus. I have no other Christ. I will accept no other Christ. It is in him and through him that we are reconciled to God and to all truth, and therefore to all dispensations and prophets. If Christ means, as every true Christian alleges, the reconciliation of human with divine will, then let there be no war or discord in his name, but "peace on earth and good-will among men." If you have the true Christ in you, all truth, whether Jew or Gentile, Hindu or Christian, will pour into you through him, and you will be able to assimilate the wisdom and righteousness of each sect and denomination. Accept the prince of prophets, and you will find in him and with him all prophets, eastern and western. If you are Christians, you will quarrel and fight; but if you are so many little Christs, the harmony of heaven will reign among you, and there shall be no sectarian division. Fling away the sectarian's small Christ, and let us be one in the large Christ of all ages and creeds.

Such is the New Dispensation. It is the harmony of all scriptures and prophets and dispensations. It is not an isolated creed, but the science which binds and explains and harmonizes all religions. It gives to history a meaning, to the action of Providence a consistency, to quarrelling churches a common bond, and to successive dispensations a continuity. . . . It is the wonderful solvent, which fuses all dispensations into a new chemical compound. It is the mighty absorbent, which absorbs all that is good and true and beautiful in the objective world. Before the flag of the New Dispensation bow ye nations, and proclaim the Fatherhood of God and the Brotherhood of man. In blessed eucharist let us eat and assimilate all the saints and prophets of the world. Thus shall we put on the new man, and say, the Lord Jesus is my will, Socrates my head, Chaitanya my heart, the Hindu Rishi my soul, and the philanthropic Howard my right hand. And thus transformed into the new man, let each of us bear witness unto the new Gospel. Let many-sided truth, incarnate in saints and prophets, come down from heaven and dwell in you, that you may have that blessed harmony of character, in which is eternal life and salvation.

Brother-Apostles, before I conclude I must say a word to you. I charge you to stand forward boldly with the flag of the New Dispensation. March under the Divine Captain's command, and let victory and glory be yours. Let your faith and character so shine before men that you may be reckoned worthy of the flag you bear. . . . In these days of scepticism, a whole army of infidels will attack you and persecute you. The light which the Lord has vouchsafed unto you is darkness unto all those who have no faith, and they

shall laugh at you. Stand firm. Small is your number now, but many will come and swell your ranks in the fulness of time. With the living blood of all the saints and all the prophets in you, ye shall know no discomfiture, but shall fill the land with light and love and life. . . . Gentlemen, whether you give us honour or not, give us your prayers, and we shall go on conquering and rejoicing, and glorifying the Lord of the New Dispensation.

(*Sunday Mirror*, Jan. 23, 1881.)— After the lecture, the song of the New Dispensation was enthusiastically sung, and the flag held up with the accompaniment of *khole*, *kurtal*, and gong.

1. The first thing which strikes one in this Address is that although the occasion of its delivery was the 51st birthday of the Brahmo Church, *the lecturer never mentioned either the name or the fact of Brahmoism from beginning to end.* A few vague allusions to his own special missionaries were the nearest approach made to the subject. For any information concerning the history, prospects, or principles of the community whose foundation he was supposed to be celebrating, we may seek in vain.

2. The second peculiarity of the Address is the ambiguous character of its delineations of Christianity. They evince considerable power, and a clear appreciation, often finely expressed, of some of the chief elements of Christian life and history. But this is not all; they occupy a prominent and leading position on the canvas, and *plainly imply the stand-point of a Christian theology.* In fact, they have no meaning at all if they do not mean that Christ is a *unique* being. He is "the son of God, who embodies in himself the Father's will:" "it is in him and through him that we are reconciled to God and to all truth:" and the lecturer professed allegiance to him in the following distinct language:—

Blessed Jesus! I am thine. I give myself, body and soul, to thee. I have taken the vow of loyalty before thee, and I will not swerve from it—God help me!

But what is the final outcome of all this?

Honour Christ, but never be "Christian" in the popular acceptance of the term. Christ is not Christianity. In accepting the former take care you do not accept the latter.

That is to say,—you may give yourself, body and soul, to Christ, but you should *never be Christian*: you may claim to be "apostles of Jesus," and "surely among his honoured ambassadors," and may affirm that "it is in him and through him that we are reconciled to God and to all truth," but you must "*take care that you do not accept Christianity*"! What sort of "loyalty" to Christ is this? and what value can we possibly attach to the eloquent expressions of Christian sentiment, or the fervent professions of devoted allegiance which end in such a heartless fiasco?

3. It remains to ask what sort of theory Mr. Sen propounds that can offer any justification for these anomalies. Brahmoism he

ignores ; Christianity he flatters only to repudiate. What is the faith which he really upholds ? It is an avowedly recent Gospel which he calls " the New Dispensation," concerning which he makes the following somewhat inconsistent assertions :—

(a) It stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a divine dispensation, fully entitled to a place among the various dispensations and revelations of the world.

(b) It is not an isolated creed, but the science which binds and explains and harmonizes all religions.

(c) It is the wonderful solvent which fuses all dispensations into a new chemical compound.

Thus the New Dispensation is, firstly, one among others ; secondly, it is not *one* creed, but the science which harmonizes all ; and lastly, it fuses them all into a new chemical compound,—in which their individual existence must surely be destroyed. On the whole, it would appear as if the last of these conceptions were the one which most nearly represents Mr. Sen's real idea, for during the present year he has been making a great many experiments in this process of fusing various religions into a new chemical compound. And the history of these experiments must first be recorded, before we are in a position to decide as to the real nature of that compound, or the true character of the New Dispensation.

ANNIVERSARY GLEANINGS.

i. *The Flag Ceremony.*

We must now return to the Anniversary, to note a few of its leading incidents. The most remarkable of these was a new ceremony that was performed on two occasions in the Mandir ; first, on Thursday, Jan. 13, and again on Sunday, Jan. 23, the actual Anniversary Day, when it is said to have been " the most important and interesting event of the evening." I give both reports in full, from the *Sunday Mirror* of Jan. 16 and 30, 1881.

Second Day [of the Anniversary Festival].—This day witnessed a novel sight in the Brahma Mandir. At 7 p.m., the Mandir was almost filled, and shortly after we saw the minister standing in the middle of the front verandah holding a flag of the New Dispensation fixed to a gilt stick. On both sides were rows composed of missionaries and other members of the congregation, each holding a candle in his hand. When the preliminaries had been gone through, the song of the *Arati* began. The hymn was a magnificent one, the chorus at the end of each stanza serving only to heighten the impression which it produced. It was a blessed day in our lives, for the spectacle was one which we should not easily forget. The *Arati** is a specially Indian institution, but though we took part in it in our infancy, when idols were

* *Arati*. " The representing a wave-offering. ' Among the Hindus this is usually performed by waving a stand or tripod, furnished with five lighted lamps, before the idol.' *Carey*."—Haughton's Bengali and Sanskrit Dictionary.—*Ed. Year-Book*.

worshipped in our house, we confess we never knew there was so much in it as when we saw it established in connection with the worship of the Great God of the universe. Never was feeling so much excited, never was the glory of God so keenly realized, never did the heart experience such raptures, never did we learn so much, as when we raised our voices in solemn thanksgiving to the Lord. As the bells rang, the bugle sounded, the drum beat, and also the *kánsar* and *ghanta*,* the name of God resounded on all sides. The incense filled the hall with sweet perfume, and rows of lights in front of the *vedi* lent an additional grace to its appearance. When the *Arati* ended, the minister stood on the altar, and began to pour forth thanksgiving and hallelujah to the Supreme Mother. There was the *panchaprádipa*, or "five-lights," placed before the altar, and the minister proceeded to explain its use. People worship their idols with this light, and the symbol is well explained by the fact that the Divine face is rendered visible if the worshipper has in him a fivefold light—namely, purity, love, faith, *bhakti* and conscience. It is these that illumine the face of God. If a person has not these, he is unable to find Him. The prayer lasted for half an hour, after which there was enthusiastic *sankirtan*. The congregation numbered some three hundred persons.

The Flag of the New Dispensation.—One remarkable feature of the present anniversary was the importance attached to the banner bearing the inscription of the New Dispensation. A silver banner has been subscribed for by the ladies, and fixed upon the top of the steeple of the Mandir. The minister gave a sermon on the banner of the Dispensation on the 16th instant, that is the Sunday preceding the anniversary *utsab*. The banner was explained as indicating renewed enthusiasm in the propagation of the new faith, in the conquest of untruth, in the conversion of sinners. The banner indicates the new spirit of union, the spiritual brotherhood in which all the prophets of the world had their part, the spiritual army going to vanquish selfishness, discord, false individuality, and to create an organization which will embrace all mankind. Every faithful Brahmo and member of the New Dispensation was exhorted to vow their allegiance to this banner of regenerated and saving Theism. Accordingly, on the evening of the annual festival, held on Sunday last, the prominent object noticed by the congregation was a handsome crimson silk banner mounted upon a silver pole, fixed on the open space of marble pavement in front of the pulpit. After the *sankirtan* at sunset, began the ceremony, announced before, of unfurling the flag of the New Dispensation. A new form of evening worship, called *Arati*, was first gone through. The *Arati* is chiefly celebrated by Sikhs at night-fall with hymns, and the accompaniment of many lights. The Brahmos had composed a grand hymn for the occasion glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments from the English bugle and gong to the traditional conchshell were loudly, loudly [? boldly], and simultaneously performed upon. The varied and deafening peals issuing from these instruments, combined with the voice of scores of men, who stood up and went round in a circle with the burning tapers in their hands, heartily chanting the *Arati* hymn, produced upon the immense crowd present an effect which must be felt to be described. When this evening adoration was over, the minister solemnly unfurled the dispensation banner. He then addressed the assembled apostles to the following effect:—"Apostles of the New Dispensation! You are chosen by the Lord of heaven to preach His saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things. There are under it reconciled the four scriptures of

* The *kánsar* is a musical instrument, consisting of a sounding plate of bell metal, and a stick with which it is struck. The *ghanta* is a bell.—*Ed. Year-Book*.

four great religions, Hinduism, Buddhism, Christianity and Mahomedanism.* The East, West, North and South are reconciled under it. Asia, Europe, Africa and America are reconciled under it. Men, women, the old and the young are cherished and reconciled under it. Wisdom (*Gyán*), Love (*Bhakti*), Communion (*Yoga*) and good works (*Karma*) are reconciled under it. Apostles of the New Dispensation, go, preach, spread the spirit of universal union which the flag before you represents. You hold in your hands candles which are giving out bright light. I charge you, brethren, to hold up before men's eyes the brighter light of your character and devotion. Hold in your hands the bright light of purity, spirituality, meekness, *yoga*, *bhakti*, and *gyán*; preach and propagate the New Dispensation each and all of you, far and near, and everywhere, according to your light and faith. For the maintenance of your life and health some of your apostolical brethren will serve you as your servants. Be true to the flag of the New Dispensation, and God be with you. In token of your vow of allegiance touch the banner, and bow down before God to give you strength and the light of faith." The apostles then each and all touched the banner, and bowed their head to God. Those among the congregation who accepted the New Dispensation were asked to come forward and touch the banner, while their names were being taken down. This they were told to do, because it would be too long for each of them to come and sign a form of declaration. But some of them also made a low bow by way of supplicating God for help and guidance. On the day following, that is Monday, the ladies performed a similar ceremony before the flag. They had composed and sweetly sang a new hymn, they walked round with dishevelled hair, and great plates of illuminated lamps. The sight was a beautiful and blessed one. The flag of the New Dispensation has created a great deal of enthusiasm this year.

ii. Rám Mohan Roy's Portrait.

We learn from the *Sunday Mirror* (of Jan. 16, 1881) that on the 14th of January (the day after the first Flag Ceremony) "about three hundred persons assembled at the Albert Hall to witness the unveiling of the portrait of Rájá Rám Mohan Roy, which had been prepared in accordance with a resolution passed at a public meeting held in the same place in December 1879." The portrait had been copied by a native artist from one which had belonged to the Rájá's son, Babu Rám Prasad Roy. Mr. Sen unveiled it, and made a speech. Letters were also read from friends and subscribers to the fund which had been raised for commemorating the Rájá, and it was suggested that the next thing to be done might be the presentation of "a medal to be annually given to the best student of Natural Theology or Comparative Religion."

But there is another side to this movement. It may perhaps be remembered that at the first Anniversary after the schism of 1878, the Adi and the Sádháran Somajes combined to celebrate Rám Mohan Roy's memory, an invitation to all Brahmos having been sent out to meet for that purpose at the house of the venerable Debendra Náth Tágore. The meeting was a great success,

* "Upon a small table, covered with scarlet cloth, were arranged the four principal Scriptures of the world,—the Rig-Veda, the Lalita Vistára, the Bible, the Koran. In front of them stood the Banner of the New Dispensation. On the silver plated pole thereof was suspended the Bugle of the Expedition Army."—*New Dispensation*, March 31, 1881.

numbering more than a thousand persons, "and the proceedings were solemn and impressive from beginning to end." But although some members of the Brahmo Somaj of India were present, the leaders of that Somaj held aloof, and the *Sunday Mirror* threw cold water on the affair. When, however, the commemoration was on the eve of taking a more extended shape at the Anniversary of 1880, the B. S. of India's leaders suddenly woke up, and started a commemoration project of their own, calling a public meeting and inviting subscriptions. And to this isolated course they continue to adhere.

iii. *An Incident with Two Sides.*

The Procession Day in Mr. Sen's Anniversary presented the usual features of large crowds, enthusiastic singing, and a "forest of flags," among which "a man on horseback bore the huge banner of the 'New Dispensation.'" On the return march from the open-air meeting in Beadon Square, where Mr. Sen gave a popular address in Bengali before an audience of several thousand persons, —a little incident occurred which has been occasionally referred to since, and may perhaps, therefore, be worth recording. I give it as told by the two rival Brahmo organs.

(*Sunday Mirror*, Jan. 30, 1881.)

—The singing, while the procession returned, was exceedingly enthusiastic. Great crowds joined on the way, and while the procession was passing through the public road, the minister silently and slowly made his way to the newly-built premises of the Sādhāran Brahmo Somaj. In the most humble mood he knelt down before the building, while his friends surrounded him and sung. He remained kneeling and praying for a few minutes, with bended head, and then as silently rose and walked away with his friends. Many who were sitting in the prayer hall of the Sādhāran Somaj stood up to see the spectacle, and then the procession moved homewards.

(*Brahmo Public Opinion*, Jan. 27,

1881.)—When Pandit S. N. Sāstri had half finished his discourse, and the audience were following him with undivided attention, an unexpected cause of disturbance intervened. This cause of disturbance came from the side of our brethren of the New Dispensation. Whilst marching in full procession through the streets, they broke off towards our Prayer Hall, and presented themselves before the door of the Hall, causing much uproarious noise. The speaker had to stop his discourse, and the order of the meeting was gone. It was some time before they cleared out, when the Pandit once more began his discourse and finished it.

NEW MANIFESTOES.

On March 24, 1881, a weekly four-page journal was started, entitled the *New Dispensation*, as the authorized organ of the movement so called. It bears no Editor's name, but is understood to be under the direct management of Mr. Sen himself, whose hand, indeed, may easily be traced in most of its articles. The paper is headed by a wood-cut of the Flag, bearing the inscription in

Devanágri characters, *Nava Bidhán* [New Dispensation]; and the motto beneath is "Glory to God in the highest, and on earth peace, goodwill toward men." The following gleanings from the first number of this journal will show the ground on which it takes its stand, in relation both to the past antecedents and the future aims of the new movement.

(*N. D.* No. 1. March 24, 1881.)—*Salutation*.—Glory to God, the Supreme Spirit.

Unto all the Prophets and all the Saints of ancient and modern times our reverent and grateful loyalty.

To all the Churches in the East and the West our respectful greetings.

To all good men and true, apostles, missionaries, philanthropists, and men of science our cordial salutation.

To the Press, a great and sanctifying power, our respect and gratitude.

To all Europeans and Indians, interested in truth our request is,—Give us your prayers and good wishes, your friendly counsel and fraternal help.

Our Creed.—One God, one Scripture, one Church.

Eternal Progress of the Soul.

Communion of Prophets and Saints.

Fatherhood and Motherhood of God; Brotherhood of man and Sisterhood of woman.

Harmony of Knowledge and Holiness, Love and Work, Yoga and Asceticism in their highest development.

Loyalty to Sovereign.

Benediction.—Upon the many institutions and enterprises, noted below, religious and secular, connected with our reform movement in India, may the Lord's choicest blessings descend! May those who are engaged therein find abundant reward here and hereafter!

1. The Brahma Mandir or Temple of the New Dispensation.
2. Sunday Mirror, Weekly English Journal.
3. Dharma Tattva, Fortnightly Bengali Journal.
4. Paricháricá, Monthly Ladies' Journal.
5. Sulav Samachár, Weekly Pice Paper for the masses.
6. Albert School for Boys.
7. Girls' School.
8. The poor, infirm and sick under the Charity Section of the Indian Reform Association.
9. Árya Nári Somaj, or Ladies' Union for prayer and social improvement.
10. Apostolic Durbár: Missionary Conference and Business Section.
11. Mangal Bári, or Apostolic Homes.
12. Theological Institution.

And upon all our friends and sympathizers, far and near, may Divine blessing rest for ever and ever!

(*Editorial Notes*.)—The Church of the New Dispensation sends its cordial greetings to its brethren in the Provinces, and with brotherly love asks them to welcome and receive, to feed and nourish, as their humble servants, those Apostles whom it sends forth to-day, in the name and under the blessing of God Almighty, to the various districts in the country.

Our missionary workers start to-day upon their annual tour. One is already at Gyá working among our brethren there. The apostle in the Eastern Districts continues his good work with his six loyal assistants. Of those who start to-day, one proceeds to Gházipur, another to Rangpur, one to Bombay and Madras, and two to the Panjáb. May the Lord accompany them, and help them to reap plentiful harvests in their respective fields of labour!

Conciliation not Concession.—In preaching the New Dispensation our beloved and honoured band of Apostles must, wherever they go, endeavour to keep its purity and integrity unsullied. They must not compromise themselves. The New Gospel is a complete system of faith and moral discipline, which the Lord has in the fullness of time vouchsafed unto India, and blessed are they who preach and practise it in its entirety! Let us not mix with it our own caprices and vain imaginings or those of others. Let us not modify or mutilate it, with a view to render it convenient and agreeable to those who would otherwise be staggered by its high principles. We shall do no such thing, but simply place God's truth before men in its fullness and integrity. Any prudential policy might appear successful for a time among a limited community of exceptional classes of men, here and there, but it is sure to defile and weaken God's Dispensation and paralyse His holy Church. We know there is a strong temptation in these days to make the Dispensation somewhat more rational and less offensive than it is. But woe unto them who yield to the tempter! Men of faith must not faint because some have said of our doctrines that they are absurd and ludicrous and even offensive. The apostles of God will preach the truth and nothing but the truth, the Dispensation and nothing but the Dispensation, and leave the issues in the hands of Providence. They cannot judge of the doctrine, for that is of God. Let them preach the truth, explain it, illustrate it, verify it. If still the perverse persist in ridiculing God's truth and reviling His ambassadors, all that they have to do is to obey Christ's command and instantly wash off the dust of their feet. And yet our apostolic brethren must be tolerant. They must listen to advice, and take warning when offered in a friendly spirit. Christians, Hindus, and Brahmos shall all have a patient hearing, so long as they speak as friends and brothers, anxious to point out errors and avert evils. The Theist of the New Dispensation is never tired of learning, never tired of loving. If well-meaning men say there is danger of superstition and priestcraft, idolatry and caste, immorality and vice being resuscitated by our indiscretion, let us hear, and weigh the argument, and try to grow wiser. If really intelligent men assure us that our vessel is not safe in the direction it has taken, for there are hidden shoals of pantheism and spiritualism and mysticism upon which it would run the risk of being shipwrecked, and that if we go further rashly and without being forewarned, we shall sink hopelessly in the sea of a new superstition, let us ponder the warning with the utmost seriousness, for we lose nothing by philosophic reflection. And should it be necessary let us be discreet, being respectful unto our elders, and give up unwisdom and impetuous hot-headedness. Nay, let us show that we abominate superstition and hate impurity as heartily as others do, and that we are quite as ready to resent and prevent an outrage upon science and morality as they are. All this we trust our apostles and missionaries will do. May they be always meek and gentle, humble and modest in the midst of conflict of opinion, and may they prove themselves ever ready to learn even from the least among their enemies! Yet there shall be no compromise though there may be conciliation, no concession of an iota of truth or tittle of God's doctrine, though there shall be love and respect, toleration, and sympathy.

Let the reader observe here that the various institutions selected for "benediction," and enumerated as being "connected with our reform movement in India," are simply those which belong, more or less closely, to the Somaj founded and governed by Mr. Sen himself, viz., the "Brahmo Somaj of India," whose antecedents are thus virtually adopted as those of the "Church of the New Dispensation." In other words, his old Somaj is merged in his new Church. This step draws his movement still further away from its

old Brahmic associations, and prepares for its avowed assumption of the purely theocratic form towards which it had long been tending. Even from its "beloved and honoured band of Apostles" it claims implicit obedience, charging them to preach "the Dispensation and nothing but the Dispensation,"—pronouncing a "woe" upon them that yield to the temptation "to make the Dispensation somewhat more rational and less offensive than it is,"—and reminding the apostles that "*they cannot judge of the doctrine, for that is of God.*" Such is the style and tone of Mr. Sen's new propaganda.

NEW CEREMONIES.

We must now go back a few weeks to record a new ceremony,—an imitation of the Christian Eucharist. We first hear of this from the *Dharma Tattva* of the 16th Fālgun (February 26) 1881, in the following words (p. 48):—"The vow of partaking of the flesh and blood of the pious has been undertaken for three days since last Thursday." But none of the English organs of Mr. Sen's movement made any reference to the matter before No. 1 of the *New Dispensation*, which recorded a later performance of the ceremony on the 6th of March, as follows:—

New Sacramental Ceremony.—Jesus! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt thou cut us off because we are rice-eaters and teetotalers? That cannot be. Spirit of Jesus! That cannot be. Both unto Europe and Asia thou hast said,—eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the scripture might be fulfilled in this land.

On Sunday, the 6th March, the ceremony of adapting the sacrament to Hindu life was performed, with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor upon bare ground. Upon a silver plate was Rice, and in a small goblet was Water, and there were flowers and leaves around both. The minister read the following verses from Luke xxii. :—

"And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you."

A prayer was then offered, asking the Lord to bless the sacramental rice and water:—

Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may, upon entering our system, be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.

The Lord blessed the rice and He blessed the water.

And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints.

This took place on the 6th of March. Nine days later, as we learn from the *Dharma Tattva* of the 16th of Chaitra,—“on Tuesday the 3rd of Chaitra [March 15] there was a special festival on the occasion of *Basanta Purnimá* [or vernal full-moon] and of the birth of Chaitanya,” the founder of the Vaishnava sect. What then occurred shall be told in the words of the *New Dispensation* of April 21, 1881.

Vow of Poverty.—On Tuesday, the 15th March, the Apostles of the New Dispensation were duly admitted into the Apostolic Order. As the Vow of Poverty is essential to admission to the holy order, the minister appeared as a candidate for it, on behalf of himself and his brother-apostles. The first ceremony which was gone through, after they had all assembled outside the Sanctuary, was the washing of feet. One after another they came to the place where there was a low wooden seat, and sat upon it. The Pratipála, who looks after their daily food, bowed, and washed the feet of the Apostles as they sat with their feet stretched upon a bason, while the Upádháya wiped them with a towel. They then went solemnly into the Sanctuary, and took their seats. The minister bowed before the bason, then raising his head he drank out of it, and invoked God's blessing that he might become a worthy servant. He then took his seat on the Vedi. Christ's solemn charge to his Apostles was then read, and the first portion of the service was gone through and hymns chanted; after which the Upádháya stood up, and received the Medal of the New Dispensation. He then as chief priest administered the vow. He presented to the minister a Medal, which he reverently accepted and wore on his person. Then followed the presentation of a stick and a scrip, both national symbols of mendicancy. Dressed in *gaurie*, with head shaved, the Servant of the Apostles humbly received these, and asked for alms. Thereupon rice and vegetables were put into the small bag, which he held in his hand as a mendicant. The ceremony, which was impressive, and moved many to tears, was the beginning of thirty days of mendicancy, during which the Servant of the Apostles was pledged to live exclusively upon alms, in the shape of rice, dāl, salt, oil, vegetables, fruits, &c., with which kind friends might favor him. A few more Medals were then presented, and there was laying on of hands in each case, indicative of Apostolical Succession. The ceremony concluded with a charge to the Apostles, prayers and benediction.

That this painful scene was not a mere aimless display, but was the virtual initiation of a mendicant policy for the new Church altogether, will appear from the following gleanings, each of which is given in full. The key-note is struck in the passages which I have italicized in the first scrap.

(*New Dispensation*, March 31, 1881.)—(*Editorial Note.*)—The “Vow of Poverty” seems to have worked well, considering the regular and ungrudging supply of alms from day to day, and the very generous appreciation it evinces on the part of donors. Only the superfluous sweet-meats occasionally presented have been somewhat costly. *Is it not possible to reduce alms-giving to a system, and establish it as an institution in our holy Church?* Surely it will bless him that gives and him that receives. *It would be a great improvement if the entire band of our apostolic brothers could be made to depend upon alms.*

Advertisements. (N. D., March 31, 1881.)—*Request.*—Will any one present a copy of the Bible? It should be addressed to “Minister, care of the Printer *New Dispensation*, 6, College-square.”

(*Ibid.*)—*Vow.*—Alms in the shape of rice, salt, vegetables, &c., will be thankfully received at the Mission Office if sent by kind-hearted friends,

Christian or Hindu, during the first week in April. Money contributions not received.

(N. D., April 14, 1881.)—Received a copy of the Bible as present. Thanks. God bless the donor.

Grateful acknowledgments due to Rev. W. A. H. for presentation of a copy of "Life in Christ" by Edward White. Surely India needs life in Christ. May the kind donor prosper!

Received with many thanks a box of Biscuits as alms from a Reverend Christian brother. May God vouchsafe unto the donor His choicest blessings.

(N. D., April 7, 1881.)—*Vow of Self-Surrender*.—Last Sunday a new order was instituted among the true believers, the order of *Grihastha Vairāgi* or Ascetic Householder. Three men were admitted into the order on the above day. They are men of the world. They attend office, and by secular work acquire money. They are not missionaries; they do not discharge priestly functions. Yet they wish to act upon the ascetic principle of "self-surrender," and would give their substance to the Mother Church. They would labour and earn money at the sweat of the brow. But their earnings they would lay at the feet of the Church, with the fullest resignation as becomes her children and servants. Thus all the work of the labourer will devolve upon them, with all its attendant troubles and hardships, cares and anxieties, while the money having passed out of their hands, covetousness becomes impossible and the sting of worldliness is destroyed. To earn money is their business; to spend it is the work of the Lord and His Church, and to His decrees they must submit ungrudgingly and even contentedly. Who would part with his money under such conditions? Public confidence in the commonwealth would be tested with the utmost severity, and many would be found wanting in the hour of trial. Who would risk his life and his property and the health and comfort of his family and children by giving away the last farthing, and placing himself entirely at the mercy of his Church? The ordeal is difficult. The disadvantages and risks are appalling; the profit *nil*. Few would brave the danger; few would encounter the peril. Yet faith in the Church is natural and quite child-like. The wise may not come, but the child of faith may take the "dangerous" vow of self-surrender regardless of consequences. If we love our Church as our mother and our God as our Supreme Mother, what is it that we are afraid of? What are we to fear if the Lord is near? The Church will then have fulfilled her true mission when she will feed and sustain her flock in matters temporal as well as spiritual. We earnestly believe and trust the ascetic householder will fare better in the house of God than in his earthly home amid the trials and temptations of life.

(N. D., April 14, 1881.)—When money comes into your hands do not spend it unceremoniously or in a hurry. Carry it into the family sanctuary, lay it on the altar, that the Lord may touch it, bless it, and sanctify it. Then you may spend it, but not till then. Unsanctified money is an unclean thing, and the devotee cannot touch it. Only *God's money* is welcome.

(N. D., April 21, 1881.)—We have to announce two more accessions to the Order of Ascetic Householdiers. Their earnings have been received and deposited. The Lord has touched their money. May he bless them and their families!

(*Ibid.*)—Into the small Bidhān [Dispensation] Deposit Bank the devotees bring their monthly earnings. They deposit the money as soon as it comes into their hands. After it has been placed in the Sanctuary and sanctified by the Lord, a part of the money is given back to each depositor with instructions for its disposal. Contributions to the Church, charity to the poor, allowance to mother and wife, liquidation of debt, are some of the prescribed items of expenditure. No depositor is allowed to draw more than has been credited to his account. The instructions of the Church must be strictly followed.

Upon these conditions money is received and spent by the Church of the New Dispensation for the benefit of its flock. Those only who take the vow of self-surrender are welcome.

(*Ibid.*)—The Vow of Poverty has been renewed for another month. The most cordial thanks of the Apostolical Brotherhood were tendered to the givers of alms, whose kindness will be always gratefully remembered. Blessed are they who give unto the poor! Blessed too are they who give unto the Church in the interests of asceticism and poverty!

(*N. D.*, May 12, 1881.)—We should like to see all money received on account of the mission fund touched and sanctified by the Lord in the Sanctuary before it is spent. Why should not the holy practice be resorted to in regard to the minister and the whole apostolic body, which is so rigidly observed in the case of ascetic householders?

(*Ibid.*)—Collecting money for the Church by means of bills is contrary to the spirit of the New Dispensation. It is too secular to serve spiritual purposes. It defiles him who gives and him who receives. The Holy Church of God never begs but demands. Those who give money ought to remember that they are not to do an act of favour, but to sanctify themselves by a blessed act of almsgiving. Let them give as they would to the Mother Church, for their own salvation, and not as a matter of patronage or liberality.

NEW DISPENSATION HYMNS.

On the 12th of April, the Bengali New-Year's Day, a new enterprise was commenced, viz., the regular evening singing of hymns in the streets of Calcutta. After the early morning New-Year's service, Mr. Sen addressed his congregation on this subject, advising them to "go in the evening to the houses of the wealthy and the huts of the poor, and sing before them the riches of God's mercy," adding,—“You cannot better serve your countrymen than by singing the name of Hari in the streets. Form yourselves into small groups of Dispensation Minstrels, and sing God's sweet name in different parts of the town.”

Accordingly more than twenty persons gathered in the evening, among whom were half a dozen boys. Besides the *ektara*, the *khole* and the *karthāl*, there was a big lantern with the party. Passing through the Upper Circular Road and Carey's Church Lane, they came into College Square, and there, taking their seats in front of a gentleman's house, began to sing with great enthusiasm. The owners of the neighbouring house most importunately requested our friends to extend to them the favour. The party sang two Sankirtan hymns standing. Then seats were courteously offered and thankfully accepted. The number of hearers now rose to about a hundred, and the street presented quite an imposing spectacle. The Singing Apostle and his brethren returned at 10 p.m., rejoicing that the Lord had vouchsafed such abundant success to their first street singing expedition. Let the city ring with the name of the Lord.—*New Dispensation*, April 14, 1881.

This practice has been kept up pretty regularly during the fine weather, the proceedings of the singing party being frequently recorded in detail in the *New Dispensation* and *Sunday Mirror*. And this seems the proper place in which to give a few specimens of the peculiar hymns of the new Church. The first of these was given, in a somewhat variant form, in the *Sunday Mirror* of

March 7, 1880, where it was called "The Song of the New Dispensation," but in the version now given it is entitled as below. All these hymns have been published in the *New Dispensation*, with the titles here prefixed. (I have numbered the hymns for convenience.)

Hymn I.—*Mystic Dance*.—*N. D.*, March 24, 1881.) Chanting the name of Hari the saints in heaven dance. My Gouranga [Chaitanya] dances amid a band of devotees: how beautiful his eyes which shower love!

Jesus dances, Moses dances with hands upraised; Devarshi Nārad dances, playing on the harp.

Old King David dances, and with him Janak and Yudhisthir.

The great Yogi Mahādeo dances in joy, and with him dances John accompanied by his disciples.

Nānak and Prahlād dance, dances Nityānanda, and in their midst dance Paul and Mahomed.

Dhruba dances, Suk dances, dances Haridās, and in their company dance all the servants of the Lord. Sankar and Wāsudeb dance, Rām and Sākya Muni, Yogis, devotees, ascetics, workers and wise men.

Dādu and Confucius dance, Kabir and Toolsey; Hindus and Mussulmans dance, on their lips the smile of love.

The sinner dances, the saint dances, the poor and the rich dance together, the women sing "glory, glory" with sweet voices.

Renouncing the pride of caste and rank, the Brahmin and the Chandāl dance embracing each other.

Surrounded by saints in the centre is Sri Hari, the Lord of all, and all dance unitedly with hands round each other's neck.

And in this holy company dance the believers in the New Dispensation, killing the distance of space and time.

The fishes dance in the sea and the fowls in the air, and the trees and plants dance, their branches sporting with the wind.

The Bible and the Vedas dance together with the Bhāgavat; the Purān and the Koran dance joined in love.

The scientist and the ascetic and the poet dance, inebriated with the new wine of the New Dispensation.

The world below and the world above dance, chanting the name of Hari, as they hear the sweet gospel of the New Dispensation.

Hymn II.—*Spiritual Frenzy*.—(*N. D.* April 14, 1881). Make me mad after Thee, O Mother,

For of what avail is prudence to me?

Intoxicate me with the wine of the New Dispensation, oh!

Thou winner of *Bhakta*-souls, drown me in the ocean of thy Love.

In thy asylum some are laughing, some crying, some dancing with exceeding joy; there are Jesus, Moses and Sri Chaitanya, lost in the rapture of Thy Love; Mother, when shall I be blessed by joining them?

In Heaven is the gathering of all mad spirits. As the Master so the disciples, the pranks of Love who can comprehend?—O Mother, Thou art Thyself mad in Love, the maddest of the mad, enrich this poor soul with the gift of thy Love.

Hymn III.—*Song of the Street Singers*.—*N. D.*, May 19, 1881.) Say all ye brethren, One is God without a second.

Seeing him with the eye of love, let us tranquillize the sorrowing heart.

In the Loving God's kingdom of love there is neither caste distinction nor sectarian division.

He who is Brahma is Hari, He too is the Mother, the world's Goddess, upon whose lap of love we all live.

Of deep love is His beauty, most marvellous, the infinite, true, wise, and joyful, the indivisible; in one receptacle millions and millions of graces blended we see.

Hari is Father and Mother, teacher and giver of wisdom, there is no other Saviour but He.

The whole world is His household, hear the tidings, the gospel of joy.

Yoked in love, and identified in spirit, let us be united to Him.

Jesus, Moses, Janak, Mahomed, Nānak, all are our teachers and helpers; the maddened lion Chaitanya is the teacher of love.

This is no conjecture, there is evidence; we have seen in our own lives, therefore we bear witness.

Therefore the nectar of the New Dispensation we go about offering from house to house, and we sing the glory of the Lord from street to street, from door to door.

Hymn IV.—*The Divine Spouse*.—(N. D., August 5, 1881.) O Hari, play on the lute of conscience in the air of my breath.*

Charm by its sweet voice the maiden-faculties of my mind.

On the banks of the Jumná of Bhakti and under the shade of the *Kadamba* of love, always walk joyfully with this Rādhica-heart of mine.

Ever putting on new garbs, O sweet Hari, reveal thy beautiful face in the Brindāban of my heart.

Rejoice with Thy devotees, and play sweet tunes on the lute in the happy grove (of my heart); hearing which, Sri Chaitanya becomes senseless, and with him Jesus, Moses, Sākya, John and other saints.

Hymn V.—*New Dispensation*.—(Ibid.) To lessen the weight of the world's sorrow, and to destroy its darkness, Thou dost send dispensations from time to time.

Taking the rod in Thine own hand and destroying the brood of evil passions, Thou dost preserve the glory of Thy devotees in Thy power, O Hari.

In days of yore, Thou didst create many a Yogi and worshipper of Brahm in the family of the old Aryans; Thou didst reveal the Vedas, the Bible, Niti, Koran, Smriti and Sruti to bestow spiritual knowledge.

In the Purānas, the Bhāgavat, in the Gītā and the Mahābhārat, Thou didst teach love, devotion, communion and meditation.

Suka, Janaka, Siva, Sri Rām, the descendant of Rāghu, all did preach the name of Hari.

Putting Prahlād in his childhood under many difficulties, Thou didst teach devotion. Nānak, Sākya, Dhruva, Nārada, Wāsudev, all are Thy devotees and helpers to Thy Providence.

David, Elijah, Jeremiah, and Moses sang the name Jehovah; Mahomed and other worshippers of one God are Thy commissioned and beloved children.

Of the family of the Jews is Jesus, the ocean of all virtues, prince of devotees, holy spirit and salvation; † putting him in the hands of his enemies and causing his martyrdom on the cross, Thou hast borne testimony to the redemption of obedience.

The asceticism of Chaitanya, O how sublime is that dispensation of Thy providence; endowing him with a high spirit of devotion, Thou didst send him to make the hearts of sinners melt in sorrow.

* In the original:—*Bajao bibek bangshi harihe, nishvas pabane*. "Play on the pipe of conscience, O Hari, with the wind of thy breath,"—would be a more accurate rendering than that given above. Readers acquainted with Hindu mythology will perceive that all the imagery of this hymn refers to the adventures of Krishna, otherwise Vishnu, otherwise Hari, as recounted in the Vishnu Purana.—*Ed. Year-Book*.

† "Holy spirit and salvation." In the original this is *pubitratna paritran*; which may be better rendered by "pure-souled Saviour."—*Ed. Year-Book*.

Knowledge, devotion, communion and work, full of all sorts of nectar is the present Dispensation, with which at last thou hast come into Bengal, to give salvation to the world.

In this New Dispensation, all thy saints are great in the Kingdom of Heaven; it is Thy commandment, the inviolable law of the Lord; human reason or judgment has nothing to do with it.

All being one, with the Brahmos, sing and dance with Thee. All false logic, disunion, quarrel and dissonance have been put a stop to in the New Dispensation.

MORE VOWS.

On the same Bengali New Year's Day already mentioned,—April 12, 1881,—“eleven ladies were solemnly initiated into different holy orders.” The aims and ideals which suggested this step will be seen in the following article.

N. D., April 14, 1881.—*Sisterhood*.—The Church is incomplete till it has formed a Sisterhood. Numerous are the agencies at work for the elevation and reformation of man. But the daughter of God is as much in need of discipline and training as the son of God. Our Church is therefore striving after female edification. Year after year our sisters have been subjected to higher forms of discipline, and trained to prefer simplicity, poverty and devotion to false refinement and the gaieties and frivolities of the world. They have not made much progress yet; but they are slowly growing in faith and prayer. We sincerely and fervently trust the more advanced among them may grow into a Ministering Sisterhood, and not only set examples of female poverty and devotion, but formally assume the functions of female servants unto their less educated and less devout sisters. The way in which this work of spiritual discipline has gone on for some time past is not uninteresting. Vows have been instituted, embracing varieties of duty and discipline, which are solemnly adopted in the Sanctuary, and kept up for a certain length of time. These Vows enjoin meditation, abstemiousness, study of character, charity, kindness to lower animals, nursing of children, cleanliness and sanitation. On Tuesday last eleven ladies were solemnly initiated into different holy orders. The Vows of the first order we give below:—

Chanting of 108 Divine Names, and Homage to Saints and Prophets.

Morning Readings: Rig Veda texts.

Mid-day Readings: Bhāgvat.

Evening Readings: Bible.

Giving water and *sherbet* to devotees.

Cooking her own food.

Covering the head with a piece of cloth while in the Temple.

Solitary meditation, and singing, with the accompaniment of the *Ektara*,

Songs of the New Dispensation, and other hymns.

Short family prayer with the children.

Hearing Life of Chaitanya.

The younger girls and those who are unmarried had suitable Vows administered to them. May the grace of the Living God, the Supreme Mother, descend on our sisters, and lift them from the bondage of the world!

On May 22, 1881, a somewhat similar vow was administered to eleven young men, as will be seen by the following (slightly abridged) article in the *New Dispensation* of May 26.

Divinity Students.—It is proposed to organize an Order of Students of the New Dispensation, for the benefit chiefly of those young men who, either at home or in schools, are engaged in cultivating the intellect and acquiring

knowledge, . . . The order was lately announced, and on Sunday last, 11 young men appeared in the Sanctuary as candidates for the Preparatory Vow, which was instituted on the occasion. In the course of the service the minister explained the advantages of the Vow, and then proceeded to administer it to the candidates. The Vow embraces the following duties, and is to be observed for a fortnight :—

Immediately after rising from bed, reading “Prátasmarania” or Remembering the Lord, and Scriptural readings.

Morning Service and reading 108 Names.

Daily study or work.

Study of grass with a view to learn humility.

Study of flowers with a view to learn tenderness.

Study of the firmament and contemplation of the Infinite.

Study of prescribed theological works.

Before going to bed, confession of sin and prayer.

We understand that three more have subsequently been admitted.

By this time the reader will have perceived that Mr. Sen's fondness for vows and ceremonies has been rapidly increasing of late. But yet more startling illustrations of this ritualistic tendency than any of the preceding have now to be recorded. The following narrative is here reprinted, *verbatim et literatim*, from the *New Dispensation* of June 9, 1881.

THE NEW HOM CEREMONY.

On Tuesday last the Sanctuary witnessed a new and imposing, and we may add, an instructive spectacle. There was a large iron fire-pan in front of the Vedi; in an earthen vessel was *ghee* or clarified butter; bundles of sticks and pieces of fire-wood were gathered in one place, and there was a large metallic spoon. Varieties of beautiful and fragrant flowers and ever-greens in abundance formed a semi-circle skirting the place where these things were arranged. No one was prepared for such a sight, as none even among the select few who were present knew what was going to happen. After the introductory portion of the Service was over, the minister invoked Divine blessing on the Ceremony which was to be performed, and prayed that it might become profitable unto the Church. He then lighted up the fuel before him, and pouring over it clarified butter, produced a brisk Fire, which he thus addressed :—

☉ Thou Blazing Ágni,

Great, great are thou, great among the forces in creation. We shall honour thee and magnify thee because of thy greatness and majesty. Thou art not God: we do not adore thee. But in thee dwells the Lord, the Eternal Inextinguishable Flame, the Light of the universe, the immanent Fire, Fire of fire, whom fire doth reveal and glorify. O thou brilliant Ágni, in thee we behold our Resplendent Lord. His hand holds up thy holy flame. Without Him thou art not. Then let us glorify Him, thy God and our God. The Lord has made thee, O Ágni, formidable and mighty, mighty to consume and destroy. With thy tremendous force thou burnest and swallowest extensive forests, and reducest cities and towns into ashes. Before thy fury, heroes tremble in utter helplessness. But if, Ágni, thou art a fierce enemy to be always dreaded, thou art also a benefactor, worthy of all honour and gratitude. Our friend art thou, O Ágni. Thy good services who can recount? In the firmament above thou art ablaze as the sun, and thou scatterest light and heat in all

directions for our benefit. Down below on earth, in the home of every householder thou kindlest a flame to cook our daily food; thou cheerest us in cold wintry nights; and thou lightest the candle to give us light in the midst of darkness. Thou removest plague and pestilence and foul diseases, and thou dost purify the air by destroying noxious effluvia. Therefore our venerable forefathers, the ancient Aryan Rishis, greatly honoured thee, and performed the sacred *Hom* unto thy glory. O friend and benefactor of the human race, O thou whose glory the Rig Veda so devoutly sang four thousand years ago, burn brightly before us, that we may sing thy praise amid the civilization of the nineteenth century, and be worthy of our forefathers. Blessed art thou, O Agni, for thou art a blazing witness unto the Lord, and thou revealest His brightness unto man.

☉ **Thou Resplendent God of Fire.**

O God of Agni, as Agnihotri and priest I initiate the ceremony of the true Hom, under Thy command, for the destruction of carnal propensities. Help us, God; good God, help us. In Thy holy fire we desire to burn, to-day, our sins and iniquities, our foul desires and the lusts of the flesh. As the fire before us burns these pieces of fuel, so shall we burn our anger and avarice, lust and pride, and all our passions in the fire of Thy holiness. We are not saved till the very root of sin and temptation is burnt up. The son of God in an instant bravely vanquished Satan, and overcame temptation. And so the blessed Buddha indignantly drove away the tempter Mara, and conquered flesh. Administer unto us, O Resplendent Spirit, fire-baptism, that we may vanquish the tempter as those master souls did. Root out iniquity. Destroy the very seed of corruption, O Lord. Annihilate Satan and burn Death, that we may put on incorruption and everlasting life. These six pieces of fuel tied together, which represent the six evil passions of the heart, do Thou burn and destroy in the flame. And as these pieces of fuel burn and are reduced to ashes, may they typify the destruction of our carnal passions in the fire of Thy holiness!

Thus saying, the minister cast the six pieces of fuel into the burning fire, the congregation exclaiming together, "Victory to God, Victory to God, Victory to God."

Peace,

Peace,

Peace.

When we remember that one of the special blots of the Kuch Behár Marriage was the concluding ceremony of the *Hom*,—against the performance of which Mr. Sen had urgently pleaded, and at which he abstained from being present,—we cannot but feel that this introduction of a perilously-similar ceremony, under the same name, into his own Church, has a fatal significance, upon which it is too painful to dwell. We must pass on to the sequel, which is (if possible) yet more strange.

IMMERSION IN JORDAN WATER, OR THE NEW BAPTISMAL CEREMONY.

(*New Dispensation*, June 16, 1881.)

The Ceremony of Overcoming Temptation, which was initiated on Tuesday, the 7th, was consummated on Sunday last. What began with Fire ended with Water. The typical destruction of carnality was naturally followed by the symbol of new birth. Fire killed and consumed the old man; Baptism evolved the new man.

After Service in the Tabernacle the devotees congregated in the family Sanctuary. The minister took his seat on the Vedi, and offered a short prayer to the following effect:—

"Eternal Spirit, we Thy pilgrim servants desire to go on pilgrimage to the Jordan, in the Holy Land, for our redemption's sake. We desire to be where, eighteen centuries ago, Jesus, Thy son, was baptized. Gratify Thou our heart's longing, and guide us and cheer us in our pilgrimage."

The devotees then formed a procession, and solemnly moved on, singing a hymn with the accompaniment of the mridanga, the conch-shell and cymbals, till they reached the bathing ghaut of the *Kamal Sarobar*, the tank attached to the Sanctuary.* The place had been decorated with flowers and evergreens, and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the ghaut: the minister sat upon a piece of tiger's skin, stretched upon a wooden Vedi erected for the occasion. Deep silence prevailed. It was near midday, the torrid sun burning over-head, when the minister addressed his people as follows:—

Beloved brethren, we have come into the land of the Jews, and we are seated on the bank of the Jordan. Let them that have eyes see. Verily, verily, here was the Lord Jesus baptized eighteen hundred years ago. Behold the holy Waters wherein was the Son of God immersed. See ye here the blessed Jesus, and by his side John the Baptist, administering the rite of Baptism, and behold in the sky above the descent of the Holy Ghost. All three are here present, Father, Son, and Holy Spirit, spiritually united. Pilgrim-brothers, mark their union to-day, on this hallowed spot, and see how the Water shineth in celestial radiance.

☉ Thou Great Varuna, Water of Life.

Sacred Water, Mighty Expanse of Seas and Oceans and Rivers, we glorify thee. Thou art not God, but the Lord is in thee. Thou art full of the beauty and glory of Heaven; each drop revealeth the Divine face. Thou art the Water of life. A most helpful friend art thou unto us. From the clouds above thou comest in copious showers to quench the thirst of the parched earth, and to fertilize its soil. Thou fillest rivers, seas, and oceans. Thou causest the dry earth to become fruitful, and thou producest plentiful harvests, fruits and corn in abundance, for our nourishment. O friend of the human race, thou satisfiest our hunger, thou appeasest our thirst. Thou cleanseest our body and our home, and washest away filth and impurity. O thou great purifier, thou healest disease and thou givest health. Cooler and comforter, daily we bathe in thee, and feel refreshed and comforted. Ships freighted with riches float upon thy bosom, and bring us affluence from distant shores. O serene pacifier, thou extinguishest all agony, and refreshest the troubled head. O true friend and benefactor, our venerable ancestors loved thee and honoured thee, and adored thee. And to-day, as in days gone by, the Gangá, the Jamuná, the Narmadá, the Godáveri, the Kaveri, the Krishna, and all the sacred streams in the land are greatly revered by the people. Say mighty Varuna, didst thou not suggest to Buddha the idea of *Nirvána*, O thou extinguisher of the fire of all pain and discomfort. And Jesus too magnified thee, and he praised thee as none ever did before. For he saw and found in thee new life and salvation. In the holy Jordan was the Son of God baptized. We praise thee, we bless thee, Holy Water. Rain and river, lakes, seas and oceans we bless and magnify.

The minister read the whole of Matthew, Chapter iii., "In those days came John the Baptist, preaching in the wilderness of Judæa, &c."

* *Kamal*, lotus or water-lily (*Nymphaea nelumbo*); *Sarobar*, "tank, pond, or lake." The *Kamal Sarobar* is the pond in the garden of the Lily Cottage, Mr. Sen's residence. With us, the word "tank" almost invariably denotes a closed reservoir of water, but in India it is constantly applied to uncovered reservoirs, some of which are very large. The "bathing ghaut" is the set of stairs by which bathers descend into the water.—*Ed. Year-Book.*

He explained the true secret of Baptism thus:—

Why did Jesus plunge into the Water of the river? Because he saw the Water was full of God. The Omnipresent Spirit of God he saw moving upon the face of the Waters, and in every drop sparkled Divinity. In such holy Water, in the Jordan of divine life was Jesus immersed. And as he dipped into the Water he dipped into Divinity, and straightway he came out of the Water, full of new or Divine life, and the Holy Spirit overhead announced his acceptance by God as His “beloved son.” Thus in him was the Father glorified, and likewise the Inspiration of the Holy Ghost. Behold, my brethren, the Water before us is full of the Lord, and blessed are they who are baptized in it, as was Jesus of Nazareth.

The minister anointed himself with flower-oil, and went down into the Water. Standing with his head above the Water and reverently looking above, he thus prayed:—May I behold Thy bright and sweet face, O God, my Father, in the Water that encompasses me! Convert this Water into the Water of grace and holiness that I may be immersed in life everlasting. May Thy beloved Son abide in my soul! May John the Baptist be here to administer unto me the sacred rite! And may Thy Holy Spirit hover over my head and inspire me!

After this, he thrice immersed himself, saying “Glory unto the Father,” “Glory unto the Son,” “Glory unto the Holy Ghost.” To magnify the Three-in-one, he dipped once more, saying, “Blessed be SACCHIDĀNANDA [the Vedantic Trinity]!—Truth, Wisdom and Joy in One!

With the Water he washed his eyes and ears, his hands and feet, and prayed with clasped hands:—

© Lord of Rivers and Seas.

Lord of Water, cleanse Thy poor servant, and purify my body and my soul. Thy holy spirit encircles me right and left, before and behind. I have plunged into Thy holiness and love, Thy power, wisdom and joy. In the river of Thy sweet nectar have I been immersed, O Sacchidānanda, and great is my joy. I thank Thee, and I bless Thee, O God of my salvation, O Merciful Father, that Thou hast baptized me with the Water of life eternal and with Thy holy spirit.

The Singing Apostle then poured Water upon the minister’s head.

A number of earthen and metallic vessels were then filled with *Sānti-jal*, or Water of Peace.

The minister came out of the water with his *Kamandalu** filled with the Water of Peace, and sprinkled it over the heads of the assembled devotees, all shouting together “Peace, Peace, Peace.”

A number of these devotees then reverently went through the Ceremony of Immersion, while the minister changing his dress put on the ascetic’s yellow robe.

The whole party having left, a number of ladies and children of the New Dispensation came to the spot, and after Immersion and a short prayer, joyfully carried home the Vessels of Water.

To this narrative should be appended the following supplementary passages from the succeeding number of the *New Dispensation*.

(N. D. June 23, 1881.)—(*Editorial Note*).—Query.—Who administered the rite of Baptism, the other day, to the Apostles and Devotees of the New Dispensation?

Answer.—The spirit of John the Baptist,

* *Kamandalu*; “a devotee’s water-pot.”—Ed. Year-Book.

But the Vedantic Somaj of Rám Mohan Roy and the Hindu Brahmoism of Debendra Náth Tagore we have outgrown. The tree has grown year after year, decade after decade, till in its progressive development it has taken its position among the dispensations of the world as a system of Divine eclecticism which absorbs all religions and all prophets in God. Though the New Dispensation supersedes the two older churches, it includes them and fulfils them. . . . The New Church is the Old Church developed and perfected. Those who stand back and do not touch the Flag of the New Dispensation will remain as Vedantists or Brahmo Hindus, and eventually merge into Hinduism as small sectarian groups; but the full tide of the new faith from heaven will advance with resistless impetuosity, carrying the true believers into all truth, and into the communion of all saints. But let us not leave the Old Church behind. Let us rather carry it with us, the whole Somaj if possible, so that the Brahmo Somaj and the New Dispensation may become convertible terms. But if fellow-Brahmos will persecute us and despise our faith and revile our God, then let it be so. Every act of persecution will bring the good day nearer.

This last hint was expanded, a few weeks later, into the following Editorial scrap in the *New Dispensation* of June 9, 1881.

Speculations are afloat that the effect of the New Dispensation will be to widen the breach between the old and the new in our Church. Right. The separation is not only probable, but inevitable. New wine may lodge for a time in the old bottle, but it will soon break it, and find its way out. It would be a good thing if all the Brahmo Somajes in India could be persuaded to receive the New Gospel. But should it be otherwise, let those men and those Somajes that look upon the Lord's Dispensation as a lie and regard us as impostors plainly say so, and repudiate us. We are desirous, if not anxious, that all those who are against us will immediately dissociate themselves from the New Dispensation, and leave it alone. Truth unmixed works best. Too much devotion hath made us mad; therefore let those Brahmos who hate the New Gospel dismiss us and cut us off.

All this plainly implies that the New Dispensation had encountered a formidable amount of dissentient feeling among the Brahmos. Nevertheless, Mr. Sen's organs have continued to assume that his Church is not only the immaculate shrine of Divine Truth, but the lawful representative of the past career of the Brahmo Somaj, entitled to claim all its honours, and to treat as hereties all who would appeal to that past career against the new régime. This assumption was systematically worked out in the *New Dispensation* of June 9, 1881, in an article entitled "The Trinity in our Church,—an Historical Fact,"—which begins by stating that "three great battles has the Lord's Church fought in India;"—the first having been the conflict of Rám Mohan Roy against idolatry, and the second, the secession of the Progressive Brahmos which resulted in the foundation of the B. S. of India in 1866. Of both these battles the writer gives a somewhat florid and figurative account, and then proceeds as follows. The passages which I have italicized give Mr. Sen's version of the schism of 1878 and its results.

Again the sound of the drum was heard in our Church, and we were threatened with another rupture. *The Lord demanded even larger faith and*

more perfect devotion. These, hundreds persistently refused to give. They said they would serve God, but according to their own interpretation of His will. In the inner working of the Holy Spirit they had no faith, and they defiantly denied the doctrine of Inspiration or *Adesh*. We instantly declared war against this species of infidelity, and in close combat we at last achieved signal victory over our antagonists. Having now triumphed over all opposition, we joyfully sounded the conch-shell of peace, and built unto our dear God the new city and the new tabernacle of the New Dispensation. Devout reader, trace if you can, the finger of God in these successive stages of our progress. In the earliest war we vindicated the Father; in the second we honoured the Son; in the third we have established the kingdom of the Holy Ghost. The idolaters protested against the Father; the parent Brahmo Somaj protests against the Son, and would not honour Jesus or Moses or Paul; the protesting Brahmos protest against the Holy Spirit, and regard Divine inspiration or command as a lie. But—glory be unto God—the New Dispensation worships the Father, honours the Son, and lives in the inspiration of the Holy Ghost. We never read or studied the doctrine of Trinity, but our Holy Church has lived and grown into it. To us this is a marvel.

Thus, then, we are brought back to the old Kuch Behár controversy, but in a form which brings out its essential meaning with a new distinctness, as a genuine “parting of the ways.” “Hundreds” of Brahmos “said they would serve God, but according to their own interpretation of His will.” Mr. Sen made precisely the same declaration for himself. Why should this be regarded as “the inner working of the Holy Spirit” in him, while in them it was “infidelity”? The only visible reason is to be found in Mr. Sen’s idea of himself as a favoured recipient of “perennial and perpetual inspiration from Heaven.” His own public declarations leave us no doubt on this point:—

“I am not as ordinary men are, and I say this deliberately.” . . .
 “Men have attempted to prove that I have been guided by my own imagination, reason and intellect. Under this conviction, they have from time to time protested against my proceedings. They should remember that to protest against the cause I uphold is to protest against the dispensations of God Almighty.*

This was the real kernel of the controversy. Mr. Sen has persistently endeavoured to fasten upon the seceders the obloquy of denying the belief in Divine inspiration, but it is a perfectly baseless charge, as may be seen by reference to their many writings and speeches as given in my last three *Year-Books*. What they have really denied is the infallibility of Mr. Sen, who certainly lays claim to it, under the name of an unerring divine *Adesh*. To such a controversy there could be but one end,—the separation of the two parties. The “hundreds” have organized a “Universal” (*Beng. Sádharan*) Somaj, founded on the basis of Brahmoism, while on the other hand, Mr. Sen, “having triumphed over all opposition” (in what way does not appear), has built the “new city

* Anniversary Address of 1879,—“Am I an inspired Prophet?” See *Brahmo Year-Book* for 1879, pp. 69, 70.

and the new tabernacle of the New Dispensation" on the basis of his own *Adesh*, and has thus, he believes, "established the Kingdom of the Holy Ghost." Thus the very ground upon which he split with so large a proportion of his former adherents has become, as he now shows, the basis of his "new city and new tabernacle." His Church is "the Holy Church of God;" its members are "the true believers" (a term constantly used to denote his followers, and clearly meant to be as distinctive as if employed by a Mussulman to denote the believers in Islam); its missionaries are "the ordained few, the delegates of Heaven," who form an "Apostolic Durbar." Could there be any common ground left between this self-satisfied theocracy and the general body of the Brahmo Somaj? If so, it would surely appear in response to the friendly appeal of the Bombay Theists, already given on pp. 33-37, to which the reader is now requested to turn back, before perusing the following replies from the two junior Metropolitan Somajes. It will be observed that the letter which was addressed to Mr. Sen as the "Minister of the Brahmo Somaj of India," is answered by the "Apostles of the New Dispensation,"—the former Brahmo titles being dropped.

EPISTLE TO THE PRÁRTHANÁ SOMAJ.

(*New Dispensation*, May 19, 1881.)

Unto the Church of God which is in Western India.

Grace be unto you, and peace and joy everlasting from God our Father and the Father of the saints in heaven!

We thank you, brethren, for your epistle, and we reciprocate your good wishes.

You desire unity in the Church. You wish that the various sections into which it is divided may be one in the Lord. So be it. Let us all pray for the consolidation of our Church. And our prayer shall be heard.

Under the New Dispensation shall all be united in the fulness of time: so saith the Lord; yes, all true believers in Providence shall He unite.

Already has He winnowed away doubters and dreamers and men of little faith, and is bringing together into one fold all true believers from one end of the country to the other.

God be thanked, the Church of the New Dispensation is growing in vitality in spite of much derision and opposition, and is gathering strength amid trials.

In the orthodox and full faith of the New Gospel may the partial and fragmentary creeds of the older churches be perfected! So we pray, so we hope.

Joy abounds in our hearts, dear brethren, because of the fulness of our faith in the Lord and the saints, and the fruits which in abundance He hath vouchsafed unto us.

We only wish all our brethren were gathered together in the Lord's fold in this season of joy.

We pity those who, though professing the Theist's name, have gone further and further away from the orthodox faith, and are not with us in this jubilee. The Lord bring them to us, that we may all rejoice and dance together.

One of our brothers have we deputed unto you, and we beg you will accept his humble services. Look upon him as your servant.

Brethren, pray unceasingly that the Lord of Truth may put down error and infidelity, vice and sensuality in the land, and spread truth and purity and gladness among its teeming millions.

Bear witness unto the Truth, and God will bless you.

May Eastern India and Western India, may Northern India and Southern India march joyfully and unitedly, singing the name of the Lord of the New Dispensation!

Your Dutiful Servants ever,

APOSTLES OF THE NEW DISPENSATION.

The reader will perceive that in this epistle Mr. Sen quietly evades the main purpose of the Bombay letter, which was to urge him to a "mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence in one another, and in the guidance of Providence." Mr. Sen's only idea of union is that every one should come to accept his New Gospel, and he appears to consider it a step in this direction that those whom he regards as "men of little faith" have been "already winnowed away" from his fold of true believers. Now turn to the reply of the Sādhāran Brahmos,* which of course starts from the opposite side of the question, and appealing to the fundamental principles of Brahmoism, asks whether "union with reasonable differences" be possible between the votaries of Theism and the upholders of Theocracy.

THE SĀDHĀRAN BRAHMO SOMAJ'S REPLY TO THE BOMBAY THEISTS.

Dear brethren in faith,

Accept the warmest thanks of the Sādhāran Brahmo Somaj for your very kind letter of the 20th January last, on the occasion of our anniversary. It is exceedingly desirable that on an occasion like the anniversary of the Brahmo Somaj, friends of the same religious persuasion, living in different parts of the country, should be united, if practicable in person, certainly in spirit. We do not know how to thank you for all the kind words you have written about us. We assure you that no one will be more glad to find unity restored in the Brahmo Somaj than your humble brethren of the Sādhāran Brahmo Somaj. But they are afraid there are too many difficulties in the way of this desirable object being accomplished. As you entertain rather strong and sanguine views on this subject, permit me, on behalf of the members of the Sādhāran Brahmo Somaj, to explain our views at length.

If you will for one moment examine the grand ideal of true religion—true Brahmoism—as set up by the great founder of the Brahmo Somaj movement, Rājā Rām Mohan Roy, by his writings and by his exemplary life, and judge of the different leading Brahmo Somajes in Calcutta by that standard, you will find no difficulty in coming to the conclusion, that so long as that ideal is not kept in view, it is impossible for the three Somajes in Calcutta to be united in one common platform. If you have carefully studied the history of the Sādhāran Brahmo Somaj, you must have felt that the Sādhāran Brahmo Somaj is attempting to bring the Brahmo Somajes and the Brahmos to the grand ideal of Rājā Rām Mohan Roy, from which they have

* This letter was dated and despatched to Bombay on the 25th of June last, but it was not published in the *B. P. Opinion* until Sept. 8, 1881, when, by an unfortunate blunder, it appeared in a very inaccurate form, having been printed from an early and unrevised draft copy. I have, therefore, printed the letter here from a corrected copy which was previously sent to me from the Sādhāran B. S. Office, "as an official document."—*Ed. Year-Book.*

greatly departed. Rām Mohan Roy's ideal was, that religion is not something separate from social, moral, intellectual, and political reforms, but covers all the various departments of life. If religion does not enable us to do our duties to ourselves, to our neighbours, to our countrymen, to all mankind, as the children of our common Father, and at the same time, to that Father Himself, it is no religion at all. Religion must enable us to make progress in every department of our life, or in other words, religion means progress in spirituality as well as in social, intellectual and political matters. This was the grand ideal which Rām Mohan Roy in this country and Theodore Parker in the West laid before their countrymen. Now let us see if this grand ideal has been kept in view by the different leading Somajes in India. Take for instance the Ādi Brahmo Somaj—Rām Mohan Roy's own Church. The members of the Sādhāran Brahmo Somaj have the highest possible regard for the venerable Debendra Nāth Tāgore, but they fear that it can hardly be said of the Ādi Brahmo Somaj generally, that the high ideal of religious life and harmonious progress which was set up by Rājā Rām Mohan Roy, has been adequately maintained by them. Then take the Brahmo Somaj of India. Your allusion to the first bitterness of feeling leads us to think (we may be wrong, and if wrong, we shall be glad to be corrected), that you look upon the second schism in the Brahmo Church as the result of bitter feelings. Will you permit me to say that it was not personal feelings, but [the] necessity for asserting principles and preserving the purity of the Brahmic teachings which led us, with deep pain and with greatest reluctance, to separate ourselves from the Brahmo Somaj of India.

The Kuch Behār marriage not only presented to the world the humiliating spectacle of inconsistency and inconstancy in one who was looked upon as the representative of the Brahmo Somaj, but what was even more deplorable, it led to the dangerous development of the doctrine of Ādesh, touching the very foundation of our religious convictions.

I venture to believe, that if it had been possible for you to study closely the application of the doctrine of Ādesh, the assumption of theocratic authority on the part of an individual, and innovation of doctrines and practices at variance with the fundamental principles of our Church, your views concerning the Brahmo Somaj of India would have been far different to what they appear to be. This doctrine of Ādesh has found an interpretation in the *Sunday Mirror*, since the advent of the New Dispensation, and I would beg each and all of you to read the article on Indian Eclecticism in the *Sunday Mirror* of the 23rd of January last. You will find it broadly laid down there, that Reason has nothing to do whatever with our religious convictions, that there is no universal standard of right or wrong, that you are bound to accept everything as true, if alleged to be done under inspiration. Push this reasoning to its legitimate conclusions, and you will at once find out that it sweeps away all distinction between right and wrong, morality and immorality. Nor is this the only doctrinal difference. In order to be a Brahmo, according to the definition of it by the Brahmo Somaj of India, you must believe that Mr. Sen is inspired. This was put down as one of the 39 articles of the Brahmo's creed * (*vide* "Theistic Quarterly Review" of the last year). Are you, my

* The passage here indicated is the 25th Article of "the Brahmo's Creed" (*Theistic Quarterly Review* for July 1879, p. 24), and is as follows:

"I believe in the inspiration and truth-teaching power of some of the leaders of the Brahmo Somaj, and eminently of Keshub Chunder Sen. Some of the most cherished and glorious truths respecting the nature of God and man, I have learnt from him and from them. But I do not believe that any Brahmo leader or teacher is, or has been infallibly inspired, or that any one of them has, at all times, and in equal measure, commanded the gift of inspiration."

This appears to have been written by the Editor (Mr. P. C. Mozoomdār), who in the next issue of the *Review*, gave an explanation of the passage, in which he said (p. 61).—"Babu K. C. Sen is neither our mediator, nor indispensable to our acceptance with God." Whether Mr. Sen himself acquiesces in these limitations of his claim is another question. See the next foot-note.—*Ed. Year-Book.*

brethren, prepared to do this? It is true, in public lectures Mr Sen repudiates his claim to mediatorship, but in actual life he is treated as a mediator. We may give you an instance of this. The Chittagong Brahmo Somaj could not complete their anniversary festival without asking for Mr. Sen's blessings on the Utsab (see *Dharma Tattva*).

There were articles written in the *Dharma Tattva*, a Bengali paper of Mr. Sen's, clearly admitting him as a mediator, and laying down that just as no marriage could be effected without a match-maker, so no union in spirit could be effected with our Maker without the help of some great man. This was the very language used in one of these articles.* If this is not preaching mediatorship, I do not know what mediatorship can be.

Are you, my brethren, prepared to accept this doctrine? If not, can you possibly worship in the same church with those who believe in such a doctrine? Then again, the New Dispensation has brought in its train a series of idolatrous rites and ceremonies. A silver flag has been assigned to the New Dispensation, and it is worshipped. They say they do not worship the flag, but touching it, they bow to God. Now, one does not see what virtue can there be in touching the flag. Besides, even the orthodox Hindus say, that they do not bow to the idols they see before them, but to the spirit which is invoked in them. Flowers, incense, *panchapradi*, *Kansar*, and *Ghanta* have also been introduced as necessary accompaniments of worship, and songs are chanted in public streets in which the names of Kālī, Durgā, Sitalā, are mixed up with the name of God. It is represented to the public that Kālī, Durgā, Hārī, are only different manifestations of the same Being whom we worship as our God. Are you, may I again ask, prepared to tolerate all this, as a reasonable difference, and still respect Mr. Sen as a Brahmo leader?

Have we not experience enough in the history of various attempts at reforms which have been made from time to time, by men of prominent talents and religious genius, that the introduction of symbols, and the slightest coquetting with idolatrous rites in any shape, has invariably led to the engulfing of the movement itself in orthodox Hinduism? So far, as regards doctrinal differences.

You are also perhaps aware, that as regards social questions, the Brahmo Somaj of India are gradually going backward. The subject of Education and Emancipation of Women is a very important subject, and we believe that it is one of the greatest missions of the Brahmo Somaj to raise and educate our women. There are various other matters of vital importance in which we

* This refers to an article in the *Dharma Tattva* for the 1st of Pous (Dec. 15), 1878, a large portion of which was reprinted in English, in the *B. P. O.* of Dec. 26, 1878, including the following passages.

"The term mediator has become odious in the religious world, yet what work can we successfully accomplish without the intervention of such mediators! Even such an important affair of life as marriage requires the intervention of the match-maker. How great is the attention paid to him before the marriage! though the fervour afterwards subsides; but our relation with the match-makers of the kingdom of Heaven is eternal. Here, the solemnization of the marriage does not take place in a day, and the bride, the bridegroom and the match-maker are eternally joined together by the marriage tie. . . . At present there are many so-called religionists, who in the blindness of their superstitious knowledge and in the pride of their intellect, try to attain to God by making their dark individuality the only mediator, but are lost in darkness and ruin. Oh! when will these misguided souls through the kind help of the mediatorship of a spiritual guide, one who is a destroyer of mediatorship properly so-called, learn to establish direct union with the Deity! . . . He [Christ] is the model of a faithful servant of God, identified with universal righteousness, what harm in calling him the only way! . . . There yet may be another who, identifying himself with the spirit of the world's great men, can say the very same thing; and say it in the face of the nineteenth century, making Heaven and earth tremble. At the feet of such a one, who has the courage of saying this, we humbly bend."

Let the passages here italicized say whether Mr. Sen does or does not allow himself to be regarded as an indispensable mediator for his flock.—*Ed. Year-Book.*

find the Brahmo Somaj of India taking retrogressive steps, and we think it ought, in the present crisis of our Somaj, to be the earnest endeavour of every Brahmo Somaj to try to maintain the purity of our religion intact.

I would ask you, brethren, to think over the points of difference I have placed before you, and to say whether you do not think that the time is come when a bold stand should be made against the doctrines and practices which are being introduced by Mr. Sen in the name of Brahmoism. We feel strongly on this subject, and shall be highly obliged by receiving your views upon it.

Lastly, we ought to mention, as a distinctive feature of the Sádharan Brahmo Somaj, that it has been ever the endeavour of the Sádharan Brahmo Somaj, from its very foundation, to introduce principles of constitutional government in the administration of its affairs, to draw together the different Somajes under a basis of equal rights, and to afford every opportunity for the expression of individual opinion, and the utilizing of the individual energies, for the welfare of the Church. And this, permit me to inform you, was found impossible in the Brahmo Somaj of India.

These are mainly our views on the subject of unity being restored in the Brahmo Somaj. So far as practicable, and consistent with our principles and with the trust Heaven has imposed upon us, of transmitting the purity of our doctrines intact, and clear of the shoal of Idolatry in any shape, to future generations—so far as is consistent with this, we should be but too happy to co-operate and help in the accomplishment of so desirable an end. I might here inform you, that a movement was set on foot, about two years ago, in which the Ádi Brahmo Somaj, as well as the Sádharan Brahmo Somaj, united with great cordiality of feelings. I allude to the anniversary celebration in honour of Rájá Rám Mohan Roy's memory. And doubtless, this is a point where, in my opinion, all of us can and should unite. But the Brahmo Somaj of India, instead of uniting, have set up a counter movement (in which may Heaven send them success) which may lead to the memory of the honored Rájá being substantially revered! But this should clearly convince you as to the views of the Brahmo Somaj of India itself in regard to the proposed unity. Hoping to be favoured with your views on the points I have laid before you,

I remain,

Dear brethren in faith,

UMES CHANDRA DATTA.

Secretary, Sádharan Brahmo S.maj.

SECULAR DETAILS.

It remains to say a few words on the secular enterprises connected with Mr. Sen's movement. The Indian Reform Association has held no annual meeting since the one on March 29, 1880, which I mentioned in my last *Year-Book*. There was a public distribution of prizes to the pupils of the Metropolitan Female School on Oct. 6, 1880, at which the Mahárájá of Kuch Behár presided; but shortly afterwards, the following desponding account of the school appeared in the *Sunday Mirror* of Oct 31.

There are as yet no indications of a prompt re-organization of the Metropolitan Female School. Since its unfortunate collapse some two years back, the institution has in vain struggled to raise its head. Now it seemed to flourish, but soon it languished again. Both in the matter of funds and pupils there have been, again and again, serious difficulties. Unless a desperate effort is soon made to remedy this chronic and inherent weakness in

the institution and give it a thorough remodelling, there seems to be no hope of securing for it a more than nominal existence. Those responsible for its management ought to stir themselves up, and give the School a position worthy of its previous history and capable of insuring public confidence. It is a pity that an institution which in its palmy days enjoyed the patronage of such persons as Lady Napier, Lord Northbrook, Miss Baring, and Lady Hobhouse, should sink so low and lose its vitality. Now that handsome monthly subscriptions have been promised, the best efforts ought to be put forth in the direction of reform. We have heard nothing about the project of erecting a school-house. We hope the President [Mr. Sen] will take the subject into early consideration and go into the whole question of adult female education, with a view to put it upon a sound and efficient footing.

A fortnight later we find the following, in the *Mirror* of Nov. 14, 1880.

The work of female education has also been revived with new zeal, and may find impetus enough to hold on, at least for some time to come. The Metropolitan Female School has found temporary lodgment in a spacious room in the President's residence in Upper Circular Road. The Institution has been placed under the supervision and control of the Ārya Nārī Somaj [Āryan Ladies' Union], and its work will be conducted chiefly by Brahmo ladies. Four ladies have already volunteered their services, and we have no doubt they will persevere in the Lord's work. A women's Society educating their own sex is a novel and cheering sight. May God's blessing rest upon this useful band of sisters and their work.

This is the last news which we have on the subject of female education under the auspices of Mr. Sen. In its place, we hear of "suitable Vows" being administered to "the younger girls,"—of eleven ladies being "solemnly initiated into different holy orders," and of the "beautiful and blessed sight" of the Āryan Ladies' Union walking round a silver flag, "with dishevelled hair," carrying "large plates of illuminated lamps."

Of the Albert School for Boys—now the Albert College,—there is a better account to give. At the distribution of prizes on Sept. 22, 1881,—Dr. Coates, principal of the Medical College, being in the chair,—the Annual report was read, from which (*Sunday Mirror*, Sept. 25, 1881) we learn the following particulars.

The Albert School is now in its tenth year. The total number of pupils in March 1881 was 667, of which 480 were in the English Department, and 187 in the Vernacular Department. Early in 1881 the school was raised to the status of a College, by affiliation to the Calcutta University up to the Standard of the First Arts Examination,—and satisfactory arrangements were made for the teaching of the First Arts students who then joined the institution. In addition to the usual general education, special attention is given to the following subjects:—(1) Moral Instruction, (2) Elementary Science, and (3) Music. These have received a more systematic treatment during the past year than before. The well-known Bengali musician, Rājā Sourendro Nāth Tāgore, has composed music for the Music Class (which owes its existence entirely

to him), and has also endowed the School with a scholarship for music, awarded annually. Sixteen candidates were sent up from the School last December for the Entrance Examination of the Calcutta University. All of these passed: five in the First Division, nine in the Second, and two in the Third. Nine out of the sixteen have joined the College Department. The finances of the school are good, showing a balance of over 1100 rupees. Altogether it is a decided success, and reflects great credit on the Rector (Mr. Sen's brother), Babu Krishna Bihari Sen, the Editor of the *Sunday Mirror*.

I must not omit to add that on one topic of social reform Mr. Sen's views are still unchanged, viz., the temperance question. It is to be regretted that only disjointed fragments of the Indian Reform Association appear to remain, and the Temperance Section is not one of these. But there is a large Band of Hope belonging to the Albert School, which holds an annual jubilee at Mr. Sen's residence every January, and he has continued to testify his interest in the subject by speech and writing on various occasions,—the *Sunday Mirror* also lending its influence to the same cause.

Perhaps I should also mention that Mr. Sen has conducted three wedding services for his children during the past twelvemonth. The first was on the 20th of October, 1880, when he performed a re-marriage ceremony for his eldest daughter, the Mahārāni of Kuch Behār and her husband, who had shortly before attained his majority, and was thus free to go through a non-Hindu ritual before taking his wife from her father's home. That the actual commencement of their married life should be thus marked by a simple Theistic ceremony was creditable to all concerned. It did not, however, in the slightest degree affect their legal relation to each other, which had been already fixed by their Hindu wedding at Kuch Behār on the 6th of March, 1878.

For particulars of the two other weddings, I am glad to be able to refer the reader to my list of Brahmo Marriages.

Here ends my annual report for Calcutta. We must next inquire what the Provincial Somajes have been doing during the year 1880-81.

The Provincial Somajes.

The great length to which the preceding Section has extended, obliges me to abridge my reports of the Provincial Somajes, and to omit many interesting details of their general progress in order to make room for adequate record of that feature of their religious life which, at the present crisis, is of prominent importance to the welfare of the whole Brahmo Somaj, viz., the attitude taken with respect to the New Dispensation. Beginning with the suburbs of Calcutta, I take first Western Bengal, thence passing East and North.

WESTERN BENGAL.

BARÁHANAGAR BRAHMO SOMAJ.

This Somaj has not issued any regular report this year, but a letter just received (Nov. 7) from its well-known philanthropic founder, Babu Sasipada Bānerji, informs me that "the Baráhanagar Brahmo Somaj has publicly declared that it has no sympathy with the new doctrines and opinions promulgated by Babu K. C. Sen under the name of the New Dispensation."

KONNAGAR BRAHMO SOMAJ.

The work done by the Konnagar Brahmo Somaj during the year 1880 has not been such as to require an elaborate report. The anniversary of the Somaj was celebrated on the 21st March last. Pandit Siva Náth Sástri, M.A., of the Sádharan Brahmo Somaj, conducted service in the morning, and Babu Becharám Chatterji of the Ádi Brahmo Somaj, in the evening. * * *

Divine service has been regularly held every Saturday evening, conducted chiefly by one of the members of the Somaj, and occasionally by Babu Umes Chandra Datta and Pandit Siva Náth Sástri.

The number of registered members of the Somaj is 30, of whom two are Brahmica ladies.

The meetings of the *Sangat Sabhá* have not been very regular, but some of its members delivered discourses on the following subjects:—

1. "History of Religious Thought in Bengal," by Babu Panch-kauri Bānerji, B. L.
2. "Religion is the Real Strength of Man," by Babu Sárada Prasad Mitra (in Bengali).

resolutions were passed, the first being a vote of thanks to Miss S. D. Collet (which was communicated to her by a letter from the Secretary), the second being as follows.

"That this meeting is unanimously of opinion that the rites and ceremonies which Babu Keshub Chandra Sen is attempting to graft on Brahmoism under the name of *Navavidhán* [New Dispensation] are entirely repugnant to the spirit of that religion, and that therefore it ought to mark its want of sympathy with those rites and ceremonies, and the peculiar doctrines to which they have given rise, by protesting against their introduction, and by recording its unqualified abhorrence of them."

Next take the Nuddea (or Presidency) District, N.W. of Calcutta. I am informed by Babu Sasipada Bánerji, whose occupation takes him to all parts of this district, that it contains nine Somajes. Of the oldest of them, Krishnagar (dating from 1844), he writes:—"By constitution it has always been neutral, though the minister and several of the active members are against the New Dispensation. The minister is an Anusthánic Brahmo and a member of the S. B. S." Chuadanga (1881), Kushtiá (1879), and Siláidaha (1867), "are against the New Dispensation." Of Ghurni (1880) Mr. Bánerji is not able to report, but as it was founded by members of the Sádharán B. S., it probably inclines in that direction. The four remaining Somajes of the district have all sent up their declarations as below.

GOÁRI BRAHMO SOMAJ.

(B.P.O., June 30th, 1881.)—The following letter [here abridged] has been sent to us from Goári.

"At a meeting of the Goári Brahmo Somaj held on Thursday the 23rd instant, the following resolutions have been unanimously adopted.

"1. That the Goári Brahmo Somaj has no sympathy with the principles advocated by Babu Keshub Chunder Sen and his followers under the name of the New Dispensation, and declares that these principles are so many deviations from, and injurious to, the purity of the Brahmo Dharma [Brahmoism].

"2. That it is the duty of every Brahmo who wishes to preserve the purity of the Brahmo Dharma to protest against the new doctrines promulgated under the name of New Dispensation; and that those gentlemen that are exposing the evils caused and likely to be caused by the promulgation of such doctrines deserve the gratefulness of the Goári Brahmo Somaj.

"3. That the Goári Brahmo Somaj declares its sincere and heartfelt thankfulness to Miss S. D. Collet for her disinterested labour in the cause of the Brahmo Somaj, and for informing the European public of the real facts in connection with the working of the Somaj."

KUMÁRKHÁLI BRAHMO SOMAJ.

This Somaj addressed a letter to me, which was afterwards published in the B.P.O. of June 16, 1881. The following extracts are to the point.

"Your *Year-Book* renders a valuable and faithful service to the infant Theistic Church of India in representing its true character, and spreading its authenticated history among the civilized nations of Europe."

“The recent movement of Babu K. C. Sen which is undeservedly called the ‘New Dispensation’ is considered to be a total deviation from the fundamental principles of the Brahmo Somaj, and thank God that except Babu K. C. Sen and his own followers, the majority of the Brahmo Somaj or the general body of Brahmos think it to be so.”

KRISTO CHUNDER SHÁHÁ, *Secretary.*

Kumárháli Brahmo Somaj,
20th May, 1881.

MAHESPUR BRAHMO SOMAJ.

(*B.P.O.*, June 16, 1881.)—The Anniversary of the Mahespur Brahmo Somaj took place on Sunday, the 17th of Jyaishta (May 29). Amongst other proceedings of the Annual Meeting, there were two resolutions duly proposed and adopted, one declaring want of sympathy with the new views and principles of the New Dispensation, and another according thanks to Miss Collet for her generous sympathy with the cause of Brahmoism in India.

The short Annual Report sent up by this Somaj last January (published in the S. B. S. collection of Reports for 1880) gives a favourable account of its condition and progress. It has a Girls’ School, now united with a local one to prevent clashing,—a Library, and a Dispensary, free to the poor. In its general form, the Somaj keeps “as near to the Ádi Somaj as possible;” and it endeavours to do good and spread liberal principles in a quiet way.

MÁJDÍÁ BRAHMO SOMAJ.

This young Somaj (founded on February 6, 1881) held a business meeting on the 22nd of May last, when the following resolutions were unanimously adopted.

1. That the Májdíá Brahmo Somaj has no sympathy with the doctrines promulgated by Babu K. C. Sen and his friends under the name of the New Dispensation, and that they look upon the recent changes introduced by them under that name as so many deviations from the fundamental principles of Brahma Dharma.

2. That the members of the Májdíá Brahmo Somaj look upon those gentlemen as real friends to the Brahmo Somaj who, in this country or elsewhere, are endeavouring to show to the public by lectures or by writing the evils which the New Dispensation is bringing, or is likely to bring, to the Brahmo Somaj, and as such they feel themselves very much thankful to them for their labours in the cause of the Brahma Dharma.—*B. P. O.*, June 2, 1881.

The third resolution was a vote of thanks to myself.

BHÁGALPUR BRAHMO SOMAJ.

The Bhágálpur Somaj was established in the year 1862, by the exertions of four friends, and was held from 1863 to 1868 at the house of one of these, Babu Braja Kishor Basu, now a teacher in the Berhampur College. It was then removed to the house of Dr. K. D. Ghosh, then Assistant Surgeon at Bhágálpur; and on his leaving for England in 1869, it was moved to the house of the present Secretary, where it was held up to the date of the report, which, after stating the above details, thus continues.

In the beginning, the Somaj started with only three earnest local members, who were joined by a number of young people, whose enthusiasm, however, could not stand even the preliminary trials. The persecution which led the young men to fall off, served to bring faith and strength unto the really earnest men. In these days of trials and persecutions, the members derived much benefit from correspondence which Babu Brajakishor Basu used to hold with Babus Keshub Chandra Sen and Protap Chandra Mozumdar. This was, in fact, one of the principal means of the Bhāgalpur Somaj being so much in earnest in matters of spiritual improvement, and the replies received from them to Babu Brajakishor's queries kindled the spirit of the members with fire in their early trials. These members were soon joined by Babu Jadunāth Ghosh, who has since taken an active part in the cause of the Brahmo Somaj at Monghyr and Allāhabād. In 1866, Babu Krishna Dhan Ghosh came here, and gave altogether a new life to the Somaj. From the beginning Babu Brajakishor Basu was the Secretary of the Somaj. On Babu Brajakishor Basu's transfer from the station, the undersigned became the Secretary.

Originally, the business of the Somaj was confined to holding weekly prayer-meetings, and the members also had constant conversation amongst themselves on matters of spiritual improvement. As time went on, a regular *Sangat Sabhā* was established. This institution never had any lengthy continuous existence: at times it disappeared, but revived again. After Babu Krishna Dhan Ghosh had joined, the Somaj received a strong impetus to work social reforms. This was directed mainly towards the improvement of the condition of our women; but the members knowing that their powers were only of a very limited nature, and feeling that reformation to be really practical must commence in their very homes, prudently directed their efforts first to their own circle. A school for the education of their wives was opened, and was held every evening. This was mainly conducted by the present Secretary, and although it had not a very lengthy existence, still it was a source of much benefit to the ladies. There was also a Brahmicā Somaj which was regularly attended by the ladies. No efforts were spared to train up the Brahmicās to habits of freedom and to high ideas of religious, moral and social life. The Brahmos also exerted themselves in educating the ladies to enable them to mix respectably in social intercourse. Some of the ladies had even opportunities given them of acquiring accomplishments in the fine arts, such as music. In fact, such was the attention paid by the Bhāgalpur Brahmos to the improvement of the ladies, that in some quarters their actions were made the subject of unfavourable remarks by other Brahmos who could not properly appreciate them.

While speaking of the social improvements undertaken by this Somaj, it is but fair to state that they had the sympathy and even the co-operation of some of the educated non-Brahmo Bengali gentlemen of the station. Bhāgalpur contains a considerable number of Bengali residents. These are divided, properly speaking, into two sections—the thoroughly orthodox and the enlightened. It is amongst this latter that there were some families who co-operated with the Brahmos.

Much impetus was received by the Somaj by the visit of Babu Keshub Chandra Sen and his colleagues in 1868. They resided here for about three months. During their residence, lectures were delivered and discourses held, and these produced altogether a strong sensation in the station. Several persons, moved by their preachings, joined the Somaj, but could not continue in consequence of subsequent persecutions.

In November 1869, Babu Krishna Dhan Ghosh left this for England. He was really the soul of [the] social movements mentioned above, and with his departure most of the spirit slackened.

The history of a Brahmo Somaj is nothing if it does not disclose the working of Divine mercy upon us. The Bhágalpur Somaj has clearly felt this. From the very beginning, the Bhágalpur Somaj knew that it had none else to look up to than its Heavenly Father for comfort, peace and consolation in all circumstances of life. It also knew that Heaven's help only then descends on man when he is true to his inward convictions, and amidst all difficulties and persecutions, acts up according to the dictates of that conscience in him which is the light, as it were, burned by the Divine Hand within his soul. Its social movements were nothing else but the outcome of that internal conviction in the members that their ladies badly wanted regeneration; and after the departure of Babu Krishna Dhan Ghosh, although the spirit of social reformation slackened, the spirit of earnestness after truth never slackened in the Bhágalpur Somaj. For a considerable length of time the members, weak as they were, groped in the darkness of their sinfulness; but although they groped, they groped after truth. There were occasions when they had to decide whether, looking to the dryness of their feelings and of the service in their Somaj, they should continue their prayer-meetings. This deliberation itself was an out-come of the same spirit of sincerity and truthfulness which pervaded all their movements throughout, and which shunned every ostentation of feeling that had not a real background to support it. They knew not whether they should continue prayer-meetings in which prayers were not offered with genuine earnestness, and they met to deliberate on this point. Even here the divine hand was their guide: although they regretted the dryness of their prayers, still some light, as it were, pointed them out that the prayer-meetings were still of use to them, and they determined to keep them on. Our hearts sink in us to imagine what would have been our fate if a different resolution had been come to. In this way the Bhágalpur Brahmo Somaj, now counting amongst its membership certain members who came here on service, only to depart after a time, and then counting others who came here similarly, had all along its weekly prayer-meetings and its *Sangat Sabhá*, which was now in existence and then dormant.

This Somaj never attracted much of the sympathy of the missionaries of the Brahmo Somaj of India, and they were very chary in their visits to it. They would only visit it during the celebration of the anniversaries. In or about the year 1876, this practice was transgressed by Babu Dina Náth Mozumdár, one of the missionaries of the Brahmo Somaj of India. He came to Bhágalpur on other than the anniversary time, and stayed here for some time. From that time he repeated his visits. These visits had very beneficial effects on the local Brahmos as well as out-siders, who were on those occasions invited to hear him.

In the autumn of the year 1877, the Bhágalpur Somaj received a valuable accession to its membership in Babu Rámesvar Dás, who was transferred to this district, as Accountant in the Public Works Department. Young as he was in age and ardent in temperament, his noble enthusiasm and unflagging energy served to impart fresh animation into the Bhágalpur Brahmo Somaj. He introduced a system of weekly family prayer meeting among the Brahmos and he himself conducted service in them, so that taking the number of families into account, he had to devote to this purpose all the evenings in the week except Sunday, which has always been the regular weekly Somaj day.

It may be from these circumstances,—or there might have been other causes working under Providence,—that about this time a very salutary change came over the whole face of the Bhágalpur Brahmo Somaj. What was dryness before became a source of sweet hope and joy.

At this time the Brahmic Somaj, which had been out of existence for some time, was revived. This Somaj since then is being held every week on Sunday afternoons. The service is conducted by the present Secretary, and the institution is proving a source of immense benefit to the ladies.

While the Brahmo Somaj here was undergoing a process of revival in spiritual life, there came the great question which had its ostensible origin in the Kuch Behár marriage, and which shook the whole Brahmo Somaj to its foundation and cleft it into two bodies. The shaking was of a very rough nature, but through the grace of Providence the Bhágálpur Brahmos bore it well. They had no schism amongst them, nor did they bear any sort of improper feelings towards either of the parties who were opposing each other at Calcutta. Their feelings were calm and dispassionate, and friendly to all, and they have none else but Providence to thank for this.

School for Children.—On the occasion of the last anniversary of the Somaj, a special meeting was held for the children of the Brahmos. Cards with a short and simple prayer suitable for children printed on them, were distributed to them with instruction to get it by heart and utter it every day. From that time instruction is given to the children every Sunday morning on moral and religious subjects, by Babu Srikrishna Chatterji, at his residence. The children of all the Brahmos regularly attend this school.

All the Brahmos of the Bhágálpur Somáj are *anusthánic*—desirous of performing all their social ceremonies according to Brahmic rites.

The Somaj is held every week on Sunday evening, and the service is now, since the transfer of Babu Ramesvar Dás from this place, conducted by Babu Srikrishna Chatterji, the Head Master of the Zilla School. Besides the members of the Somaj, as a rule, hardly any out-sider attends, but it is to be hoped that when the building has been completed, this defect will be removed.

N. C. MUKHERJI, *Secretary.*

The writer of this interesting narrative—which I have slightly abridged from the S. B. S. collection of Annual Reports for 1880—is a highly-respected Brahmo of long standing, who has done a great deal for the Bhágálpur Somaj. The sequel of the story appears to imply that the Somaj's neutrality has virtually given way in favour of the New Dispensation. On Feb. 27, 1881, the new Bhágálpur Mandir was consecrated and opened by Mr. Sen, four of whose missionaries were also present on the occasion. I select the following details from the *Sunday Mirror* of March 20, 1881.

The new Mandir at Bhágálpur is a nice little building, which bears on the top of the front wall a somewhat novel device, representing the Cross, the Crescent, and also symbolical representations of Hindu and Buddhist faith. On the occasion of the consecration there were *Sankirtan*, open-air address by the minister, and also morning and evening services in the Mandir. Before morning service, Babu Nibaran Chunder Mukherji read the Declaration of Principles regulating the use of the Mandir.

At this point we cannot but pause to ask what those principles were? Rám Mohun Roy, in the original trust-deed of his Church, laid down decisively that "No graven image, statue of sculpture, carving, painting, picture, portrait, or the likeness of anything shall be admitted within the said messuage, building, land, &c.;" and this important clause has been—so far as I can gather—usually repeated in substance at the foundation of the chief Brahmo Somajes ever since. In the Declaration of Principles signed by Mr. Sen, and read at the opening of the "Brahma Mandir of

India" on the 22nd of August, 1869, the passage was thus paraphrased:—"No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of worship, or the remembrance of any particular event, shall be preserved here." It is a very grave question how near Mr. Sen went to the transgression of this rule, when he incited his people "to do homage to the Flag of the New Dispensation" in that very Mandir.* But the incompatibility of such a rule with the various symbols sculptured on the Bhágalpur Mandir is beyond all doubt. The question then arises, What were the principles declared on that occasion, and endorsed by so esteemed a Brahmo as Babu Nibaran Chunder Mukherji? The following extract, describing Mr. Sen's evening sermon, gives the only information vouchsafed in that direction:—

(*Sunday Mirror*, March 20, 1881.)—The subject was again the New Dispensation—"Is it Old or New?" With his usual distinctness of utterance and earnestness of manner, the speaker pointed out how the New Dispensation, while growing out of, differed from all other dispensations which had gone before it, how it put a period to all religious disputes, and presented a harmony of saving truths which fully satisfied the multiform cravings of the human soul, a common ground on which Hindus, Mahomedans, Christians, Buddhists, Nának Pánthis, Kabir Pánthis, might meet and enjoy all that they held dear in their respective creeds. The address over, the Brahmos issued forth into the street, joined by a large part of the audience, and walked in a procession through Bengáli Tolá down to the very banks of the Ganges, singing *Sankirtan* with great enthusiasm. The night being dark, several torches were lighted, and the children, of whom there was a large following, bore each a candle in his hand. The New Dispensation is a union of extremes, and as such it may, under God's blessing, find Bhágalpur, or for the matter of that, most other stations, where extremes in the matter of dress, diet, and doctrines flourish side by side, a congenial soil for its growth.

GAYÁ UPÁSANA SOMAJ.

The Gayá Brahmo Somaj (founded in 1866) has not been flourishing of late. When the Kuch Behár agitation occurred, it found this Somaj with but a few members, and caused a good deal of discordance of opinion among them, which the recent developments of the New Dispensation have renewed and brought to a crisis. Last spring, Pandit B. K. Goswámi, during a missionary tour, visited Gayá and delivered a striking lecture on "the difference between Brahmoism and the New Dispensation," speaking from the top of a local Brahmo's house, as the Secretary to the Somaj had refused permission for the delivery of such an address from the pulpit. The discourse lasted for two hours, and caused some excitement. Not long afterwards, on the 29th of May, 1881, the Somaj split in two, the dissentient group adopting

* These words were actually used by the *Sunday Mirror* of Jan. 23, 1881, when it announced that "on the return of the procession, the Brahmo ladies will assemble to do homage to the Flag of the New Dispensation, &c."

the name of "Gayá Upásaná Somaj" (Society for Worship) to avoid confusion.

This young Somaj, two months later, wrote a letter to me, describing their general position, and expressing their thanks for my Year-Book. As the letter has not appeared elsewhere, and contains some observations worth noting, I give it entire.

To Miss S. D. Collet, London.

Dated Gayá, the 15th July, 1881.

Madam,—We, the undersigned office-bearers of the Gayá *Upásaná Somaj*, beg most respectfully to inform you that, as the existing local Somaj—called the Gayá *Brahmo Somaj*—has accepted the so-called "New Dispensation" which is now being preached by the Brahmo Somaj of India (popularly called "Keshub Babu's Somaj" in this country), and as this "New Dispensation" is (practically at least) different from the original Brahmo Religion, we have been obliged to withdraw ourselves from the Gayá *Brahmo Somaj*, and to establish a new Brahmo Somaj here under the name of the "*Gayá Upásaná Somaj*" with a view to preserve the purity and catholicity of our religion.

2. We may also inform you that having, to a great extent, lost our confidence in Babu Keshub Chandra Sen and his Missionaries ever since the unfortunate Kuch Behár marriage, we have been sympathizing, more or less, with the Sádharan Brahmo Somaj at Calcutta, and that notwithstanding our sympathies with that Somaj, we had hitherto been attending the services of the *Gayá Brahmo Somaj* which has all along adhered to Babu K. C. Sen.

3. We beg also to convey to you our heartfelt gratitude for the very kind interest which you have been taking in our religion, for the diligence with which you have been trying to inform the English public of our movements, and also for your able and generous advocacy, in your own country, of the cause of the Brahmo seceders of India.

4. We also beg to take this opportunity of expressing our regret at the many unjust and unfair remarks which Babu Protáp Chandra Mozumdár and almost all the organs of the Brahmo Somaj of India are continually making on you and your Brahmo Year Books. For we should make every allowance for your difficult position as a distant foreigner, and for the painful feelings of disappointment in Babu K. C. Sen which you, in common with us, must have experienced. We need hardly add that we agree with you, in the main, in what you say about Babu K. C. Sen and his followers, and we think we are in a position to assure you that there are thousands in this country who would agree with you likewise, although they may not choose to write to you on the subject.

We remain, Madam,

Yours most gratefully,

CHANDRANÁTH CHÁTTERJI, *Minister*,
CHANDRA KUMÁR GHOSH, *Secretary*,
GOHINDA CHANDRA RAKSHITA,
Assistant Secretary, Gayá Upásaná Somaj.

EASTERN BENGAL.

DACCA.

The Dacca Brahmo Somaj was founded in December 1846 ; and on the opening of its Mandir, in December 1869, the Somaj was specialized as the East Bengal B. S. In September 1880, those Dacca Brahmos who had accepted the New Dispensation, founded a separate Somaj under the name of the Dacca Branch of the B. S. of India.

In my last *Year-Book* I gave as full an account of Dacca Brahmoism as I was able to compile from the limited resources at my command. I did not go into detail concerning the dissensions caused in Dacca by the Kuch Behár marriage, as it is not in the plan of my work to preserve minute records of local personal disputes. But as far as my knowledge extended, I indicated the relative positions of the parties for and against Mr. Sen, endeavouring anxiously to do full justice to both of them. My sketch, however, has been accused by the Assistant-Secretary to the Dacca Branch of the B. S. of India, Babu Kailash Chunder Nandi, of being a complete misrepresentation of the facts, and before proceeding to this year's report, I am bound to reply.

It is contended by Babu K. C. Nandi that the East Bengal B. S., as such, deserves no credit for any of the Brahmic work accomplished at Dacca, which has all been owing to a small body of reformers under the leadership of Babu Banga Chandra Ráy, minister of the East Bengal B. S. for several years prior to the Kuch Behár marriage, and since then, minister to the group of Mr. Sen's adherents who now form the Dacca Branch of the B. S. of India.

It is they who have done all the work—the Sangat Sabhá, the separate Sunday Service, the Mission Society, the *Banga Bandhu* and other publications, the Philanthropic Society, &c., &c.,—which, by a strange perversion, you put to the credit of the so-called Brahmos of the East Bengal Somaj. Madam, no one knows it better than yourself that Banga Babu's congregation here have all along kept alive the religious spirit in East Bengal; and yet you deny him the bare justice of even mentioning his name in connection with his works, while you drag prominently forward in connection with what you consider to be an opprobrium—his so-called dismissal.

To this the following reply has been given by "A few members of the East Bengal B. S." (*The East*, April 25, 1881.)

It is true that Banga Babu and his old friends were the prime movers of those institutions, and with the exception of the Mission Society, all were established when they belonged to the East Bengal Brahmo Somaj, but all of those who were the life and soul of the institutions have withdrawn themselves from the fraternity of which Babu Banga Chandra is a member. What we

have asserted will be still more manifest when we say that with the exception of Babu K. C. Nandi there is hardly any single man here now, owning his adherence to Babu Banga Chandra Ráy, who had anything to do with the inauguration and practical workings of the above institutions.

Babu K. C. Nandi, however, brings not only a negative but a positive indictment against the E. B. B. S., as follows:—

Properly speaking, the Somaj consists simply of the building and its body of ten Trustees, nine of whom are open idolaters (and one or two even agnostics!). They hold office for life, and are virtually the absolute masters of the building. Then, again, there are the "Members," who are supposed to form the congregation of the Somaj, but who unfortunately not having much relish for worship, do seldom resort to the building for that purpose. The overwhelming majority of these, like their great prototypes among the Trustees, are open idolaters, and consequently they care very little for the advancement of [the] Brahmic cause. They are useful, however, in supplying votes and their quota of the small revenue of the Somaj.

To this, the previously-quoted letter in *The East* replies:—

We have no reason to defend the constitution of the E. B. Brahmo Somaj in its entirety. There are defects in it, which ought to have been avoided when the Somaj was first established. But in going to attack its constitution, the writer has suppressed facts and made misrepresentations, which have given it an appearance quite different from what it actually is.

In the remarks quoted above, the Trustees have been accused of being "open idolaters." As far as we are aware, they are men of education, and have no faith in idolatry. They were originally selected for the trust, for reasons, one of which was that they were believers in Brahmoism. Though the majority of them more or less allow idolatrous ceremonies to take place in their own homes (and we don't defend them for this divergence of their practice from their profession), yet they do so as a matter of expediency, in order to avoid such social disabilities as result from heterodox practices. Under these circumstances they can never be called open idolaters. It must, therefore, have been used by the writer from an ignorance of the real import of the phrase, or to heighten the effect which the letter was intended to produce. If for occasional conformity to idolatrous rites the Trustees could be charged with open idolatry, the leader of the Brahmo Somaj of India has laid himself more or less open to the same charge. * *

Though the majority of the Trustees are not themselves thorough-going Brahmos, yet they are not slow to uphold the purity of the Church which has been confided to their trust. What greater proof can be adduced of their willingness to discard idolatry from the E. B. Brahmo Somaj than the fact, that two years back, at the instance of the members and managing committee of the East Bengal Brahmo Somaj, they made it a rule that no man having any connection with idolatry should be allowed to sit on the *vedi* and to officiate as minister.

The writer has, by a strange perversion of truth, suppressed the fact that the Somaj has been left under the direct management of a committee composed of seven members who are nominated yearly by the members of the E. B. Brahmo Somaj. They manage the business of the Somaj, and practically constitute the working machinery of the institution. Whatever the Trustees have at any time done, has been done at the recommendation of this committee. Babu K. C. Nandi has passed over, in silence, a body that has been a potent factor in the efficient management of the Somaj, and that is at present composed of Dr. P. K. Ráy, Babus Ganga Charan Sarkar, Kailás Chandra Ghosh,

Jagat Bandhu Láhá, Rajani Kánta Ghosh, Nava Kánta Chátterji, and Iswar Chandra Basu [whose place has since been allotted to Abháy Chandra Dás].

The writers here go on to say that "the congregation is not composed of the members only. The number of men attending the weekly service of the E. B. B. S. ranges from 150 to 200, whereas the number of resident members is much less." Instead, however, of giving the following statistics as in this letter, I quote them from a letter which I have since received from Babu Nava Kánta Chátterji, the late Secretary to the E. B. B. S., who gives them from the lists of the present Bengali year (commencing in April 1881), taken since the letter in the *East* was written. He says:—

The number of resident members at present is forty-nine; of these, twenty-two attend the Somaj regularly, and thirteen attend it occasionally. But the members are not the only persons that form the congregation of the Somaj, and the large hall is over-crowded by persons, many of whom are not members. Eleven of the members are thorough-going Brahmos, and the rest are believers in the principles of the religion, though they have not been able to completely abjure the idolatrous practices of the society in which they live.

To return to the letter in the *East*:—

During anniversary *utsavs* the Mandir is crowded almost to suffocation, and it may be presumed that almost all the members do attend on all such occasions. Besides there are a great many, who, though from an inability to pay any subscription, [are] not members, attend the weekly service with regularity and earnestness. To say, therefore, that the members "are supposed to form the congregation of the Somaj, and having no relish for worship, do seldom resort to the building for that purpose," that the great majority of them are "only an ornamental body, one or two of whom might be dragged into light during an anniversary exhibition," is to show an utter disregard for truth.

It should be added that the Brahmo population of Dacca which is in sympathy with the E. B. B. S. includes several active-minded youths and earnest Brahmica ladies who would not be likely to appear in the list of paying members, but who are nevertheless possessed of definite convictions of their own.

For the statistics of the Dacca Branch of the B. S. of India, I refer to the latest sources with which it has supplied me:—(1) the *Yearly Theistic Record*, which states (p. 66) that the Branch "consists of 30 members, of whom 16 are local and 14 provincial;" and (2) a second letter which Babu K. C. Nandi has addressed to me (dated August 12, 1881, and afterwards published in the *Sunday Mirror* of October 9, 1881), in which he says:—"I am glad to inform you that up to date, 31 gentlemen have become members of the Branch B. S. of India, and that of these, 23 are *Anusthánic* Brahmos."

No doubt the proportion of 11 *Anusthánics* to the 49 (resident) members of the E. B. B. S. is far less creditable than that of 23 *Anusthánics* to the 31 members of the Dacca Branch of the B. S. of India. If, however, the non-subscribing *Anusthánics* who

belong to the East Bengal B. S. congregation were added to its local members, they would certainly exceed the local Anusthánics of the Branch; and if the plan adopted by the Branch of reckoning, as "provincial members," Brahmós from Chittagong, Mymensingh, Jangalbári, Sylhet, and Tezpur (as would appear from a list of new members given in the *Banga Bandhu* a few months ago) be also applied to the E. B. B. S., and its non-resident members, Anusthánic or otherwise, be reckoned in addition to the 49 residents,—a very different record will probably appear from that which is given above.

When all these details are duly balanced on either side, I think the result will amount to this,—that the Anusthánics of Dacca are divided between the opposite parties in substantially equal numbers, but that while the Branch B. S. of India contains only eight registered non-Anusthánic members, the E. B. B. S. reckons (in Dacca) 38, and also commands the sympathies of other resident Brahmós, some of whom are Anusthánic, while others are not so,—and beyond these, of outsiders who frequently attend the Mandir services. The question now arises, How far is this wider connection with more or less Hindu elements an advantage, or a disadvantage, to the Somaj? I should say that so far as those Hindu elements are made to yield to the penetrating influences of the Brahmic Faith, the connection must be an advantage; but that so far as the Hindu elements are allowed to check or stifle the free growth of Brahmic life, the connection is clearly for the disadvantage of the nobler body. It is not impossible that both these currents of influence may exist in the present and in other similar cases, of which there are but too many. Every sincere friend of the Brahmo Somaj must earnestly regret that its cardinal principles have, as yet, penetrated so imperfectly into the practical life of its adherents. The Sádháran B. S. has set an excellent example in laying down, from the first, that all its preachers, office-bearers, Executive Committee, and at least fifteen members of its General Committee must be Anusthánic Brahmós (Rule 36). If every Brahmo Somaj in India were to do likewise, a great step would be taken towards the establishment of pure Brahmoism. Meanwhile, the question before us is, I think, not so much whether the E. B. B. S., as a constituted body, is a perfect representative of Brahmic principles,—its own members freely own to the contrary,—but whether the very considerable amount of good which has been accomplished within its borders ought, for that reason, to be all withdrawn from its credit? Whatever may have been the faults of the governing body, Babu B. C. Ráy and his Anusthánic friends "were too glad to work with the E. B. B. S., if they could do so without compromising their own principles." (*Yearly Theistic Record*, p. 47.) Why, then, should the Anusthánic friends whom he has left behind him be blamed for doing the same thing? Here we come upon the kernel of the controversy, the Kuch Behár schism of 1878. The Dacca protest against the Kuch

Behár marriage (see my *Year-Book* for 1878, p. 17) was signed by nearly all the local Anústhánics; but Babu B. C. Ráy happened not to be in Dacca at the time, having gone up to Calcutta for the January Anniversary. His conversations with Mr. Sen convinced him (as he explained in the *Theistic Quarterly Review*, No. 1. pp. 63, 64) that Mr. Sen was acting "under high religious impulses," and this conviction seems to have ripened in a short time, into a definite belief in Mr. Sen's *Adesh* doctrine, which of course decided Babu B. C. Ráy against the protest. On his return to Dacca, several of his friends went over to his views on the subject, and the little group of Dacca Anústhánics split in two. The subsequent course of Babu B. C. Ráy's friends is thus described in their *Yearly Theistic Record*, pp. 30, 31.

The first thing they did, was to withdraw their names from the letter of protest which some of them had signed. Soon, however, the doctrine of *Adesh* (inspiration) arrested their attention. The singular claims which this doctrine put forward on the faith of men and the sacrifice it necessarily involved, naturally raised a cry against it. This necessitated a good deal of caution on the part of the devotees. On the one hand, it was necessary that they should themselves be unswerving in their faith, and on the other, it was equally incumbent on them that they should spread correct ideas regarding it among the people. This entailed on them an extra amount of spiritual work, which under God's Providence, they have been able to do in a most satisfactory way. The rigid discipline to which they subjected themselves, the childlike trust with which they waited the pleasure of Heaven, and the readiness in which they held themselves to abide by His guiding inspiration whenever it pleased Him to vouchsafe it to them, could not, while they helped them to explain their actions to the excited public, fail to benefit them in the extreme. Indeed, the spiritual gymnasium in which they were being made familiar with the lessons of Divine Wisdom, was also paving the way for them, for the reception of something else that was coming—we allude to the New Dispensation. Yes, the travail through which the parent Somaj in Calcutta was passing, and which was destined ere long to give birth to the New Child, did, by a peculiar process of sympathy, spread its holy influence among the faithful members of the *Upásak mandali* of Dacca. Their prayers, their conversation, their manners and actions, all testified to the fact that a change was coming. And, verily, the change did come: and all the glories of the blessed New Dispensation shed their benign influence over the thrice-blessed heads of the despised members of the Congregational Society.

Thus, then, we come back to the old ground of difference—the *Adesh* which, beginning with the abrogation of a moral law, goes on to the establishment of the New Dispensation. But the form which this movement has taken in Dacca differs in some important respects from that which we have been considering in Calcutta. The Dacca movement shows far more simplicity, unity, and inwardness than the other, and its deviations from the original Brahmic ground have been mostly involuntary. Nevertheless, it contains germs whose full development would be fatal to Brahmoism, and must therefore be carefully analyzed. At this point, I may close my reply to Babu K. C. Nandi, and proceed to make my report of the events of the last twelvemonth,—prefixing it by a list of the

various publications which I have received from the two Dacca Somajes, so as to complete my account in one place. Having come so far in my comments on the Dacca Branch, I will go on with it, and take the E. B. B. S. afterwards.

DACCA BRANCH OF THE B. S. OF INDIA.

The Pilgrim's Journal.—Dacca : printed at the New Press. July 3, 1880, to September 24, 1881.—A small weekly 4-page journal, in English and Bengali.

Jura-Dharma.—Lessons on Morality and Religion, for the Guidance of Youth.—Dacca : printed at the New Press.

The Student's Routine.

The Yearly Theistic Record. Published on the occasion of the First Anniversary of the Branch Brahmo Somaj of India. 1880-81.—Dacca : printed by N. K. Bysack at the New Press. 1881.

Before discussing the chief spiritual principles of the Somaj, I will give a brief summary of its proceedings, condensing this from the First Annual Report, published in the *Yearly Theistic Record*. The "Inauguration Festival" commenced on September 10, 1880, and lasted three days. Its essence is thus described.

In this Utsab God revealed Himself most vividly, first as the Almighty Primeval Force, and then as the Loving Mother with the whole galaxy of heavenly saints in Her Bosom.

The Report goes on to enumerate the following departments in which the Somaj has worked.

2. *Sādhana or Devotional Exercises*. The lessons they received during the Utsab made it necessary for the devotees to cultivate religion in a systematic way. For this purpose they had to go through a series of spiritual exercises (*Sādhana*). There were four different ways in which they tried to accomplish this object. The first was the daily morning worship, which they held in the minister's house. This, on an average, lasted for about 3 hours every day. In these exercises they went through the usual routine of worship, somewhat modified. It is generally in these exercises that the worshippers received as it were, their lessons of Divine Wisdom and the revelation of God's Will in regard to themselves and their mission. And it was their endeavour, during the rest of the day, to mould their lives, both private and public, in accordance with these. Among such lessons were injunctions to them to have childlike faith in God, and to have Him as their All in All, both here and hereafter. With regard to the first, it was strengthened by the example of Christ, who, by a curious coincidence, appeared to them like a little baby reclining on the bosom of the Supreme Mother on the last Christmas-day. After the last Māghotsab, they realized God as the Hari (by realizing God as Hari, we mean seeing Him as the Divine Lover of the soul). In order that they might cultivate love for their Beloved Mother Divine, it was revealed to them that they should guard on the one hand against the six physical propensities . . . and on the other, against the six internal ones, viz. : self-will, inclination, desire, fancy, selfishness and pride. For these purposes they had to place themselves for some time under the most rigorous discipline. The second was daily religious conversation, in which the devotees took each other into confidence and exchanged their spiritual experiences with each other.

The minister also sometimes imparted instruction to the juniors in their respective branches of *Sādhana*. These meetings generally used to last till 11 or 12 p.m. The third was private meditations. These are exercises for the attainment of *dhyāna* or Divine communion. These are of four kinds, viz. : (a) communion of the mind with God as the True ; (b) of the Heart with God as the Good ; (c) of the Soul with God as the Life ; and (d) of the Conscience with God as the Great Will. There is also a fifth kind of communion in which God is realized as a Holy Person in whom all these are combined to show Him as the Beautiful. In this blessed state, the devotee loves his God with all the mind, the heart, the soul and the strength. The fourth was *Sankirtan*, by means of this the devotees learn bhakti, (rapturous love of God). The process consists in singing with *khol* and *karatal* the sweet names of the personal God with enthusiasm. This is a powerful instrument of making the devotee feel personal attachment to the Hari and to realize His Awful Presence in their midst.

3. *Mission Work*. Under this head are included (a) [work] in the town, weekly services, *Sankirtan* and Prayer in private families, public lectures, Open-air meetings, Utsavs, Street Preaching, Religious Discussions, and occasional Divine services in private families, and (b) in the Mofussil, Missionary expeditions and Missionary Tours.

As to the work done in the town, the chief is the weekly Divine Service. This is held every Sunday morning and evening. The object of these services is to spread among the laity, the knowledge of the Divine Truths revealed in the daily devotional exercises, and thereby secure a spiritual fellowship among the members of the Branch B. S. of India, as well as find an opportunity to preach the New Dispensation to the general public. Our Services are however not made available for the latter purpose to the extent desirable, because for the want of a suitable house of worship, we are compelled to make our service almost a private one.

* * * There were five public lectures during the year, of which one was in Urdu for the benefit of the Mahomedan residents of the town . . . The Utsavs were six in number. . . . The Religious Discussions were private conversations with people, mostly on the subject of the New Dispensation. Some were also on the general subject of Theism, with people who call themselves agnostics. Three or four private families availed themselves of the services of our Missionaries on special occasions, and had *Sankirtan* and prayer.

4. *Anusthāns, Jāt-karma, Nāmkaran, Marriage and shrāddha*, were performed in some families.

5. *Upāsak Mandal Sabhā*. This is a society for religious conversation, for the mutual benefit of the members. It may be joined by any one who likes to do so. It may be said to be the continuation of the old Congregational Society, which was converted into the Branch B. S. of India. In it, questions are asked, and answered by the members, the minister generally taking the lead.

6. *The Brāhmīcā Sabhā*. This is a weekly Prayer-Meeting for the special benefit of the Brāhmīcā ladies. It is held in the house of the minister every Tuesday evening. As a rule, the minister begins work with Invocation, and concludes by a short address and prayer. The special feature, however, of the meeting is, that speaking in general terms, a lady by turn offers up a short prayer at the middle of the service at each meeting. * * *

7. *Publications*. The *Banga Bandhu*, three Pamphlets, and a Hymn Book are the only publications which emanated from the Branch B. S. of India, during the past year. The *Banga Bandhu* is the Bengali organ of the advanced Brahmos in Dacca. It is a fortnightly paper and records the spiritual experiences of the Branch B. S. of India. The Pamphlets record the utterances of the minister. The Hymn Book consists of songs composed *extempore*

at the service-time by Babu Durgá N. Ráy, and is an attempt to summarize the most striking passages of the minister's utterances.

8. *Dás Mandali Sabhá*. This is an Association exclusively of the Missionaries. In it they concert measures for the Mission work. It is held at the minister's house when occasion requires. Its secretary is Babu Baikanta Náth Ghosh.

9. *Young Men's Theological Club*. In it some young men, students of schools, carry on religious conversation every Saturday evening. Sometimes religious instructions are also imparted by Babu K. C. Nandi, who is its originator and supporter. The proceedings end with prayer and Sankirtan. It has got a small weekly paper (*Pilgrim's Journal*) which is published every Saturday.

10. *The Dacca Minor School*. This school was started under the auspices of the *Upasak Mandali Sabhá*, about a year and a half ago. Its object is to give moral and elementary religious instruction, along with sound secular education, to little children, especially to the children of the local Brahmos.

The Branch Brahmo Somaj of India.

It consists of 30 members, of whom 16 are Local and 14 Provincial. The following are the office bearers:

Minister : Rev. Brother Banga Chandra Ráy.

Missionaries : Rev. Bhái Chandra Mohan Karmakár,

 " " Eshan Chandra Sen,

 " " Durga Náth Ráy,

 " " Dina Náth Karmakár.

Secretary : Babu Durga Dás Ráy.

Assistant Secretary : Babu Kailás Chandra Nandi.

This Report will give some idea of the type of faith cultivated by the Dacca Branch. *The Pilgrim's Journal* also bears witness to its anxious endeavours to influence young men, and to invite them to a definite acceptance of personal religion and all its attendant virtues. Now turn back to the second paragraph of the Report, where the writer has described the main purpose of the Somaj, which all these religious exercises are intended to promote and express.

Salvation in the Somaj is not a vicarious process, it means a direct dealing between God and His people. Hence the necessity of God revealing Himself to all. But God works redemption, as He does everything else, not in a methodless, capricious way: but after a regular system. It took full fifty years to perfect the new scheme of salvation. And lo! the scheme is now a full-fledged Dispensation. In it you have every part complete. Looked at from a philosophical point of view, it is a Science—precise, methodical, positive and demonstrable; but its real value then only comes to our view, when we look upon it as something influencing our practical lives. It is then, and then only, that we realize the awful fact, that, sinful as we are, *we stand in direct relations with Him*, and that those relations are not such as exist between physical force and dead matter, but such as can only exist between *two persons*. Yes, it is by virtue of this personal relation that God is our King, Judge, Father, Commander, Friend, Comforter, Redeemer, Mother, Guide and Help—it is these sweet relations between two persons, that make it possible for us to sin, cry and pray, and for Him to punish, pardon and comfort; for us to hear, obey and love, and for Him to reveal, sanctify and bless. And our dealings with Him are not by fits and starts, but sustained, constant and continuous; thus *realizing* in our own minds, what

has been preached to us as the "Kingdom of Heaven." In the realization of these two things, then, viz., our personal relations with God, and the necessity of the establishment of His Kingdom on earth, consist the changes to which allusion has been made. This is something new, at least to the generality of the Brahmos. Why we call it a Dispensation, ought to be plain enough to every body—it is because the scheme of salvation has been dispensed or sent by God Himself.—(*F. T. Record*, pp. 60, 61.)

Now to "realize the fact that we stand in direct relations with God"—"relations such as can only exist between two persons"—is the primary condition of all vital religion, and any process which leads a man to this must, so far, be beneficial. That such has been the case with those Dacca Brahmos who have accepted the New Dispensation, far be it from my wish to question. Let this be freely granted. But surely their faith had reached this stage before the schism of 1878? "The realization of our personal relations with God, and the necessity of the establishment of His Kingdom on earth" are not new discoveries in the world. They have been the happy experience of myriads of Christians in all lands: they form the most prominent feature in all genuine Brahmoism, and are certainly no monopoly of the New Dispensationists. And when these latter assume that their own conception of our personal relations with God is the only true view, and when they uphold the New Dispensation as the Gospel which is to redeem India and all the world, and look down upon all who reject it as therefore unable to hold "direct relations with God,"—it becomes necessary to analyze their conception of personal religion, and to point out the elements of danger which it contains. The following representative passages will show the chief points in question:—

1. (*Yearly Theistic Record*, pp. 10, 11.)—Nothing with a Brahmo is "good" which is not a command of God, and nothing is His command, unless every man receive it directly from Him. We have no Scripture, no Revelation, no *Shāstra*, no *Veda*, save His words: every little thing of our life—whether we should eat pumpkins on the first day of the month, or go towards the North on a Tuesday—should be regulated by His living command. Here, then, is something peculiar—something new. We Brahmos have to go to God for every trifle that we do, while people of other religions have books, men, and their own conscience for their guides.

2. (*Discourse on Inspiration*, by Durgá Dās Rāy, 1880, pp. 16, 17.)—If we believe in Inspiration, we must also believe it to be quite independent of morality, or rather, of the so-called ethical code of the moralist.

3. (*Ibid*, p. 25.)—If we believe Inspiration to be independent of morality, we must admit that it is not un-Brahmic to apply the doctrine in a case like the Kuch Behár marriage.

4. (*Yearly Theistic Record*, pp. 34, 35.)—Inspiration, with us, is an objective reality. . . . All impulses which are objectively perceived to come from God, whether through "those instincts, feelings and principles, &c., which He has implanted in us all," or in any other "extraordinary" way, are inspirations with us. Conversely, no impulse, however natural, however good, and however in conformity with the received ideas of the world, is a command from God, if it but want the element of objectivity in it. . . .

Neither do we at all care for the "lawfulness" or otherwise of an act, unless the "law" is *perceived* to come directly from the Lawgiver's hand. As to any "test" for inspiration, I hope the objection will at once suggest itself to you when I say that "good" and "bad" actions are relative terms, and are such only according as circumstances happen to make them.

5. (*Ibid*, p. 35.)—Mr. Sen *did not* countenance idolatry as such, and he would most assuredly have considered any tinge of it in the Kuch Behār marriage a high treason against God, had not its rejection involved a disregard for His *direct command*, which I need not repeat, is the only rule of right or wrong with a Brahmo.

Although this view of life is by no means new in history, it is new in the Brahmo Somaj, and is, both in its destructive and in its constructive results, perilous to all spiritual Theism.

1. It completely dissolves all moral distinctions in an overwhelming current of (supposed) Divine influence. The toleration of "any tinge of idolatry" is admitted to be "high treason against God;" yet He can give a "*direct command*" to commit that treason. Good and bad actions "*are such only according as circumstances happen to make them.*" In other words, there is no such thing as Moral Law, either in earth or Heaven. All human morality, whether personal or social, is thus swept overboard at a blow; and the anarchy is completed when we perceive that if our Creator, "by arbitrary choice, can shift, or reverse, or destroy the separating lines of good and evil," it must follow that "His Eternal Spirit is exempt alike from the one and from the other, and recedes from our aspirations into perfect moral indifference." * And thus, ceasing to command us as the Immutable Righteousness, He can only be known to us as a Great Capricious Will.

2. On the other hand, this theory creates a new order of very burdensome duties. As the Divine Government is supposed to proceed upon no laws or principles which man can apprehend or trust, he is necessarily under the perpetual pupillage of special command in every separate trifle of life. "Whether we should eat pumpkins on the first day of the month, or go towards the North on a Tuesday—should be regulated by His living command." To carry out this idea to its full extent would be to empty human life of all individual thought or activity, and reduce man to a mere passive agent for the execution of superhuman decrees. But as no theory can really succeed in annihilating human nature, the inevitable effect of this belief must be to create a whole series of imaginary duties, unspeakably burdensome in themselves, and, more or less, harmful in their effects.

3. It is also evident that where this *Ādesh* theory is thoroughly accepted and carried out, no other faith can be relied upon as permanent,—as there is no belief, however sacred, which is

* Dr. Martineau.

not liable to sudden abolition. The Brahmo Somaj has gradually become a power in India, from its endeavours to destroy idolatry and replace it by a pure faith, to root out evil social customs, and to promote the freedom and education of women; but of what avail will all these efforts prove, if the old abuses and miseries are to be rolled back upon the country by a sudden *Ādesh* in their favour, such as Mr. Sen's in 1878? And if every individual believer can receive arbitrary private revelations which supersede all his former principles and pledges, how can any security remain for social life at all?

Now it is this anarchical theory which has separated the Dacca Branch from its old fellow-workers in the East Bengal B. S., and which forms the root-idea of its "New Dispensation." Under its influence, the Dacca Branch has adopted several of Mr. Sen's new ceremonies, and the *Y. T. Record* distinctly avers (p. 9) that "the Somaj is a catholic one, and, as such, it ought to have room enough in it for these ceremonies, and many more like these." At the same time it may be observed that they appear to occupy a comparatively subordinate place in the Dacca movement, whose predominant feature is the all-absorbing idea of the direct, absolute, unerring (though unmoral) Inspiration which encircles that little Somaj in the white light of beatific vision, while all non-believers in *Ādesh* are left outside in darkness and death. Moreover, by some curious inversion of ideas, they evidently hold that this avowedly new Gospel is the normal and established Theism, while those Brahmos who decline thus to revolutionize their faith are heretical wanderers. For instance:—

"Many are called but few are chosen," not because the Lord would not choose them all, but because many of those who are called, having offended the "Holy Spirit," are cast away as a punishment. . . . It must be remembered that the few are not chosen for themselves but for the whole world; hence what the chosen few say and do in furtherance of the cause they represent, they say and do, not as independent individuals according as they think best, but as instruments in the hand of God, according as they are moved by the Spirit. . . . It is not yet too late for the misguided to return and be reconciled to the Lord our God and to His household of the Faithful. The chosen few do still earnestly pray for their return. Ah! when shall those who have gone astray, come back to the fold and once more join with believers in glorifying the Living God and His New Dispensation with hearts full of gratitude and joy everlasting?—(*Y. T. Record*, pp. 6, 8.)

To sum up. This Dacca movement combines two incongruous elements,—an ardent passion for the Divine Personality, and a colour-blind insensibility to His essential attribute of Immutable Righteousness. Of course, He is *more* than Righteousness; He is also Infinite Love, Beauty, Mercy, and Grace. But the soul which pants after these *without recognizing their eternal foundation*, can possess no safe anchorage, and may easily drift away even from that

hold upon God which it already enjoys. So serious a flaw would be dangerous in any religion ; but in Brahmoism, where the personal spiritual apprehension of Divine Truth stands almost alone, with so little support from any canon of sacred literature or historical example, a doctrine which makes light of the universal moral instincts, and consecrates unregulated individual impulse, must be especially fraught with danger. Its prevalence in the Brahmo Somaj would, I feel assured, be the signal for the speedy disintegration of the whole Theistic Church of India. Happily, this catastrophe does not seem to be imminent. The simple good sense and healthy moral instincts of the great majority of the Brahmos have remained unperverted by this Antinomian heresy, which will, we may hope, gradually pass away like a bad dream, leaving behind a clearer sight and firmer grasp of that Eternal Righteousness, to trifle with which is the saddest error that can overtake a human soul.

EAST BENGAL BRAHMO SOMAJ.

1. *Purbhángalá Bráhma Samáj*.—Rules of the East Bengal B. S. 12th Jyaishta, 1277 B. E. [May, 1870, A.D.]—Dacca: printed at the Bengal Press.

2. *Sámájik Shásan*.—Social Government: An Address to the Brahmo body by Bijoy Krishna Goswámi, Nava Kánta Chátterji, and Ánanda Chandra Mitra.—Dacca, printed at the Girish Press, Kártick, 1800 Shak. [October, 1878, A.D.]

3. *Purbhángalá Bráhma Samájer Acháryjer yogyatá o niyog sambandhe Trashtiganer Mata*.—Opinions of the Trustees of the E. B. B. Somaj on the appointment of its Ministers. Published by the Managing Committee of the E. B. B. S.—Dacca: printed at the Girish Press, 24th July, 1879.

4. *Purbhángalá Bráhma Samájer bigat Andolan*.—The late agitation in the E. B. B. Somaj. Published by a few members of the E. B. B. S.—Dacca: printed at the Girish Press. 30th July, 1879.

5. *Lakshmi Mani Charita*.—Biography of Lakshmi Mani.—Dacca: printed at the Girish Press. 1283, B. E. [1876 A.D.]

6 and 7. *Annual Reports of the E. B. B. Somaj for the years 1285 and 1286*. [1878-79 and 1879-80, A.D.] Read and adopted at the Annual General Meetings of those years. (These Reports are in Bengali, but have been translated for me, by a Brahmo friend.)

8. *Navabidhán mata o Sangitsamálóchan*.—The doctrines of the New Dispensation, with a review of its songs.—Reprinted from the *Tattva Kaumudi* and other quarters, by some members of the E. B. B. Somaj. 20th of June, 1881. Brahmic Era 52.—Dacca: printed at the Girish Press.

At last we return to our old friends of the East Bengal Brahmo Somaj. Of their eight publications just enumerated, I have not space to give a full account. As I have already said, the schism of 1878 split the Dacca Anusthānics into two groups. That on the question which thus divided them, Babu Banga Chandra Ráy and his adherents were mistaken, seems to me indubitable. But out of respect for their manifest sincerity and religious earnestness, I have now given as full an account of their faith and proceedings as I am able to do in my limited space. I now turn back to record the proceedings of the Anusthānics whom they left behind them, but who, it will be seen, have not been standing still, much less going backward.

The first tract relates to the constitution of the Somaj, and the next three to the agitation of 1878. On these subjects enough has been said for the present. The 5th and 8th tracts I am obliged to pass by for want of time, though the 8th is very important,—and I must now come to the 6th and 7th tracts,—the Annual Reports of the E. B. B. S. for the Bengali years 1878-79, and 1879-80. From these I am glad to present the following extracts. Omitting from the first Report the summary of the agitation, I take it up after the settlement of Pandit Bijoy K. Goswámi, as minister to the E. B. B. S.

i. 1878-79.

* * * During the last year Bijoy Babu did not perform the work of the minister only. For three months he delivered religious instructions in the E. B. Brahma Mandir on alternate Saturdays for the religious training of students. Many students and educated people attended these discourses. Since his coming here, the Brahmos of this place have been holding weekly Sankirtans, &c., in different houses, and a religious discussion has been held every week in the house of Dr. P. K. Ráy. During the last year Bijoy Babu delivered public lectures on the following subjects:—

1. Experiences of my life.
2. Difference of doctrines, and agitation in the Brahmo Somaj.—1.
3. Ditto, Ditto.—2.
4. The Next World.

The number of people who attended these lectures was great. Besides Bijoy Babu, Babus Káli Prasanna Ghosh, Sitalá Kánta Chatterji, and Banga Chandra Ráy delivered some lectures concerning the Brahmo Somaj.

Since Bijoy Babu's coming to Dacca, he received letters of invitation from six or seven Brahmo Somajes of East Bengal to go and preach there. Though the E. B. B. Somaj has not yet made any systematic attempt for the preaching of Brahmoism in the different parts of East Bengal, still it rendered last year much assistance in the preaching of Brahmoism in the towns of Mymensingh and Faridpur, where Bijoy Babu delivered eight or nine religious lectures. Many gentlemen and educated men came to hear these lectures. It would doubtless be of great benefit if the E. B. B. Somaj could make proper arrangements for the propagation of Brahmoism in the different parts of East Bengal.

During Bijoy Babu's absence, Dr. P. K. Ráy, Babus Rajani Kánta Ghosh, Káli Náráyan Guptá and Prasanna Chandra Mozumdár performed the work of

the minister. For this, best thanks are now tendered to these gentlemen on behalf of the Somaj.

Last year there was a larger increase in the number of members of the E. B. B. Somaj than heretofore. This is no doubt a good sign. It may be inferred from this that the love and respect of the people towards the Somaj have increased. Many of those members who were indifferent concerning the works of the Somaj before, seem now zealous, and many are benefitting the Brahmo Somaj with pecuniary help. But a much larger increase is very necessary if the Brahma Mandir and its surrounding grounds are to be kept in good condition. Though the members have deposed Banga Babu from the pulpit on account of doctrinal differences, still notwithstanding the want of money in the funds of the Somaj, they have been rendering the same pecuniary help to Banga Babu and his family as they used to do before.

Last year the regular Utsabs and the other works of the Somaj were performed excellently and with *éclat*. At the Utsab of 21-22 Agrahāyan the congregation were very much pleased at the beautiful songs by a few of the Brahmicās. As in other years, cloth, rice, and pice were distributed to the poor at the Utsab time. The E. B. B. S. last year showed a good example and liberality by allowing the Brahmicās the right to sit publicly (outside the *purdā*) in the Mandir. Those among the Brahmicās who so desire may sit in the reserved seats. By the endeavours of some members of the E. B. B. S., a Sunday School was established here last year. The object of the school is to impart to the pupils instruction in general religion and morality. If this institution becomes permanent, it will be of great benefit to the students in the formation of character. * * *

Lastly, all of us should be thankful to the Good God, and by all means endeavour that we may improve the Somaj with greater zeal and love of truth during the present year.

1286, }	NAYA KANTA CHATTERJI,
8th Bhādra. }	Secretary, East Bengal Brahmo Somaj.

ii. 1879-80.

The East Bengal Brahmo Somaj has entered upon another year, after having, by the will of the All-Good God, performed its duties during the past year, amid various adverse circumstances, so far as lay in its power.

The first duty of the Brahmo Somaj is the propagation of the Brahmo Religion. How far, during the last year, the E. B. B. S. assisted in the propagation of Brahmoism in the local town (Dacca), and in other places will now be related.

The respected minister of the E. B. B. S., Pandit Bijoy Krishna Goswāmi, delivered many excellent sermons from the pulpit on *bhakti* and religious culture (*Dharma Sādhana*) from *Mahābhārat*, *Rāmāyan*, *Bhāgavatgītā*, and other *Purān Shāstras*. It is superfluous to state that these sermons were very acceptable to the members of the congregation. One chief characteristic of all these sermons is that without confining Brahmoism within the limits of sectarian doctrines, but keeping it free from all sorts of unnaturalness, he has endeavoured to establish it on the great universal truth—that “the love of God and the performance of the works He loveth is His only worship.” The genuine and natural mode of imparting religious instruction which Bijoy Babu has adopted is no doubt particularly beneficial. It should be the duty of every Brahmo to take care that Brahmoism be not entangled in doctrinal meshes.

Last year Bijoy Babu preached at Calcutta, Konnagar, Maheshpur, Burdwan, Sāntipur, Āknā, Bāghāchrā, Jessore, Narāl, Barisāl, Brāhman-bārisāl, Commillā, and other places. The subjects of his lectures were these.

"The present condition of the Aryan nation," at Jessore; "Evolution of religion," at Narál; and two lectures on "Aryan religion and *bhakti*," at Bráhmaṇbáriá. These lectures attracted large numbers of people. At Commillá the lectures were on the "Life of Dhruba," "Morality," "Destruction of the family of Jadu," and "Greatness of love (*bhakti*)." The lecture on Morality was delivered for the students, at the premises of the Government School. The E. B. B. S. can undoubtedly effect a good deal of good by directing its attention to the state of indifference to religion now existing among the students. Last year Dr. P. K. Ráy made endeavours to impart instructions on morality to the students every Sunday in the Somaj house; and some help is also being rendered in this matter by the Sunday School. At Barisál, Bijoy Babu lectured on the "Religious condition of the Aryans," "*Bhakti*," and "The present condition of the Brahmo Somaj." Beside these, Nagar Sankirtan, as well as daily family prayers, took place there. Bijoy Babu, besides conducting the weekly service in the Mandir, now and then conducted prayer in the houses of Babu Ánanda Mohan Dás of Faráshgunge and Babu Govinda Chandra Dás of Digbázár. During his absence the service in the Somaj was conducted by Dr. P. K. Ráy, Babus Rajani Kánta Ghosh, Prasanna Chandra Mozumdár, and Káli Náráyan Gupta. They deserve the special thanks of the Somaj for their exertions. Dr. P. K. Ráy delivered in the Somaj a lecture on "Knowledge and Faith about God." Babu Ánanda Chandra Mitra lectured on "The Future of the Brahmo Somaj." A few members of the E. B. B. S., besides attending weekly service, had on every Tuesday, Brahmo Sankirtan, and on Friday, religious discussion. It is impossible to describe the benefit derived from having such an able and pious man as Bijoy Babu, as minister of the Somaj. All of us should take particular care to have him here permanently. A man able to appease the spiritual hunger of the members of the congregation should always be kept here. Otherwise merely a large and beautiful house would serve no real purpose of the Somaj. Means should be adopted by which an union of the other Somajes of East Bengal may be effected with the E. B. B. S. For attaining this end, the means are apparent: 1st, the sending of missionaries from here to different places; and 2nd, the publication of a religious paper with an account of the transactions here in connection with the Somaj, and also lectures, &c., that take place here,—for the information of the members of the Mofussil Somajes.

Last year Pandit Siva Náth Sástri, M.A., a missionary of the Calcutta Sádharan B. S. came here on invitation from the Executive Committee of the E. B. B. S. He stayed here a fortnight, and by his excellent lectures kindled religious fire in the minds of the members. He conducted service in the Somaj, and also family prayers, and held discussions on religious matters with the students. . . . There can be no doubt that the occasional presence of such a missionary as Siva Náth Babu can do much to help the members in religious matters.

The E. B. B. S. has celebrated four Utsabs during the past year. * * *

A beautiful garden has been laid out within the compound of the Somaj, through Dr. P. K. Ráy's care. So thanks are due to Dr. Ráy for the care he bestows in making the compound beautiful. Many thanks are tendered to the Sádharan B. S. of Calcutta for its monthly aid of 25 Rs. for Bijoy Babu's expenses. The members of the Somaj are also deserving of thanks for their monthly pecuniary help for the minister and the work of the Somaj. * *

Lastly, I beg to finish this report with thanks to the Merciful God, the life and only support of the Brahmo Somaj.

Dacca. }
1287, 6th Bhádra. }

NAVÁ KÁNTA CHÁTTERJÍ,
Secretary, E. B. B. Somaj.

The Report for the year 1880-81 has not yet reached me, but Babu Nava Kānta Chātterji has kindly supplied me with the following details concerning the institutions that have been recently established in the Somaj.

The first of these is the Sunday School. It was established about two years and a half ago, with the object of imparting moral instruction to young boys attending the different schools of the town. The School is divided into three classes, the first being intended for comparatively elderly boys, and the last for very young ones. The school is not so well attended as it should be. At the commencement of the past year the attendance was very satisfactory, the numbers on the roll having risen to above 60. The number has now fallen off. There is, however, this redeeming feature, that those who still continue are very steady in their attendance, and it may reasonably be hoped that they are being benefited by the instruction they receive. The subject-matter of these instructions is the duties of life, duties to God, duties to society, and duties to ourselves,—the last including duties connected with the preservation of health. The Sunday School is so far from being a Godless institution* that in the first class at least, the relation in which we stand to God, the duty of prayer, the next world and other kindred subjects, form a considerable portion of the year's course.

Here may be inserted a list of questions that were recently set to the first class of this school,—for which I am indebted to another active member of the E. B. B. S., Babu Rajani Kānta Ghosh.

1. If you live in a house, the inmates of which are not of pure character, and if you have no means of leaving the house; how will you conduct yourself to be able to preserve the purity of your own character?

2. To what temptations are school-boys generally liable? How can they avoid them?

3. If your father or guardian wishes you to do something immoral, how can you abstain yourself from it and at the same time wound his feelings as little as possible on account of your refusal? Illustrate your answer by a hypothetical case.

4. Show that if a man wishes it, he can lead a useful life and do good to the society in which he lives, however slight his attainments, or however low his position in society may be.

5. What are our relations with God, and what are our duties arising therefrom?

6. What are our duties to ourselves? Prove that a proper performance of these duties includes the performance of our duties to God and to society.

Next may be named the Students' Prayer-meeting, started in May 1881, and the Theistic Society, established as such in March 1881. Of these two institutions Babu Nava Kānta Chātterji wrote to me last July (1881), as follows:—

The Students' Prayer-meeting is well attended, and the members appear to be earnest. The meetings are held weekly, and discussions on some religious subject (the subjects selected being generally those of the sermon preached on the previous Sunday), Sankirtan, and prayer, form the business of these meetings. Till very recently, the students conducted their own prayer and discussions; but a member of the E. B. B. Somaj has now kindly undertaken to help them and preside over their meetings.

* Babu K. C. Nandi had said in his first letter to me (*Sunday Mirror*, March 27, 1881) that the members of the E. B. B. S. "could find no better work for themselves than a Godless Sunday School, and the 'established forms' of the stereotyped Utanah."

Last, though not least, is the Theistic Society established in March last. A religious discussion-meeting used formerly to be held at the house of Dr. P. K. Ráy, but as this was rather of a private nature, Dr. Ráy and his friends decided on removing it to the Somaj and giving it a more public and formal character. The Theistic Society was the result. Its sittings are held fortnightly. All who have faith in Brahmoism are eligible as members, and not only outsiders, but also some of the members of the Branch B. S. of India have enlisted themselves as members. Some religious subject selected at a previous meeting is taken up for discussion; one of the members opens the subject either by delivering an oral lecture, or by reading a paper, and then free discussion follows.

The President of this Society is Dr. P. K. Ráy, and the Secretary and Assistant Secretary are Babus Jagat Bandhu Láhá, M.A., and Ganga Govinda Gupta, B.A. The following list of subjects discussed last year was sent to me in October 1881, by Babu R. K. Ghosh.

- | | |
|--|--|
| 1. The necessity of Religion to man. | 6. The relation between Religion and Morality. |
| 2. The Living God. | 7. The necessity of <i>Sádhana</i> for the attainment of a religious life. |
| 3. How to attain to a living faith in God. | 8. The human soul and the next world. |
| 4. The relation between Reason and Faith. | 9. Character and Religion. |
| 5. How to see God. | |

The sixth of these subjects—"The Relation between Religion and Morality"—was the occasion of an able and elaborate lecture by Babu Sháma Kánta Nág, M.A., delivered before the Theistic Society on June 30, 1881. From the full report given in the *East*, I quote the following sensible remarks on the New Dispensation.

This new form of Brahmo Theism differs from the old in one important feature, viz., in disowning any permanent moral principle or faculty in man. The divines of the New Dispensation tell us that there is no [such] definite guiding principle in man as the moral faculty, seeing that morality varies in every country and in every stage of civilization, and that, admitting that there is such a principle, it is, at best, but a very fallible test whereby to judge of our actions as right and wrong. The only known principle, according to these divines, whereby we are enabled to regulate our actions in conformity with God's will, is Inspiration or Adesh. This doctrine of Inspiration has appeared inscrutable and mysterious to many, and totally subversive of personal and social morality, and it led to the late unhappy dissension in the Brahmo Somaj. . . . Unhappy and unfortunate as this quarrel has been, it has originated in a total misapprehension of the relation that subsists between Religion and Morality.—(*The East*, July 18, 1881.)

The lecture is too long for analysis here, but its healthy spiritual and ethical tone may be divined from the following passage, in which the speaker summarized his conceptions of the nature of religion.

The conclusion to which we are thus brought is, that religion belongs exclusively to no one part, no one disposition or faculty of the mind, but embraces the whole mind, the whole man. Its seat is the centre of human nature, and its circumference is the utmost limit of the energies and capacities of that nature. At the lowest, it has something alike of intellect, affection,

and practical obedience in it. At its best, it includes all the highest exercise of reason, all the purest and deepest emotions and affections, and the noblest kind of conduct. It responds to its own true nature only in the measure [with which] it fills the intellect with light, satisfies the reverence and love of the most capacious heart, and provides an ideal and law for practical life in all its breadth. There is, then, a general notion of religion which includes all religions, and that notion both suggests to us that the various religions of the world are of very different values, and points out to us a standard by which we may determine their respective rank, and estimate their worth.—(*The East*, July 25, 1881.)

It is with peculiar pleasure that I quote this last sentence. When thoughtful Brahmos come to perceive that “the various religions of the world are of very different values,” and to grasp a reliable standard by which to determine their respective rank and worth,—a new era will dawn for the Brahmo Somaj. Then will its genial Eclecticism be freed from the one dangerous tendency which it occasionally displays, viz., a too easy acceptance of heterogeneous teaching,—and pass into the higher phase of a pure and lofty Catholic Faith, in which only the gold of other religions will be retained, while all their base alloy is rigidly eliminated. With this hope, I close my report for the energetic capital of East Bengal.

THE FOUR BRAHMO SOMAJES OF MYMENSINGH.

The first Brahmo Somaj at Mymensingh was founded by Babu Ishan Chandra Biswás in 1853, and a Mandir was opened in 1869. A Branch Somaj was added in 1867 for the special purpose of giving religious teaching to youths under eighteen years of age; and both these institutions were going on harmoniously, when the fatal Kuch Behár marriage threw its apple of discord into the little community. The Somaj sent a letter of protest to Mr. Sen, and also a note (dated Feb. 16, 1878) to the same effect, signed by 22 Brahmos and 4 Brahmicas,—to the Provisional B. S. Committee at Calcutta. Three months later, on the 14th of May, 1878, a general meeting of the Somaj was held, at which the following resolutions were passed, with only two dissentient votes.

(1.) That the premature and idolatrous marriage of the daughter of Babu K. C. Sen with the minor prince of Kuch Behár has lowered the high object and glory of the Brahmo Somaj; the Mymensingh Brahmo Somaj therefore declares it an un-Brahmic marriage.

(2.) That those who defend or sympathize with this marriage as a Brahmo Marriage, or a marriage allowable in the Brahmo Somaj, shall not be any more received or acknowledged as Ministers, Missionaries, or Secretaries of the Brahmo Somaj.

But unfortunately one of the two dissentients, Babu Káli Kumár Bose, was himself the minister and secretary of the Somaj, and he stoutly refused to accept his deposition. His companion, Babu Gopi Krishna Sen, assisted him by applying to the secular

arm, and next Sunday, when the congregation (numbering altogether about 30) arrived at the Mandir, they found it guarded by policemen, who forbade their entrance. They retired calmly, and held Divine service elsewhere; but they did not cease to make efforts for the recovery of their rights,—first by private remonstrances, and when all these failed, by a public law-suit. The decision given by the sub-judge of Mymensingh awarded equal rights to both parties in the possession of the Mandir; but as this left the matter virtually where it was before, the ejected members decided to drop the contention, and to provide another Mandir for themselves so soon as practicable.

A fresh misfortune befel them soon after the split, in the un-Brahmic conduct of their new minister, who married a young girl of only 11 or 12 years old, with Hindu rites,—and of course forfeited his situation in consequence. But in spite of all discouragements, the Mymensingh Somaj held steadfastly on its way, in fellowship with its Branch Somaj previously mentioned, whose esteemed minister, Babu Srináth Chanda, has for several years been a mainstay of Brahmoism in Mymensingh. Of the present condition of these two Somajes I am enabled briefly to report, by the kindness of Babu Sarat Chandra Ráy, Secretary to the main Somaj, who wrote to me (Nov. 9, 1881) as follows:—

There are 19 members of the Mymensingh Brahmo Somaj, of whom seven are Anústhánic. They hold their prayer-meeting every Sunday evening at a Brahmo house, and meet on other days of the week for religious conversation and in meeting of boys. Besides this, every work of public utility is started by these Brahmos. The members of the Branch Brahmo Somaj meet every Sunday morning for prayer, and they have special meetings on other days of the week for exchange of thoughts with one another,—their special aim being the formation of character. They are 21 in number, including 5 of the main Somaj who are Anústhánic Brahmos.

Now for the other side of the picture. Babu Káli Kumár Bose, who had refused, in May 1878, to accept his deposition from the double post of minister and secretary, has continued to hold possession of the Mymensingh Mandir ever since. His adherents appear to be very few, but they still regard themselves as “the Mymensingh B. S.,” and Babu K. K. Bose duly furnished his report thereof to the *Yearly Theistic Record* (Appendix, pp. ix.-xii.), of which report the following is a translation.

Three years ago, the young Brahmos of this place seceded from us, and established a new Somaj. Their youthful vigour and zeal were, to Mymensingh, something like unbloomed flowers which, for a time, appear so beautiful and hopeful to the eye, but which before the approach of spring, wither away and fall to the ground, making the trees look barren. In this sweet spring of the New Dispensation, where are those who once formed the centre of all hope and trust, and who, in the name of religion, suffered persecution and made self-sacrifices? Every good-hearted

man can understand how painful it is, in this blessed hour, not to see those whose energy, firmness and faith taught me several times how to acquire those qualities. It is all the more difficult to say how painful it has been to me to see these young men now walking in the crooked paths of this world. Really these brethren who, like ignorant and naughty boys, are defying and disowning their own Mother and elder brothers, are thereby gradually sinking deeper and deeper into the fathomless ocean of worldliness. They have fallen vanquished, at the very commencement of life's battle, and are not awakened by the deep and ear-piercing trumpet of the New Dispensation. However, when the Mother of this universe has been pleased to look mercifully towards India, Mymensingh has also been blessed. Surely a day will arrive when every one will take shelter under the sweet shadow of the New Dispensation.

About the beginning of last year, a few missionaries from Dacca came here. They brought new ideas to this place: and people in general began to discuss the New Dispensation. About this time, my friend and present colleague, Babu Mohim Chandra Sen, late Minister of the Noakhali B. S., arrived here. Since his arrival, we have had Divine service in the Mandir twice every Sunday, instead of once as before.

In the month of last Asvin we had Sankirtan in the village of Bāghil, near Tangail. In the month of Māgh, we had an Utsab extending over a week. A new era has since begun here. The local Brahmos have been preaching the N. D. with vigour and devotion. We have also been singing Sankirtan and preaching the N. D. in Haribola, Keotkhali, Shambhugange, and Seharā, &c. Sankirtan was also sung in different houses here. Last year we preached and sang Sankirtan in the great *Meli* [fair] which takes place every year on the other side of the river.

The people began to look with disgust towards the Brahmo Somaj on account of the case in connection with this Somaj, which was brought before a court of law. But recently, the new ideas and vigour of the New Dispensationists have very much removed that disgust, and people are showing eagerness to know the secrets of the N. D.

A few days ago a Brahmo sang the N. D. from door to door with a *Khanjani* [a small drum] in his hand.

For the last few years the labours of both Minister and Secretary have devolved upon me. Last year I used to perform Divine service occasionally in the Branch Somaj. Babus Mohim Chandra Sen and Prabhat Chandra Mukerji performed Divine service there as a rule. A special service is held on Tuesdays for the Brahmins; on Wednesdays, we have discussions in the Sangat. My family has been greatly benefited by the Divine service and Sankirtan that are held in my house on Tuesdays and Saturdays.

Last year, certain brothers went to neighbouring villages and gardens for the purpose of solitary devotion, and the Brahmos, generally, practised faith, asceticism, and the seeing and hearing of God. The *Namkaran* ceremony of my son and daughter have been performed according to Brahmic rites. On the occasions of the eleventh *Sraddha* ceremony of Mohim Babu's deceased father and the annual *Sraddha* ceremony of my own deceased father, prayer was offered to God.

The expenses in connection with the B. S. amounted, last year, to 150 Rs.

It would be much to the advantage of the local Brahmos and the general public, if a missionary could reside here permanently.

KALI KUMAR BONE, *Secretary.*

I give this document in full, as an instructive specimen of the New-Dispensationist view of the relations between a Somaj and its officials. The Mymensingh B. S. had repeatedly and emphatically

condemned the Kuch Behár marriage as un-Brahmic, and had deposed their own minister-secretary from his double office, because his different views disabled him from performing its duties; but "under the sweet shadow of the New Dispensation," all this counts for nothing. The ex-minister turns the congregation out of the Church by main force, keeping the building for himself and one or two companions,—and then announces that "those who once formed the centre of all hope and trust," have "*seceded from us*," and are "defying and disowning their own Mother and elder brothers." Such representations clearly imply a belief in the divine right of ministers, which has never been adopted by the Brahmo community; and the experience of the last three years is a sufficient guarantee that if that belief ever had any chances of such adoption, they are now entirely lost.

Next, it should be added that the Branch Somaj mentioned in Babu K. K. Bose's report, is not the original Mymensingh Branch of which I have already spoken as founded in 1867, and now reckoning 21 members. That Branch continues to act in concert with the ejected main Mymensingh B. S.: but about a year ago, two of its then members joined the New Dispensation party, and these, with a few schoolboys, have (I am told) been gathered into a separate Branch, meeting for Sunday morning service in the Mandir. And as the few Brahmos whose proceedings are reported by Babu K. K. Bose reckon themselves to be the 29 years' old Mymensingh B. S., so these other few Brahmos reckon themselves to be the 14 years' old Branch. Thus the Somajes of Mymensingh, while ostensibly only two, are really four. The two original Somajes reckon altogether 35 members: how many the two New Dispensation Somajes reckon, does not clearly appear. Babu K. K. Bose gives no numbers, and it is evident from his report that the chief activity of the N. D. movement in Mymensingh has been due to outsiders. Babu Sarat Chandra Ráy, in his letter of last November to myself (mentioned above), states that "there are five members of the N. D. party here, three of whom are Ánusthánic;" and I am not aware of any published statistics which would give a larger estimate.

Lastly, I have to report that the (original) Mymensingh B. S. held a meeting on July 18, 1881, at which three resolutions were passed unanimously,—the two first being in favour of my *Brahmo Year-Book*, while the third stated that

The members of the Mymensingh Brahmo Somaj deeply regret the preaching of [the] superstitions and idolatrous doctrines of the so-called New Dispensation, which are regarded by them as quite antagonistic to the true principles of Brahmoism.

During the last year or two, a great many new Somajes have been founded, mostly in Bengal, by members of the Sádháran B. S.

All of these will (I believe) be found in my List of Somajes for 1881; but for want of sufficiently large maps, I cannot always tell in what districts to class the names. I can therefore only say of East Bengal, that it contains besides Dacca and Mymensingh, at least 13 places at which Brahmo Somajes exist. Of these, the Somajes at Chittagong (which issues two fortnightly papers, the *Bráhma Bandhu* and the *Sangsodhini*), Kishoregunge, and Jangalbári (dating respectively from 1855, 1866, and 1875) have always sided with Mr. Sen. On the other hand, the following eight are in friendly relations with the Sádharan B. S.;—Bágháchrá, Barisál (where the local minister's wife, Mrs. Manorámá Mozumdár, has lately been ordained as a Brahmo Missionary), Bráhmañbáriá, Cominillá, Faridpur, Noákhály, Phirozepur and Tángáil,—all except the last two being of long standing. Of two others, Jámálpur and Tille, I have no definite information.

ASSAM.

There are thirteen* Brahmo Somajes in Assam, eight of which existed previous to the year 1878. viz.:

Cáchár.	Shillong.
Dhubri.	Sibságar.
Gowhátti.	Sylhet.
Nowgong.	Tezpur.

But the Kuch Behár marriage split the Tezpur B. S. in two, and the New Dispensation performed the same operation for the Somajes of Sylhet and Dhubri, at the respective dates of July and November, 1881. In addition to the three new Somajes thence arising, a new B. S. was founded by some members of the Nowgong B. S., at the neighbouring village of Jámugiri, in 1878; and another Somaj was founded at Silchár in Cáchár, by some members of the Sádharan B. S., in 1881.

SYLHET PRÁRTHANÁ SOMAJ.

A detailed account of all these local disputes would be very unprofitable to English readers. But the earnest and affirmative Brahmic faith which generally underlies the resistance to the New Dispensation, has found so clear an expression in some papers which I have received from the Secretary to one of these new Somajes,—the Sylhet Prárthaná Somaj,—that I present his chief communication entire, and give the pith of the rest,—commencing with the following account of this new Somaj, given in his first letter to myself.

* * * The protesters then, to preserve the purity of their religion, and to spread the *pure doctrines* of Brahmoism, resolved to organize a separate

* Owing to recent alterations in the boundary line between Eastern Bengal and Western Assam, the Somajes at Cáchár and Sylhet, which used to be reckoned as in Bengal, are now included among those of Assam.

Somaj, and a Brahmo Somaj under the name of the "Sylhet Prarthana Somaj" [Prayer Association] was established on the 13th March, 1881. All the Anushtanic or thorough-going Brahmos have joined the new Somaj; only a few Hindu Brahmos, *i.e.*, those who are practically Hindus, but Brahmos only theoretically, stick to the old Somaj, which is living a stagnant and inactive life.

The Prarthana Somaj has, up to the present time, 22 registered members, besides sympathizers and subscribers. Six of the members are Anushtanic Brahmos. The Somaj having no prayer-house of its own, its members hold their regular weekly service every Sunday evening at the premises of the National Institution, a higher-class English school here. They also hold family prayer-meetings on week-days at the houses of some of the members of the Somaj, and a weekly *Sangat Sabha* for religious discussions.

The members are not altogether sitting idle. The National Institution, consisting of upwards of 225 boys, is mainly, and I should say solely, managed by the exertions of some of the members of the Prarthana Somaj, six of whom work on the tutorial staff. It is an independent institution, which was started only last year. It sent up candidates, the same year, for the Entrance Examination, two of whom passed.

The local students have recently formed a weekly prayer-meeting under the name of the "Young Men's Theistic Society." They hold their regular weekly service every Saturday evening, at the premises of the National Institution. The service is conducted by the students themselves.

The members of the Prarthana Somaj are trying their best to place the Somaj upon a constitutional basis, and I think they have succeeded to a certain extent in their attempts. They have at present directed their attention towards raising a fund for the erection of a prayer-house. * *

Raj CHANDRA CHAUDHURI,

Sylhet Prarthana Somaj, 17th July, 1881.

Secretary.

P.S. I beg to enclose herewith a copy of an Appeal in Bengali to the Brahmos against the New Dispensation, published by the members of the Executive Committee of the Sylhet Prarthana Somaj.

Of this "Appeal" I am enabled, by the help of a Bengali friend in England, to present the following full translation.

TRUTH WILL TRIUMPH.

A Humble Address to the Brahmo Community.

BRETHREN,—Accept our affectionate greeting. We heartily thank the Merciful God that He has sent Brahmoism into the world for the salvation of sinners. It is impossible to express in words how greatly we have been benefited by the acceptance of this faith. By taking shelter in the Brahmo Somaj we have gained true manliness. The Brahmo Faith and the Brahmo Community are the things dearest to our hearts. To preserve the purity of the Brahmo Church, and defend it from hostile attack, is the duty of every Brahmo. Otherwise we should be guilty of terrible ingratitude and heartlessness.

Everyone knows that Babu Keshub Chandra Sen has for some months been preaching a new and strange religion, called the New Dispensation. In this religion various objectionable and despicable doctrines are put forth. So much so, that its disciples do not in the least think ill even of dark idolatry. Our heads must bow in shame, and our hearts be rent with sorrow, when we tell that in the very Church which was dedicated to the worship of the One Only God, the Dispensationists worshipped a flag and some sacred books. Again, the other day, the leader of the Dispensation, with his disciples, performed the *Hom*, and were baptized in the *Kamal Sarobar*. Those who read the *Dharma Tattva*, the *New Dispensation*, the *Sunday Mirror*, and the *Banga*

Bandhu, know how far Keshub Babu and his disciples have fallen from the Brahmo Somaj. Who that observes all this can fail to perceive that the New Dispensation is perfectly inimical to Brahmoism, and that it has arisen in this world only to increase the number of appalling superstitious creeds? If Keshub Babu and his disciples had only made a general acknowledgment that they were no longer Brahmos, and had no sympathy with the Brahmo Somaj, we should have said nothing upon this subject. But they are unblushingly preaching the religion of the New Dispensation in the name of the Brahmo Community and the Brahmo Faith. This we cannot endure. We cannot bear such an unjust attack upon our dear Brahmo Somaj. Therefore, O Brahmos! let us gird on our armour for the defence of our beloved Church and community. A very great responsibility lies upon us. Let us all, every Brahmo and every Brahmo Somaj, combine to let the world know that the New Dispensation is not the Brahmo religion; that it is quite opposed thereto; that we have not the least sympathy with this creed; and that if any Provincial Brahmo Somaj in blind belief has accepted, or does accept, this New Dispensation as Brahmoism, then the Brahmo Somaj will not have any sympathy with it. It is the duty of every Brahmo, wherever he may be, from that place to inform the public, in any public paper, that the New Dispensation is totally opposed to Brahmoism.

Your petitioners,

CHANDRA KUMAR GHOSH,
 BRAJENDRA NATH SEN,
 KRISHNA KISHORE MOZUMDAR,
 PRASANNA KUMAR CHAUDHURI,
 ABHAY CHARAN BISWAS,
 KAILAS CHANDRA CHAKRAVARTI,
 RADHA NATH CHAUDHURI,
 RAJ CHANDRA CHAUDHURI.

Members of the Executive Committee of the Sylhet Prarthana Somaj.

Sylhet, 10th July, 1881.

CENTRAL ASSAM UPASANA SOMAJ.

This is the Protestant Somaj at Tezpur, established at the end of 1878, and entitled as above (*Upasana* meaning worship) to distinguish it from the original Tezpur B. S. The following manifesto, sent to me last June, sufficiently defines the attitude of the Central Assam U. S. towards the New Dispensation.

We, the members and sympathizers here present of the Central Assam Upasana Somaj, met this day to express our opinion with regard to the "New Dispensation," lately promulgated by Babu Keshub Chandra Sen and his disciples.

2. We regret to find that Mr P. C. Mozumdar, to support certain erroneous views of the Brahmo Somaj of India, strongly censured Miss Collet—a lady who has devoted her head and heart to expounding the real views of the Brahmo public—and that he tried to mislead the public, inasmuch as he represented the views of the so-called "Dispensationists" as the views of the whole Brahmo community.

3. We think that the New Dispensation is a disguised form of the *Avatarism* promulgated in India from time to time, and that the observances lately introduced into the Brahmo Somaj of India tend to encourage some forms of superstition, which it should be the object of the Brahmo Somaj to root out.

4. We take this opportunity to express our heartfelt gratitude to Miss Collet for her endeavours in the cause of Brahmoism, and to thank her most

sincerely for what she has done to lay before the public the views of the Brahmos and the Brahmo Somaj, and thus to be an instrument in revealing, out of India, the holy doctrines of the Brahmo Somaj. May the Almighty Father keep her safe here to fulfil His Divine Will.

RAJANI KĀNTA BASU,
RĀJ MOHAN DĀS,
NĀVA KUMĀR NĀG,
KĀLI PRASĀNNA MOZUMDĀR,
MAHIM CHANDRA CHAKRAVARTI,
TARINI PRASĀD CHAKRAVARTI,
PURNA CHANDRA SEN,
SARAT CHANDRA MOZUMDĀR.

Tezpur, Sunday, the 22nd May, 1881.

In addition to the votes of thanks for my *Year-Book* from the Protestant Somajes of Sylhet and Tezpur, I received one from the (undivided) B. S. of Nowgong.

At this point I am forced, most reluctantly, by the state of my health, to cease these detailed Provincial Reports, and to condense the remaining matter of this Chapter into the briefest possible summary.

North Bengal.—Nearly all the Somajes of this quarter are against the New Dispensation. From five of these I have received votes of thanks, viz., from Dārjiling, Jalpaiguri, Sâidpur, Siliguri, and Sirâjgunge.

Orissa.—The three several Somajes of Orissa, as well as I can gather, appear to be in sympathy respectively with the three centres in Calcutta:—Cuttack (No. 1) with the Ādi B. S.,—the Utkal B. S. (Cuttack, No. 2) with the Sâdhâran B. S., and Bâlasore with the B. S. of India.

British Burmah.—There is also a B. S. at Rangoon, which appears to be in sympathy with the B. S. of India.

NORTHERN INDIA.

Of the dozen Somajes scattered over the North of India, the only important ones are those in the Panjâb, at Lâhore, Multân, Rupâr, and Simlâ Hills. Lâhore, which since its foundation (in 1863) has always been an important Brahmo centre, has been the seat of harassing controversy ever since the Kuch Behâr marriage, and in January, 1879, the Protestant Brahmos of Lâhore established a separate prayer-meeting, which was further defined in 1880, as the Central Panjâb B. S. Its first Annual Report, issued in May, 1881, is extremely interesting, from its full details of affirmative Brahmic work, and I much regret to omit the long extracts therefrom, which I had marked for quotation. The original Panjâb B. S. has not issued any Annual Report since the one which I gave in my last *Year-Book*. Now, however, my readers will hear with pleasure that at the close of last year (1881), the two Somajes were re-united in

one. The chief leaders of both sections are on the new Committee of Management, and we may hope that their energies will henceforth be exerted in harmonious concert for the religious and social improvement of the Panjáb.

From Rupár,—which appears to incline to Mr Sen,—I do not remember having ever seen any special report. At Simlá Hills there are two Somajes, taking opposite sides. Mr. P. C. Mozumdár resided there for some months, last summer, working and preaching with his usual ability and energy. Two of his lectures have been published in his *Theistic Review and Interpreter* for August and September, 1881. The original Simlá Somaj, on the other hand, passed resolutions against the New Dispensation, and sent me a long letter of thanks for my *Year-Book*.

Multán.—I cannot pass by the Multán B. S. without mentioning a general meeting of its members and sympathizers, held on August 8, 1881, at which the following resolutions, after considerable discussion, were passed by a majority of the members.

1. That a vote of thanks to Babu Keshub Chunder Sen and his followers be recorded in the proceedings of this Somaj, for the past services rendered by them to the cause of Brahmoism.

2. That the Multán Brahmo Somaj has no sympathy with the members of the (now old) Brahmo Somaj of India, now called the "New Dispensation," in the matter of certain beliefs, practices and ceremonies that have lately developed amongst them, such as their *peculiar inspiration, Special Providence, &c., Arati, Hom, Water Baptism, Lord's Supper with rice, Flag, &c., &c.*

3. That as regards the phrase "New Dispensation," there would be no harm if the Brahmo Dharma [Brahmic Religion] be said to be a Dispensation in so far as it is one of God's modes of awakening the religious sense of his creatures. But we have discovered, there has been an immense amount of effort on the part of Babu Keshub Chunder Sen to give a new name to the Brahmo Somaj, and under the cover of the name to introduce beliefs and ceremonies that are not approved of by the Brahmo Public. Thus the phrase has two sides, one, when used as an adjective noun, which side is generally presented to the thinking public, and the other, when used to represent the religion comprised in Babu Keshub Chunder Sen's personal beliefs and practices. We, therefore, consider that this double aspect of the phrase is objectionable, especially when so much importance is given to it that Babu Keshub Chunder Sen does not consider even the troubles of the Infant Church of any consequence when weighed against his love for that phrase. The name "Brahmo Somaj" has now been recognized by the world as the name of the Theistic movement in India, and was given to it by its illustrious founder, Rájá Rám Mohan Roy. Apart from the misimpressions incidental on the change of proper names, the title is so simple and sweet, and so national and sublime in its conception, that we do not approve of the change which has the [this] only advantage, viz., that of misleading the public and creating dissensions in the Brahmo world.

4. That while recording the above Resolutions which we have felt it our duty to pass, we are not unmindful of the great services rendered to the Theistic cause of India by Babu Keshub Chunder Sen and his co-adjutors.—*B. P. Opinion*, Dec. 1, 1881.

WESTERN INDIA.

The philanthropic little Brahmo Somaj at Hyderabad (Sindh) continues in warm sympathy with Mr. Sen; and a small Somaj was established at Kálhábadevi, Bombay, by one of Mr Sen's "apostles," Babu Amrita Lál Bose, during a missionary visit to Bombay in 1881. The remaining (Prárthaná) Somajes in Western India, numbering about a dozen, have not taken any congregational action in the controversy; but the general view of the educated Máhrátta Theists is probably represented fairly enough in an editorial article in one of their chief organs, the *Subodha Patriká* of Bombay (of July 3, 1881), which I reproduce below, with slight abridgment.

How it strikes us.—We beg to acknowledge with thanks, the receipt of the first number of a new monthly journal called the *Theistic Review and Interpreter*, published at Simlá and edited by our well-known friend Babu Protáp Chunder Mozumdár. We wish success to this new endeavour, or rather the old endeavour of our friend in a new form. * * *

We must plainly tell our friends that we do not see our way to accepting their so-called New Dispensation. We fail to see what new things they have got to give us. Of course in some issues of the *New Dispensation* paper we have been told that such and such things are new. But we do not think them to be new, except perhaps the principle of eclecticism; and as to that, Rám Mohan Roy was the first who acted in accordance with it, and there is no reason why it should be proclaimed now for the first time after the lapse of fifty years. And supposing that there is a great deal that is new, what is the necessity of flags, medals and special newspapers to proclaim it? . . .

We believe the movement led by Babu Keshub Chandra Sen has now reached or is about to reach the form of such a dogmatic religion as Christianity or Mahomedanism. In the *Theistic Review* under notice we are told that the Brahmo Somaj of India "declares it has received new light and new revelation from heaven." The claim put forth for Christ and Mahomet is in no way different from this. No Catholic Theist will put forth such a claim. . . In the same way the innumerable rites that are now being practised, the Eucharist, bathing in the waters of Jordan, the Fire-sacrifice or Homa, the Vow of Poverty and others, will similarly in the course of time make of this movement such a religion as Hinduism now is. If even now, when the men who are introducing these ceremonies are alive, the Editor of the Review has found it necessary to devote a portion of his journal regularly to the explanation of their proper meaning, it admits of little doubt that they will be misunderstood in the course of time, and Brahmoism will become an idolatrous religion. And if some of the ceremonies of the existing religions are to be admitted by giving a Theistic sense to them, why is the worship of idols to be condemned? If the eating of rice and the drinking of water, considering them to be the flesh and blood of Christ, are external symbols expressive of one's identification of his spirit with the spirit of Christ, or the throwing of ghee or sticks into the fire, of the sacrifice or suppression of the passions, surely throwing oneself at the feet of an idol is an outward expression of one's acknowledging God as his Lord and of his surrendering his spirit to His spirit, and the washing, dressing, &c., of the idol, of his dedicating himself to the service of God. And if the rites that have been adopted are of great help to one in those spiritual exercises of which they are typical, an idol is of the greatest service in fixing one's wandering thoughts and directing them to God. And this is exactly the view taken of idol-worship by intelligent Hindus of the old school.

For these and for other reasons, we are afraid of the New Dispensation, and feel that we must lose no time in making a plain statement that we cannot and do not sympathize with it. We regret to see that our friends have embarked on a career which must lead to the destruction of pure Theism.

SOUTHERN INDIA.

The chief Brahmo Somajes of Southern India were visited in 1880 and 1881, by Babus P. C. Mozumdár and Amrita Lál Bose on behalf of the B. S. of India, and by Pandit Siva Náth Sástri on behalf of the Sádharan B. S. Many particulars of these visits would be worth reporting, but I am forced to pass them all by, only mentioning that the last visits of Babu A. L. Bose and Pandit S. N. Sástri took place simultaneously, and this gave rise to some amount of local controversy. The Pandit, however, wishing to minimize this, reserved the chief substance of what he had to say on that score for a pamphlet entitled "The New Dispensation and the Sádharan Brahmo Somaj," which was published at Madras last December by the Southern India B. S. This is the first English tract that has been issued in exposition of the principles of the Sádharan B. S., and it will be very useful to the non-Bengali public in India, as it supplies much valuable information which cannot have previously reached them. The writer has not the easy mastery over the English language which is displayed by Mr Sen or Mr Mozumdár; but his ample knowledge of facts, his scrupulous justice in argument, and the generous spirit and fervent faith which pervade the whole tract, are far more important qualifications for his task, and render his defence truly worthy of the Sádharan Brahmo Somaj.

Postscript.

These *Brahmo Year-Books* have hitherto been issued early in December, the twelvemonth summarized therein closing with the end of the previous October. But last November I was overtaken with a heavy illness which has unavoidably delayed the book until this spring. I do not wish to trench upon the contents of my next *Year-Book*, which will resume the general thread of events from November, 1881; but I am glad to append a few supplementary statistics of 1881, which will render my present Retrospect more complete.

Western Bengal (including Behár).—The fourteen Somajes of which I have reported in this section, are not nearly all which that locality contains, but very few of the remaining Somajes have taken any definite part in the recent controversies. In Calcutta and the immediate neighbourhood, there are about a dozen of small Somajes which are respectively in communication with one or other of the three metropolitan centres. Beyond this group, there are about 6 or 8 Somajes (including Chinsurá and Kháturá, and in Behár, Arráh,

Bánpipur, and Monghyr) which incline to Mr. Sen. But the only one of these which, so far as I am aware, has published any official declaration on the subject, is the Chinsurá B. S., which in 1878, highly applauded the Kuch Behár marriage, and has now, apparently, adopted the New Dispensation. The following (somewhat abridged) report was sent up by the Assistant Secretary, on Jan. 13, 1882, and appeared in the *Liberal* of Feb. 5, 1882. By strict rule, it does not belong to the year 1881, but as it reports concerning that year, and as so few similar declarations have appeared on Mr Sen's side, I include it here.

CHINSURÁ BRAHMO SOMAJ.

The Chinsurá Brahmo Somaj . . . is no longer an antiquated or sectarian church; but it has grown pre-eminently fresh and catholic. It has developed into a new living church—a church of the New Dispensation. . . The anniversary festival which we have enjoyed [on Jan. 1, 1882], furnishes striking testimonies of the universal character of the heavenly dispensation which has infused vitality, freshness, and catholicity into this Somaj. . . It has inspired us with new hopes and aspirations; opened in us the flood-gates of knowledge and wisdom; dispelled long-cherished doubts and difficulties; reconciled all apparent differences and contradictions: brought us near the sacred halo of Truth; and given us peace that “passeth all understanding.” And this I may declare, without any fear of contradiction, that the Brahmos of the New Dispensation are comparatively the most useful, the most active, and the most devoted members of the Somaj here, and most probably elsewhere.

During the last year, two letters, largely signed by the members of this, were addressed to the Apostolic Durbar of the Brahmo Somaj of India. The object of the one was to secure the services of one of its Apostles for conducting the divine service every week; and that of the other, to invite the revered minister and his apostles for celebrating the last anniversary festival. The last anniversary would be ever memorable in the annals of this Somaj for the first unfurling of the Flag of the New Dispensation.

Thank God that we have been able to continue loyal to the Brahmo Somaj of India or the New Dispensation Church, in spite of tremendous odds. Repeated attempts have been directly or indirectly made to tamper with its loyalty. The New Dispensation Church has already given us so many striking proofs of its vitality and growth, eternal freshness and heavenly beauty, energy and strong personality, originality and universality, highest spirituality and devotional fervour, unity amidst endless varieties, and strange combinations of the old and the new,—sure credentials of its divine origin,—that we cannot but pay our homage to it, with unflinching fidelity.

Yours &c.,

B. B. DATTA,

Assistant Secretary.

Chinsurá Brahmo Somaj, 13th January, 1882.

Eastern Bengal B. S., Dacca.—I have lately (March, 1882) received a letter from Dr. P. K. Ráy, the present Secretary to this B. S., giving the statistics of its members up to date, as follows:

E. B. B. S.	No. of Members.	Ánusthánic.
Resident members	61	14
Provincial „	13	4
	—	—
Total „	74	18

Dr. Ráy adds:—"Besides the Ánusthánics given above, we have four resident non-member Ánusthánic families or Brahmos. All the members of the E. B. B. S. have to pay, the minimum subscription being Rupees 3 per annum. We do not make any Mofussil Brahmos members, unless they are connected with Dacca or the E. B. B. S. by special ties. We, as a rule, do not count students, who cannot always be depended upon. If I had counted the students on our side, and made them non-paying members, I think our figures would have been very much larger than what I have given above."

If the reader will take the trouble to compare all these details with what I have written on the subject at pp. 89, 90, he will see that my estimates are fully confirmed by Dr. Ráy's later information.

Obituary.—It seems proper to record here the death, on December 10, 1881, of Pandit Aghore Náth Gupta, for 16 years a missionary of the B. S. of India, and one of the most devoted and earnest of Mr. Sen's adherents. He was universally esteemed, even by those who regretted his attachment to the New Dispensation; and it is a welcome task to report the following sympathetic testimonies to his worth from the leaders of the Sádharan B. S.

(*B. P. O.*, Dec. 15, 1881.)—We have to record, with deep sorrow, the death of Pandit Aghore Náth Gupta, a missionary of Mr. Sen's Church. The melancholy event took place at Lucknow, last Saturday. The deceased was one of the most energetic of his fellow-workers, and has left in our minds the image of a most lovely and unspotted character—an image which it will be long before we are able to forget. The Brahmo Somaj owes a heavy debt of gratitude to him for his invaluable services. We are informed that a Sráddha ceremony, for offering prayers for the departed soul, was held last Tuesday at the house of Babu Unesh Chandra Datta, where a large number of members of the Sádharan Brahmo Somaj were present. May God grant peace everlasting unto the faithful soul of our revered brother!

(*B. P. O.*, Dec. 22, 1881.)—We learn that the following resolutions were adopted at the last meeting of the Executive Committee of the Sádharan Brahmo Somaj:—

1. "That the Executive Committee has heard with deep regret and heart-felt sorrow of the death of Babu Aghore Náth Gupta, who once served with his whole energy in the cause of the Brahmo Somaj, and was the happy instrument of preaching the saving truths of God's religion in not a few places in India."

2. "That the heartfelt sympathy and condolence of the Executive Committee be conveyed to the bereaved widow of the late Babu Aghore Náth Gupta."

New-Dispensation Journals.—Lastly, it should be stated, that the *Sunday Mirror* expired with the year 1881, and that in its place Mr. Sen has started an 8-page journal of similar size and style, entitled *The Liberal*, which is issued in connection with the 4-page *New Dispensation*, the latter being an inner sheet (from which the wood-cut of the Flag is now withdrawn), and the entire (weekly) issue of 12 pages being headed *The Liberal and the New Dispensation*.

MR. MOZUMDÁR'S CRITICAL DEFENCES OF THE "NEW DISPENSATION."

I. CRITIQUE OF THE "BRAHMO YEAR-BOOK" OF 1880.

Having now given as full a Retrospect of the Year 1881 as circumstances have rendered possible to me, I proceed to reply to Mr. P. C. Mozumdár's indictment of my *Brahmo Year-Book* of 1880.

The points at issue between Mr. Mozumdár and myself may all be summed up in the words which I have already quoted from my last year's Preface:—"If Mr. Sen's teaching has ceased to be Brahmic, and if the great majority of the Brahmos have ceased to accept it, such a two-fold fact is final;"—Mr. Mozumdár's contention being that "the two-fold fact, on a close examination, proves to be a two-fold fiction."

Mr Mozumdár's critique occupied five leading articles in the *Sunday Mirror* of Feb. 6, 13, 20, 27, and March 6, 1881, to which I shall severally refer by the No. of the respective articles. As by far the greater part of his attack was occupied by the second half of my "two-fold fact," I will take that first. For more convenient reference, I have lettered the statements which require comment.

(Art. I.)—The great majority of the Brahmo Somajes in the country, in spite of the cruel misrepresentations elaborately circulated, have warm and intense confidence in the men and movements of the Brahmo Somaj of India. It is only about three weeks ago I returned from visiting the principal Brahmo Somajos in Behár, N. W. Provinces, Panjáb, Sindh, Bombay and Madras. My friend, Aghore Náth Gupta, has been to Orissa; my friend Amrita Lál Bose has been to Bangalore, Panjáb, and some of the provinces of North-Western Bengal; Banga Chunder Ráy has been in various parts of East Bengal; Dina Náth Mozumdár has been in various parts of Behár; and all the Brahmo Missionaries have been more or less active in the neighbourhood of Calcutta. I for my part can bear warm testimony to the confidence, esteem, and unabated regard with which I have been received, treated, and heard in every part of this great country. And my fellow-workers join me in the same warmth of testimony.(a) Thousands of rupees have been contributed for our passage, accommodation and board. Thousands of rupees have been freely given for building houses for the private residences of our missionaries.(b) Whenever Keshub lectures in the Town Hall, or at the *ghats* and squares of Calcutta, thousands of men crowd and press forward to listen to him. His utterances are criticized with admiration by every section of the Indian public, are quoted with respect in England and America. But

Miss Collet, who constitutes herself with all her Trinitarian Christianity, to be the umpire of "Brahmo teaching" and the feelings of the Brahmo Community, says that Mr. Sen's teaching "has ceased to be Brahmic," that "the great majority of Brahmos have ceased to accept it," and that "the two-fold fact is final." Miss Collet, who is such an ardent gatherer of facts, should have mentioned on what ground she bases this two-fold fact. (c) She publishes reports from about eighteen Brahmo Somajes with the tacit assumption that all these are hostile to the Brahmo Somaj of India. (d) Does she know that some of these have scarcely any existence, that with three or four exceptions they would all most gladly welcome the Missionaries of the Brahmo Somaj of India? Let her take note of the facts. All the chief Brahmo Somajes of the three presidencies retain the same attitude towards us that they did before, whatever be the neutrality or independence of their position, which we have always recognized. The Panjáb Brahmo Somaj is eagerly waiting for a resident missionary. The Prarthaná Somaj of Bombay has officially written a most appreciative letter to the minister. The Prarthaná Somaj of Ahmedábád has repeatedly requested him to pay them a visit. The members of the Brahmo Somaj of Madras made a most urgent request to send them a resident missionary. The Bangalore Somaj has always given an enthusiastic reception to our missionary worker. In Behár we have been uniformly active and successful. In Dacca our movement has been set up on a satisfactory footing. But if all this is not enough, let Miss Collet know another fact. No less than twenty-one Somajes were represented at our General Conference during the last anniversary. There were representatives from such remote localities as Chittagong, Sindh, Orissa and Behár. Such is in the first place the fact of the "littleness of Mr Sen's coterie." (c)

(a) Upon this argument the *East* (of April 11, 1881) remarked:—"The fact that the missionaries of all the Somajes are equally treated by the Mofussil Somajes shows beyond a doubt that the kind reception of the missionaries of Mr. Sen does not really mean the acceptance of his doctrines, or the following his lead at all." To imply that the missionaries of *all* the Metropolitan centres are treated alike by *all* the Provincial Somajes, is to make too unqualified a statement; but there can be no doubt that even where differences of view exist, friendly treatment is the rule, and unfriendliness is the rare exception. And that the *East* was justified in urging that such friendly treatment does not necessarily imply mental agreement, may be seen by reference to the proceedings of that congregational meeting of the Multán B. S. held on August 8, 1881, the resolutions at which have been already given on p. 112, where the mover of the 1st and 2nd resolutions, Lalla Bishen Dás, explained their purpose as follows.

In forbearing hitherto to express our opinion, we were actuated by a delicate sense of not giving offence to Babu Keshub Chunder Sen and his immediate followers, to whom the Somaj owes so much for past services. We are sorry to find that such forbearance on the part of members of any one Somaj has been misconstrued, and much has been made of the friendly and brotherly services shewn to Babu Keshub Chunder Sen's party, in representing to the world that the "New Dispensation" has found favour with all the Somajes which may have been visited by the "New Dispensationists." It is, therefore, high time that in order to check the course of the conduct adopted by Babu Keshub Chunder Sen and his immediate followers, and further to put the world on guard, lest it should consider the doings of the

Brahmo Somaj of India and the sayings of the *Sunday Mirror* as the recognized tenets of the Brahma Dharma, it is resolved, &c.—(B. P. O. Dec. 1, 1881.)

(b) In Art. II., the latter statement is given in definite figures, as follows:—"During the last two years the Brahmo public has contributed Rs. 2,370 for the building of houses for their missionaries." On referring to the list of subscribers for this object, we find the names of the Mahárájá of Burdwan for 200 rupees, and of Maháráni Sarnamayi for two donations, amounting to 70 rupees. Does Mr. Mozumdár reckon these contributors as belonging to "the Brahmo public"?

(c) Surely Mr. Mozumdár cannot mean to imply that the "thousands of men" who crowd to hear Mr. Sen's popular addresses in Calcutta are all Brahmos, or that even a quarter of them are so? Still less can the admiring critics of "every section of the Indian public" be all members of the Brahmo Somaj. How, then, do all these popular tributes affect the question as to whether "Mr. Sen's teaching has ceased to be Brahmic," or whether "the great majority of Brahmos have ceased to accept it"?

(d) Not so; but that the ideal of the Brahmo Churches is the worship of the All-Perfect God,—with all the moral and social renovation which that implies,—and not the mere following of a fallible human leader, however gifted and energetic. No mortal man ought to feel this as hostility.

(e) To this general summary, in addition to the sentences marked as (a), should be appended the following detailed statement from Art. III.

The more active among our missionaries have been invited, and have visited all the most important Somajes throughout India, staying at each Somaj for days together. The Somajes which our missionaries visited in Bengal during the last year are the following:—Calcutta (i.e., most of the small metropolitan Somajes); Mudiali; Howrah; Chinsurá; Chandernagar; Sultangacha; Kháturá; Burdwan; Rámpur Hát (invited but could not go); Murshedábád; Berhampur; Bhágulpur; Krishnagar. In East Bengal they were at the following Somajes:—Dacca, Mymensingh, Noákháli, Chittagong, Jangalbári, Sirájgunge, Faridpur (invited but could not go); Rangpur. In Chota Nágpur, they ministered to the Somajes at Házaribágh, Ráncbi, Puruliá, Páchamla. In Assam, they ministered to the Somajes at Dhubri, Gowháti, Tezpur. In Southern Bengal and Orissa they addressed large congregations at Dántan, Contái, Tomluk and Balasore. In Behar, they visited and preached nearly at every Somaj, namely Monghyr, Pátná, Gyá, Arráh, Mozufferpur, Buxar. In the N. W. Provinces, they officiated at the following Somajes:—Gházipur, Alláhábád, Cawnpore, Lucknow, Ágrá. In the Panjáb, they worked at Láhore, Rawul Pindi, Multán and various other places. In Sindh, they were at Hyderabad, Karáchi, &c. In Bombay, the metropolitan Práthaná Somaj was visited; but though warm and repeated invitations came from Puná, Sholápur, Ahmedábád, for want of time these Somajes could not be visited. In Madras, both Bangalore and the metropolitan Somaj were included in our missionary labours. All these Somajes are thoroughly independent, as Miss Collet herself shows, and that is why their sympathies and invitations bear out our position more fully. But in this list I mention *only* the names of places where Somajes *actually* exist. Besides these, many hundreds of people were addressed at scores of other places which I do not name, because there

are no Somajes now, but where Somajes may any day be established. If this list be compared with the general list of Brahmo Somajes, some of which in different parts of the country have been, I am sorry to say, abolished, the reader will see that every *important* Somaj sympathizes with the Brahmo Somaj of India.

Now to all this I reply (1), that at two-thirds (viz. 35) of the 53 Somajes here specified, the missionaries of the Sádháran B. S. have been received quite as cordially as the missionaries of the B. S. of India, and that with three or four exceptions, all the "important" Somajes are among those two-thirds. This will be evident on the enumeration of the remaining 18, which (so far as my knowledge extends) have not been hitherto visited by the S. B. S. missionaries.

Buxar	Mudiáli	
Chandernagar	Puruliá	
Chinsurá	Ránci	
Chittagong	Sultangacha	
Dántan	Tomluk	
Howráh	Cawnpur	} Northern India
Kháturá	Rawul Pindi	
Jangalbári	Puná	} Western India
Mozufferpur	Sholápur	

Any reader who is at all conversant with the history and position of the various branches of the Brahmo Somaj will at once perceive that Chinsurá, Chittagong and Puná (which last-named B. S. would have been visited by Pandit Siva Náth Sástri in 1879, but for accidental circumstances which shortened his tour) are the only important names in this list. In fact, the names of Buxar, Mozufferpur, Puruliá, Tomluk, and Sholápur are not in any Brahmo Somaj list known to me; neither in the list in Mr. Mozumdár's *Theistic Quarterly Review* for March, 1879, nor in those in Mr. Sen's *Brahmo Pocket Diary* for 1880 and 1881.

(2) On the other hand, besides the 35 places at which the Brahmo public have welcomed the missionaries from both of the Calcutta centres, there are from three to four dozen other Somajes at which the Sádháran missionaries or propagandists have ministered acceptably, while many new Somajes have been founded by them within the last two or three years. All this does not (I hope) necessarily imply "bitter exclusiveness" or hostile feeling towards the B. S. of India, as Mr. Mozumdár would appear to infer; but, it does, surely, imply that that Somaj is not the exclusive recipient of the sympathy and confidence of the Provincial Somajes which his defence represents it to be.

(3) But since Mr. Mozumdár's estimate of the situation was issued, Mr. Sen's increasingly theocratic policy has carried matters very much further, and has rendered neutrality to that policy almost impossible. He himself has fully recognized this fact in the paragraph which I have already quoted (on p. 68) from the *New*

Dispensation of June 9, 1881, in which he admits that "the effect of the New Dispensation will be to widen the breach between the old and the new in our Church." He adds the noteworthy remark that "it would be a good thing if all the Brahmo Somajes in India could be persuaded to receive the New Gospel,"—clearly implying that they had not then done so. "But should it be otherwise," he goes on to request the objectors to "plainly say so, and repudiate us. . . Let those Brahmos who hate the New Gospel dismiss us and cut us off." And many of the Provincial Somajes have taken him at his word. Mr. Mozumdár states as an important fact that "no less than 21 Somajes were represented at our General Conference during the last anniversary." What, then, does he think of the sequel which that same year (1881) witnessed in the official declarations of more than 21 Somajes against the New Dispensation, and the plainly-expressed concurrence of so many Brahmos and Brahmo Somajes in the same view, as recorded in the present *Year-Book*? Can he, in the face of all this, continue to believe that the great majority of Indian Theists "have warm and intense confidence in the men and movements of the B. S. of India"?

I now pass to a special branch of the same subject, in which Mr. Mozumdár accuses me of under-estimating the literature issued by his friends. For greater convenience, I shall print my replies in an opposite column to his charges.

(Art. III.)—Miss Collet's chapter on the "Literature of the Year" summarizes the most harmful charges which she lays against the Brahmo Somaj of India. She professes in this chapter to review the last year's publications. But unfortunately she does nothing but elaborately and extensively quote from the productions of Keshub's opponents, as if these contained the very quintessence of Brahmo thought. We have no wish to criticize these quotations, but alas for the Theistic public of India if this be the kind of spiritual pabulum on which it is fed and nourished. Nor, perhaps, must we complain of the absence of that impartiality which should have induced her [to give] a fair measure of sentiments from men whom she accuses of blasphemy and idolatry. Prejudice can never stand but on the pedestal of injustice. (f)

But we could at least have hoped that she should take the trouble of making a fair enumeration of the quantity of literature that has actually emanated from the Brahmo Somaj

(f) I devoted nearly five pages (pp. 98-103) to the Literature of the B. S. of India; and two of these consisted of extracts which gave quite representative specimens of New-Dispensation doctrine and sentiment.

(g) I need scarcely say that these sermons were not sent to me for review; but they were duly advertised in the *Mirror*

of India, if her record of that body was at all meant to be correct. That might also have suggested to her the fact that the state of public sympathy with ourselves and our leader is not so hopeless as she represents. Because books published and sold mean the circulation and acceptance of ideas. Twenty-seven pamphlets containing the Minister's sermons alone, so largely subscribed for and eagerly read by Brahmos, have been published during the last year, not a single copy of which is alluded to in the Year Book. (g)

Besides these, six tracts have been published by the Tract Society. These also go without any mention. (h)

My own pamphlets on "Will the Brahmo Somaj last," and "Hinduism in the Brahmo Somaj," and my friend Grish Chunder Sen's beautiful little book called "Tāpasmálā" share the same fate. (i)

last summer, and ought to have been included in my list of publications. I hereby apologize for the inadvertent omission.

(h) It was only on November 14, 1880, that the *Mirror* announced the first of those tracts as "just published"; quite too late to reach me before the *Year-Book* was finished.

(i) Mr. Mozumdár's pamphlets would certainly not have been passed by, had I been aware of their existence, and on reading his complaint, I sent to India to procure them. But when they arrived, I found that the second of them was the report of a lecture delivered on November 21, 1880, which could not therefore, by any possibility, have been received here in time, seeing that on December 10, I posted a copy of the completed *Year-Book* to Mr. Mozumdár. The earlier pamphlet was the report of a lecture delivered on January 18, 1880; but the only trace of its publication that I have been able to discover is the following passage in the *Mirror* of February 15, 1880. "Bháí Protáp Chunder's lecture on 'Will the Brahmo Somaj last?' delivered in the Brahma Mandir on the occasion of the last anniversary, is in the press, and will

most probably be published next week. Price two ánnás."

No further mention of it can I find anywhere until it appears in the publication list of the *New Dispensation* for April 7, 1881; nor was any copy of the lecture sent to any friend in England. Under all these circumstances, I trust my ignorance of it may be pardoned.—The *Tápas Málá* was not named in the *Mirror* until December 19, 1880.

The "Bidhan Sangit," and the new editions of the "Sangit Pustak," our popular hymn books, which bring us large incomes, pass unnoticed. (j)

(j) The volume entitled *Bidhan Sangit* (or *Dispensation Songs*) was duly advertised in the summer of 1880, and ought to have been included in my list. I hope that the full selections from these hymns which I have given in the present *Year-Book* (pp. 59-61) may make amends for the omission. To what sort of doctrine they bear witness is another question. What book Mr. Mozumdár means to indicate as the *Sangit Pustak* (Song Book), I do not know, no such title having been (to my knowledge) ever advertised in Mr. Sen's journals. The old-established Hymn-Book of the B. S. of India is thus referred to in the Annual Report of 1881:—"The most popular of our works appears to be the *Brahma Sangit*. It has already passed through four editions, there being also extra numbers and supplements published from time to time." Now I reviewed the fourth edition of this book, four years ago, in my *Year-Book* for 1877 (p. 33), and added (pp. 50, 51) two pages of

The second volume of "Bhakti Chaitanya Chandrikā" has run through another edition. (k)

translations from the hymns. Of the extra numbers and supplements published since,—which are probably what Mr. Mozumdar means by "the new editions of the 'Sangit Pustak,'"—it is scarcely surprising that I have no definite information to impart.

(k) This obscure statement requires explanation. The work here named is a sort of historical novel on the Life of Chaitanya, supposed to be written by an imaginary disciple named Chiranjib, after the model of *Philochristus*. A review of the book appeared in the *Mirror* of March 30, 1879, which stated that "the second part is promised soon." But no trace of it appeared until the issue, over a year later, of a work by the same author, entitled the *Bidhan Bhārat* (or "Epic of the New Dispensation"), which also purports to come from the same imaginary Chiranjib, and refers to his previous narrative, the *Bhakti Chaitanya Chandrikā*. In the total absence of anything more nearly answering the description, the *Bidhan Bhārat* must therefore be the "second volume" of which Mr. Mozumdar speaks, though he so ingeniously disguises its identity. Now as this book was evidently considered important by Mr. Sen's friends,—the subsequent Annual Report of 1881 called it "the most important and by far the most interesting publication of the year."—I sent to India for it, and devoted a whole page of my Literature Chapter to an epitome of its contents, giving

two extracts. This is quietly ignored by my critic, who only remarks reproachfully that the book "has run through another edition." Now the date on its title-page is the 7th of Bhádra, i. e., August 22 (1880). That it should have gone into a second edition before the end of the following October (the latest date available for my *Year-Book*) is possible,—though I never heard of it: but to have *run through* a second edition by that time would be certainly remarkable. Does Mr. Mozumdár really mean this?

Keshub's "English Visit" has also run through a second edition. (l)

(l) The work thus designated was not issued until January, 1881, when the *Year-Book* of 1880 had already reached India.

All these, taken together with our magazine, &c., and the three or four publications noticed by Miss Collet will come to no less than sixty-five volumes, covering in all over 2000 pages. (m)

(m) How does Mr. Mozumdár bring up his list to "sixty-five volumes"? Here are his items.

- 27 Pamphlets,
- 6 Tracts,
- 2 Pamphlets,
- 1 *Tápas Málá*,
- 2 Hymn Books,
- 1 *Bádhán Bhárat*,
- 1 K. C. S.'s Visit,
- 1 "Magazine, &c." (which?)
- "3 or 4 publications."

45

Perhaps he reckons all the Nos. of the B. S. of India magazines as separate volumes; but this is not the usual custom.

In conjunction with this fact, it would not be uninteresting to find out how many journals are under our management. We have seven journals connected with our movement, of which the *Sulabh Samachár* alone has

(n) All these seven journals will be found in my list of Periodicals; and the circulation of the *Sulabh Samachár* was mentioned in my *Year-Book* for

a weekly circulation of 3000. The daily *Mirror* is the only Native daily paper in India. When writing her chapter on the Literature of the last Year, we are afraid these facts could not have occurred to Miss Collet. But now that they are pointed out to her, we hope she will be able to gauge public sympathy better than she has been able to do. (u)

1876, when it was not, as now, 3000, but 4000. The Daily *Mirror* was not, however, "the only Native daily paper in India" when Mr. Mozumdár wrote. He probably forgot that the *National Paper*, edited by Babu Nobo Gopál Mitter of the Ádi Brahmo Somaj, had then been a daily paper for more than a year.

And he did not mention another fact which bears upon this matter, viz., that the circulation of the periodicals issued by the Indian Reform Association has been greatly decreasing of late years, as will be seen by the following statistics, given in the last three Annual Reports, published in the *Mirror* of April 13, 1879 and April 11, 1880, and in the *Liberal and New Dispensation* of March 19, 1882. The *Parichariká* has stopped, and the two other journals stand thus.

Circulation.	<i>Sulabh Samachár.</i>	<i>Dalak Bandhu.</i>
In 1879	1000	3000
„ 1880	3500	2000
„ 1882	3000	500

I should further point out that besides reviewing the *Bidhan Bhárat*,—"the most important publication of the year,"—I gave a careful exposition of Babu Durgá Dás Ráy's literary defence of the Ádesh doctrine, inserting long representative extracts. Yet Mr Mozumdár could say that "she does nothing but elaborately and extensively quote from the writings of Keshub's opponents." Thus did my critic combine a denial of what I had actually written, with a series of censures for my failure to notice books, many of which had not then been even issued, while of only two of the remainder had I any fair chance of hearing in time.

Before quitting this subject, I should observe that the various testimonies which Mr Mozumdár adduces to Mr Sen's popularity do not at all affect the real question at issue, which is not the "popularity of his teaching" as an eloquent orator and an imaginative genius, but his acceptance with the majority of Indian Theists as a faithful representative of Brahmoism. The *Calcutta Statesman* and the *Indian Church Gazette* are, as Mr Mozumdár himself remarks, "quite outside Brahmo Somaj influence," and are therefore very unlikely to be accurate judges of Brahmic principles. Nor have they, in fact, made any such pretensions. On the other hand, the large audiences of lower-class Hindus who "cheer repeatedly, crying 'Hari, Haribole,' " or "roll in the dust of the street " before

Mr. Sen, are still less critical witnesses to the purity of his Brahmoism. His popularity among this class is, in itself, rather an evidence in the other direction, when we remember the large use which he now makes of Hindu imagery. That he draws large audiences, both in town and country, I did not question; what I asserted was that the great majority of the *Brahmos* had ceased to accept his teaching. And I cannot see that Mr. Mozumdár has produced any evidence which proves the contrary.

But my critic reminds me that I have passed over one group of testimonies of special importance, and have "never thought it worth while to allude to the circumstance that the whole body of our missionary workers, 22 in number, have remained faithful to their leader during the recent trials and agitation." He dwells at length on their merits, and asserts that "the sympathy and loyalty of these men are, to those who know the real workings of the Brahmo Somaj, of greater internal value than the defection of scores of nominal adherents."—I have no wish to under-estimate the good qualities of these missionary workers, among whom there are undoubtedly many estimable men who have done excellent service to the Brahmo Somaj in the course of the last 18 years. But very few of them have displayed any original genius, or given evidence of any power to form an independent judgment of Mr. Sen. Mr. Mozumdár is the only one among them whose name can be coupled with Mr. Sen's as a speculative thinker: and with the exception of some features in Banga Chandra Ray's movement in Dacca, nearly all the Missionary Reports of the B. S. of India are but diluted versions of Mr. Sen's preaching, and display similar variations from the fundamental principles of Brahmoism. In short, the faithfulness of these 22 adherents to their leader is no proof whatever of *his* faithfulness to Brahmic principles. And that is the point which is in question, and which I now proceed to discuss.

Mr. Mozumdár thus opens his defence of Mr. Sen's doctrinal position.

(Art. IV.)—Having disposed of the question of the numerical strength of sympathy felt for the Brahmo Somaj of India, I should proceed to remove the false light in which the *Year-Book* for 1880 places some of our important ideas and doctrines. . . . What, after all, are the doctrines so censured? What there is in the Missionary Expedition of 1879, the proceedings of which I find have now been fully published in pamphlet form, to dislike very strongly is more than I can discern; yet in the *Year-Book* for 1880, Miss Collet gibbets that grand undertaking in an unmerciful manner. She laboriously culls from the *Sunday Mirror*, without a word of explanation on her own part, those passages *only* which are calculated to give an inflated, exaggerated, and ridiculous appearance to the whole thing. And then she winds up her scanty quotations by giving in full that horror of horrors, the "Proclamation of India's Mother," . . .

Generally speaking, many of the little paragraphs which some time ago went under the heading of "Devotional," have been deeply disliked. But the wrath and condemnation of Miss Collet and others have been concentrated upon the unfortunate "Proclamation," published in these columns on December 14, 1879. It is set down as "undisguised blasphemy." Always ready as I am to admit that our Eastern modes of expression, the figures of speech into which the overflow of our feelings so often bursts, may appear wild and startling to the severe training of European critics, ready even as I am to *sympathize* with such distaste, I wonder where "the blasphemy" lies. This is not the first time that the Supreme Spirit has been represented as proclaiming His will to mankind. The East has always proposed to speak with God face to face. Does Miss Collet, or any intelligent person, need to be reminded that such speeches and proclamations are *always* metaphorical, and meant to be construed not in letter, but in spirit? They are solemn adjurations to impress great and necessary truths upon the popular mind. In the "Proclamation" alluded to, the truths meant to be impressed are the authority of the ruler in the land, the authority of the parent at home, and the authority of the church in general. Are these sentiments blasphemous? But I suspect, as I have said before, that we have given most offence in the designation of the Supreme Being as India's Mother. . . . If Miss Collet had known the universal popularity in India of the sentiment of motherhood as applied to the Divinity, the strange fascination, the traditional hold of that word upon the Hindu imagination, she would not have been so startled at its use, or so repeatedly quoted it with a view to expose its absurdity. Barring the general unfitness of this kind of exhortation to Western ideas, I would feel obliged if Miss Collet, or anybody else would point out what particular sentiment in it is open to objection. . . . The word Mother means in our vocabulary the tenderest name for an all-pervading Providence. And the "Proclamation of India's Mother" means nothing more than the solemn assertion of a special Providence in all the manifold spheres of the Theist's thoughts and activities.

It is true that the application of female metaphors to the Divine Personality does not seem to me appropriate, especially when carried to the length of addressing the Creator as "Sweet Goddess!" But Eastern and Western temperaments differ, and I should never have applied so harsh an epithet as "blasphemy" to a merely questionable metaphor, if it had been used in reverence and simplicity. My chief object in those quotations was to make it thoroughly clear that by the term of "India's Mother," Mr. Sen really intended to designate the Almighty Creator of the Universe.—and that consequently, when he proceeded to issue a Proclamation signed "India's Mother," and written in the first person, he assumed to be the *mouth-piece of God*. Mr. Mozumdár tries to soften this down by the plea that "such speeches and proclamations are *always* metaphorical," and that this Proclamation is only a "solemn adjuration to impress great and necessary truths on the popular mind," viz.,—the authority of the ruler in the land, of the parent at home, and of the church in general. But can Mr. Mozumdár seriously suppose that any man who was indisposed to recognize either of these authorities, would be influenced in their favour by the arbitrary mode in which Mr. Sen has advocated them?—resting their whole urgency, not on the intrinsic necessity or

advantage of good guidance, but on the bare fact that *the speaker claims obedience to the constituted authorities as having been appointed by himself*. "The British Government is my Government; the Brahmo Somaj is my Church. My daughter, Queen Victoria, have I ordained and set over the country to rule its people. . . . *She holds her power and authority from me direct. THEREFORE, give her allegiance and homage.*" And who is the speaker that assumes such a position? The opening sentences—"To all my soldiers in India. My affectionate greetings to all. Accept this Proclamation,"—are certainly not metaphorical, but are plainly the speech of a definite personality addressing other persons, and inviting their attention to his communications. And what does he say? "Accept this Proclamation, *believe that it goeth forth from Heaven, in the name and with the love of your Mother.* . . . Ye are my soldiers . . . and no other god [sic] shall ye serve," &c., &c. If this be not blasphemy, words have no meaning.

What makes this doubly offensive is the palpable fact that all this sensational language is used, not to introduce some new and startling truth which burned in the writer's mind till he lost mental balance in the attempt to utter it,—but for the mere reiteration of what every one of his readers knew already. It has been said of Kingsley that he used to propound orthodox doctrines as if they were heretical novelties. Mr. Sen goes further still, and frequently propounds the most obvious truisms as if they were the result of divine inspiration. But the truth of the ideas thus set forth does not cancel the grave impropriety and unguineness of his assumption.

Mr. Mozumdár resumes his indictment as follows.

(Art. V.)—Having directly and indirectly spent her wrath on the sentiment of the Motherhood of God, Miss Collet takes up for attack another word which of late has been frequently used as a name of the Supreme. That word is Hari. Miss Collet writes:—"The English reader may here inquire, 'Who is Hari, and what has he to do with the Brahmos?' Hari is one of the names of the God Vishnu, and he never had anything to do with the Brahmos until Mr. Sen began to use his name, not without protest even from his friends." The statement, we fancy, is made to corroborate the charge of "palpable tampering with Hindu idolatry," which is often directly and indirectly made. Miss Collet is not accustomed to make incautious statements; but in her zeal to establish a foregone conclusion she departs from her usual scrupulous regard for facts. Hari is a name used all over India as a name for the Supreme God; and is used only by one sect of Hindus, namely the *Vaishnavas*, to mean an incarnation of Vishnu. It means etymologically one who takes away sin and sorrow. It has been used by every religious denomination, notably by anti-idolatrous and monotheistic Hindu sects like the Nánakpanthis and Kabirpanthis. Hari occurs in the *Grunth Sahib* of Guru Urjun of the Sikhs, and the *Dohas* of Kabir repeatedly. And everyone who knows anything of the history and opinions of these reformers cannot for a moment doubt that to them, as to us, Hari was nothing more than the one only God. But Miss Collet is betrayed into still greater error when she says "Hari had nothing to do

with the Brahmos until Mr. Sen used his name." Years before the thought of organizing the Brahmo Somaj of India had ever occurred to Mr. Sen, the name Hari was being regularly and repeatedly chanted by the whole congregation of the Adi Brahmo Somaj of Jorasanko during the weekly service, as a sort of response at the end of each adoration and prayer. Who that was ever present at these services, can forget the memorable "*Sánti, Sánti, Sánti, Hari, Om*"—repeated with deep feeling by the assembled worshippers? Surely the compiler of the Year-Book for 1880 has greatly misled her readers by commenting on the meaning and use of the name Hari.

No doubt I was mistaken in supposing that the name of Hari was mentioned in the Brahmo Somaj for the first time by Mr. Sen; for which error I now apologize. I discovered it myself,—too late to alter the *Year-Book*,—from a Report of the Panjáb B. S., and since then, on searching the *Brahma Dharma* of Babu Debendra Náth Tágore, I have found the formula quoted by Mr. Mozumdár as used at the Ádi B. S. But in the "Order of Service" issued by the B. S. of India in 1872, the "*Sánti, Sánti, Sánti,*" is given *without* the "Hari, Om," and it is undoubtedly in this abridged form that it has always been used by that Somaj on all recorded public occasions. Mr. Mozumdár himself admits that it is only "of late" that the name of Hari has been taken up; and the question is, *why?* It may be true that the Nánakpanthis and the Kabirpanthis used the name of Hari as representing the Supreme God; but the Dádupanthis certainly made the same use of the name of Rúma, as may be seen by the beautiful extracts from their *granth*s given in H. H. Wilson's *Essays* (I., 106-113), which are entirely monotheistic. Those early reformers took the name which came nearest, and did the best in their power therewith; but we know with what difficulty the monotheistic idea was maintained—when it *was* maintained,—against the powerful waves of the surrounding Hindu idolatry. It is not to those half-obliterated Monotheisms that we should go for a Divine proper name, when that name is also notoriously used in an idolatrous sense elsewhere, as Mr. Mozumdár himself admits to be the case with the Vaishnavite use of the name of Hari. And when Mr. Sen said to his congregation, "You cannot better serve your countrymen than by singing the name of Hari in the streets," there can be no doubt that he incited them to make that popular use of the name which was inevitably calculated to convey an un-Brahmic sense of its meaning to the general public. Similar evidence is given by the fact quoted on p. 33 of my last *Year-Book* from the *Mirror* of Feb. 15, 1880, that since the preceding anniversary, "Hindu families have begun to take an interest in our proceedings. Invitations are being received by our missionaries to sing the Name of Hari in their houses." Can any sane observer call this Brahmic teaching, or fail to see that it is a new departure in an opposite direction?

I cannot, therefore, think that I greatly misled my readers by my comments on the name of Hari.

To return to Mr. Mozumdár. He next refers to "the recent speculations on Hindu gods and goddesses which have been taken advantage of to circulate many wrong impressions," and quotes a defence of those speculations from the last No. of the *Theistic Quarterly Review*, which is only indirectly applicable to the remarks and quotations in my *Year-Book*. He has written many other articles and lectures on this phase of the New Dispensation, and his defences thereof are so much the ablest of any that have yet appeared, that they ought not to be passed over, and I reserve them for separate treatment, returning now to the final paragraph of his *Mirror* critique on myself.

(Art. V.)—I will conclude by saying a word or two on Miss Collet's quotations from the *Sunday Mirror*, wherein from the language used by the writers themselves, she tries to prove that all sympathy is gone from the Brahmo Somaj of India and its leader. Such passages as the following are quoted:—"We are only a dozen or two of Theists in this land." "We are a handful of men gathered in the tabernacle of the New Dispensation." Only very little reflection was needed to show that no accredited organ of a religious party with the least share of common sense would destroy its own interests by parading a confession of weakness and hopelessness at a time of trial, when those interests are sufficiently jeopardized by the strenuous efforts of embittered opponents. There must be some other explanation, then, of the passages quoted by Miss Collet. As the depth and difficulties of spiritual life in the Brahmo Somaj grew greater, as disciplines multiplied and moral standards became more and more austere, the majority of Brahmo congregations found it impossible to keep on the same level with their preceptors. Serious inequalities in devotion and character became perceptible. Fewer and fewer became the band of Brahmo devotees. Until at last those few remained to whom I alluded in my last. They were left in that spiritual solitude which must come in the order of natural development, upon those who consecrate their whole existence to apostolic purity and continued communion. Their solitude meant their eminence. Their loneliness proved how far they had ascended. Often have I heard from and sympathized with humble Brahmos like myself, who plaintively pointed out how the leaders of their church had outstripped them in the course of religious life. And on their own part, these devotees could not but feel at times that in the highest ideas of the New Dispensation there were but a handful who were by their side. But yet they toiled and aspired higher and higher still. In some of the enraptured utterances published in these columns as "Devotional," such a sense of loneliness sometimes found intense expression. Miss Collet, at all events from her experiences and studies as a Christian, should have discerned the spirit in which these things were said. But no. Party spirit had dulled her ears. She had lost the magic powers of sympathy. She only took notes of them as a verbal and technical critic, and took advantage of them afterwards to prove that Mr. Sen had no more than a dozen or so of followers left! Such was her conclusion. This perversion of the spirit of devotional utterances, if indulged in, would make us draw strange inferences against the greatest and best of mankind. For every great soul has at times confessed sin, weakness, and solitude. And if these sincere, impassioned, enraptured utterances were quoted as testimonies against their private lives, to what monstrosities of conclusion should we arrive? And yet, sorry as we must feel to make the observation, Miss Collet has degraded the solemnities of the confessional to turn the fortunes in a poor party quarrel. Such solitudes of spirit as we have indicated, do not contract, but expand, invigorate, and deepen the circles of

human sympathy, and in the end make the whole world one. I have shown by figures and facts before, the almost immeasurable sympathy extended to us from all sides. I conclude by saying that the spiritual eminence of our leader is the secret of that sympathy and success.

Now the *Mirror* extracts to which Mr. Mozumdár here refers occupied 32 lines (brevier type) of my *Year-Book*. Of these, only the first three lines were taken from a "Devotional." All the rest, as my headings plainly showed, were portions of leading articles in the *Mirror*. It was not from the confessional, but from the editorial desk, that the lament came forth—"We are a handful of men in this Tabernacle of the New Dispensation. . . . Alas! Our brethren have dispersed in all directions. . . . *We are as nothing amid the overwhelming numbers of our opponents.*" This implies a very different state of things from the saintly pre-eminence of elder brethren whose apostolic heights are regarded with despairing reverence by the multitude below, as pictured by Mr. Mozumdár. The brief quotation from Mr. Sen's "Devotional" which preceded these passages was the following. "Father, we are only a dozen or two of Theists in this land who treat the minister Thou hast appointed with special feelings of respect and loyalty." It certainly struck me as remarkable that Mr. Sen should write thus concerning himself; but I cannot see that I did wrong in taking his words in their plain sense. I conclude that by these "dozen or two of Theists" he meant to indicate the twenty-two missionary workers whose fidelity to himself is elsewhere mentioned by Mr. Mozumdár. Of course we know that Mr. Sen has many more than twenty-two hearers and admirers; I never doubted that he can draw large audiences by his eloquence and genius. But the point at issue is, how many of these are really entitled to the name of *Brahmos*? And when the *Mirror* laments that his disciples "are as nothing amid the overwhelming numbers of our opponents," and he himself asserts that "only a dozen or two of Theists" treat him with "special feelings of respect and loyalty," why should we doubt a statement so asserted and so confirmed? And how can we possibly translate it into the "almost immeasurable sympathy" and "success" which is finally claimed for the movement by Mr. Mozumdár?

Here I close my reply to Mr. Mozumdár's indictment of my *Year-Book* of 1880. In the few instances in which he has pointed out real blemishes, I have freely apologized for the same; but I think I have shown that in the vast majority of cases, his accusations are wholly unfounded. It has been a painful task to write such a criticism as the foregoing, upon a former fellow-worker and friend; but there was no honourable alternative before me, and I hope he will not take my reply as inimical. I have not the slightest wish to injure either him or Mr. Sen, and I would gladly have passed in

silence over all the eccentricities of their movement. But as an historian of the Brahmo Somaj, I cannot ignore its heresies, and am bound to represent the facts, to the best of my knowledge. And I maintain that Mr. Mozumdár has brought forward nothing in his long indictment which can be substantiated in disproof of my original thesis—*That Mr. Sen's teaching has ceased to be Brahmic; that the great majority of Brahmos have ceased to accept it; and that such a two-fold fact is final.*

II. ECLECTIC IDEALISM.

1. *The Theistic Quarterly Review*. Edited by P. C. M. Nos. 1 to 7. March, 1879 to January, 1881.—Calcutta.

2. *Will the Brahmo Somaj Last?* A Lecture, delivered by Babu Protáp Chunder Mozumdár, at the 50th Anniversary of the Brahmo Somaj, in the Brahma Mandir, January, 1880.—Calcutta: Indian Mirror Press, 1880.

3. *Hinduism in the Brahmo Somaj*. A Lecture, delivered by Babu P. C. Mozumdár, of the B. S. of India. November, 1880.—Bombay: 196, Girgaum.

4. *The Theistic Review and Interpreter*. A Monthly Journal. Nos. 1 to 7. June to December, 1881.—Simlá.

It would not be fair, either to Mr. Mozumdár or to the New Dispensation, to dismiss his advocacy thereof at this point. I will therefore notice briefly what he has written on the subject elsewhere than in the *Mirror*.

The above is, I believe, a complete list of his separately-published writings since the Schism of 1878. A large proportion of their contents is taken up with defences of Mr. Sen's various ideas and proceedings, sketches of his character and history, &c. But although Mr. Mozumdár follows most devotedly in the track of his leader, and endeavours to show sufficient cause for every winding of the path, it is not difficult to perceive that his individual conceptions of the New Dispensation are not mere copies of Mr. Sen's, but that he cherishes an ideal of his own, and one of a far higher type. The fullest exposition of this which his writings contain is given in the following article, which I reproduce in full, from the *Theistic Quarterly Review* for January, 1881. It is long and somewhat diffuse, but it is worth perusal as a very noble utterance of one peculiar type of Indian Theism.

THE PHRASE "NEW DISPENSATION" INTERPRETED.

In all countries and among all nations, wherever there is civilization, and among whom religion has any life, there is at present a decided effort after some broader and more free religious culture. If want and effort mean a change, such change cannot be far distant. Convictions have enlarged and become liberated, ancient orthodoxies have been unhinged, theologies uprooted, defiances to traditional authority have been pronounced in the most unmistakable manner. New and great aspirations have been awakened for a deeper union between the spirit of man and God, for a deeper insight into the nature, attributes and relations of the two. The scientific affinities between man and the universe, between reason and faith, the moral relations of opinion and conduct, of private judgment and ecclesiastical authority, the unfitness of ideas and social arrangements, the growing taste and education of communities, have given rise to questions whose importance cannot be overrated, but whose solution is as far off as ever. There is an upheaving spirituality at the bottom of loose social organizations, which does not find adequate outlet through the constituted channels of public opinion: there is a mighty craving for liberty which spends itself in impetuous and incessant protests against the old and established orders of intellectual, moral, and religious restraint. The revolutionary literature of the last quarter of a century undisguisedly attempts the overthrow of all trust and sanctity, and the establishment of a mindless, soulless materialism that will leave man nothing higher than his animal nature. On the other hand, the desperate struggles of religious men to revive the age of unreasoning faith and exploded superstitions, promise to make religion the most retrograde and demoralizing pursuit of the present century. There is nothing certain, nothing stable, no true progress in anything, no real advance in thought, belief, or practice. Unquestionably something is wanted to set these angry conflicts at rest, or if rest is not possible, to indicate the way in which tempest-tossed humanity may proceed in some hope of a harbour. Some reconciliation is inevitable, even if that be but very incomplete at present. Some revival of the old order, but much higher reasonings of agreement and consistency between convictions and aspirations on the one hand; creeds, institutions, and scientific systems on the other, is indispensable. Some revival of the old relations between theology and philosophy, between ethics and spirituality, between social, secular, and ecclesiastical organizations, between faith, liberty, authority, science, between prophets and professors, is indispensable.

Significantly enough, every important religion points to such a revival at no distant time. The Christian Churches cannot for ever remain so disunited and dissimilar in tendency and aim as at present. A general influx of light and life must bring them together some day, swallow their minor differences, and unite them into a wider, all-embracing power that will really avail to introduce a higher and holier civilization into the world than is yet found. There is such profound vitality in Christianity still left, that it cannot but combine the warring elements that act in opposition under its general name and influence, and whatever form the combination may take, and whenever it may happen, it will surely be characterized by a broader humanity, a more catholic church-organization, a more refined spirituality, a purer and diviner reason, a higher and more catholic morality, and a deeper and more genuine faith than are yet manifested by Christians. Hinduism almost as plainly indicates an approaching revival, in which the varied developments of Aryan spirituality in India, so seldom gathered in a large-hearted synthesis, and united into a general system, will present a type of religion suited to the growing education and national instincts of the people, and calculated to remove the idolatry and errors of which the land is full. The constantly increasing attention that is being paid to Buddhism in Europe and this country, and the increasing admiration with which the sublime morality and marvellous

humanity of Sukya Muni are regarded by unprejudiced men and influential reformers, also point to a sure revival of Buddhistic principles and practices, if not Buddhistic faith at no distant day. Even Mahomedanism promises a reform and revival. The estimates of life and character of the Arabian prophet have begun to be modified considerably by enlightened Mahomedan scholars and the impartial outside public. The principles of orthodox Mahomedanism will be surely recast as greater light of knowledge and humanity is thrown on them by research and meditation, and the great spirit of the age which no religious community can avoid. We may expect to look for revived and refined Mahomedanism, if only the leaders of the world's thought and piety will be more just, and take a more cordial interest in the Mahomedan races of the world.

Nor are such indications of revival confined to religion only. We fervently believe that after the pendulum of sceptical and materialistic thought has swung to its utmost stretch of license, a reaction is sure to set in. Such reactions have been anything but unknown in the history of knowledge and thought. The present age will form no exception to other ages, and the laws of human progress must obey their unvarying order. After the rights of the physical world have been upheld and vindicated, the laws of the spirit shall assert themselves, and the cycles of the advancement of truth must once more bring in the age of spiritual reality and revival. And such a change, introduced not through bigots and sectaries, but through the agency of the pioneers of knowledge and philosophy, shall conquer doubt and unbelief. Science shall subdue science, and philosophy shall subdue philosophy. The world is not unfamiliar with the sight of devout and reverent philosophers, who by higher methods of observation, intellect, and research, have dispelled the theories of the unfaithful apostles of false knowledge, men that in trying to be faithful to one department of creation, have been almost deliberately blind to what is deepest in human nature. Yes, science and philosophy are as much destined to revival and reformation, as any system of religion. And such a revival when it comes will only add tenfold to the force and importance of other revivals whereof faint indications are found on every side. The sum of these revivals will constitute a nobler and more glorious age of progress than has yet been observed. This will be a new dispensation indeed, a veritable Kingdom of Heaven. But what power of human intellect and organization, what breadth of human excellence and philanthropy, whose genius, and what combination can anticipate and work out such an epoch of glory? What man, what community, nay, even what nation can by thinking and human energy bring the universal exaltation of the soul, mind, and conscience? It is only the eternal and infinite purposes of an all-wise Providence, it is only the miracle-working arm of the Almighty that can produce such marvels. The Brahmo Somaj of India, in fervent and absolute faith in that Providence has hitherto laboured, and in full remembrance of its mission and responsibilities, devoutly believes that it stood before the throne of Everlasting Truth, and received its share of that grand dispensation which shall in due time bring the reconciliation and revival of all dispensations of truth, in every department of human thought and faith, whenever and wherever given, and thus usher in the Kingdom of Heaven.

The religion of the Brahmo Somaj is called a *dispensation*, because the Brahmos have not *made* their religion, it was dispensed to them by One who at once can understand human wants, and satisfy them from the fulness of His mercy and truth. The religion of the Brahmos has been revealed to them, has been given to them as healing medicines are given to the sick and dying, as needful and saving alms are given to the poor and to the famished. It is dispensed out of the free bounties of Heaven, according to the sufferings and sorrows of the land where we live. It is dispensed according to the needs and tendencies of the age in which our lots are cast. It is dispensed to us not

through our intellect, not through our deliberation, not through our strength or motive or feeling, but in spite of all these things by God alone. It is given to the Brahmo Somaj at the rarest seasons of devotional activity and spiritual depth, as a divine response to our heart-felt prayers amidst the utmost crises of danger, want, and unpopularity. It is a dispensation because the religion of the Brahmo Somaj is a revelation and not a theology. At different times different religions have arisen to influence the destinies of mankind. These sprang from small beginnings, and did not create many expectations at their rise, but Providence brought out mighty results from the deep principles which they involved. The Brahmo Somaj is such an institution. Few, who are outside, know the depth and strength of faith which the Brahmo Somaj has in its own mission. It is impossible for the great religious public of the world to trifle with it, and hostile critics, who may be numbered by hundreds, and whose ability and influence are not of a mean order, cannot dispose of it so easily as they wish. We who in some sense represent the Brahmo Somaj, cannot say that our history and our operations have been yet very magnificent, and that our leaders, missionaries, and adherents are men of the very highest order; but we can say that in our history, from the very beginning, the hand of a special Providence has been clearly manifest, that our principles and our operations have influenced the country in which we live, and have elicited great response in other lands also, and that our leaders and missionaries have special and singular aptitude for the work they have undertaken. Nay, more. We have not now a doubt in our minds that the religion of the Brahmo Somaj will be the religion of India, yea of the whole world, and that those who really care for God, for piety, for purity, for human brotherhood, for salvation, and for eternal life, will have, in one way or another, under one name or another, to accept the faith and the spirit that a merciful God is perpetually pouring into the constitution of our Church. Far be it from us to boast or speak in self-laudation. We simply express the fulness of our faith. If we had been the authors of our own religion, if our Church had been the result of the wisdom and deliberations of men, the achievement of the cleverest and the best in the land, we would have felt some fear and scruple about its destiny, about its future influence in the world; but the ground on which we base our trust and hope is very different. Our Church, humble as it is, has been founded and organized, maintained and kept alive by the living and eternal providence of God. We deserve no credit for its existence, for its success, for its influence, for the sympathy and honour with which it is treated by some of the greatest and best in all lands. Neither do we deserve any discredit for the singularities, accidents, and dangers that have befallen the Somaj at times. It is the doing of Him who at all times has done marvellous things to draw men's hearts to Himself or His truth. We have seen His hand too often, and we have perceived His strong purposes too clearly not to bear witness to the great cause He has committed to our care. The religion of the Brahmo Somaj, though not yet complete, nay though yet at its very commencement, is a divine dispensation of truth, in the same sense as other great religions of the world have been. And it will be our endeavour to point out in a series of papers, some of the principles which go to make the holy dispensation now being matured in the Brahmo Somaj, about the ultimate destiny of which we cannot entertain a shadow of doubt. We deliberately and after long thought announce it as a Dispensation, as the New Dispensation, sent in fitness of the time to regenerate India, and along with India the whole world. We don't hesitate to do this, because we feel perfectly secure we are declaring the will and the purpose of the Almighty. Nor is it *our* faith, however strong and clear it be, that is our only guarantee for making this declaration. We are prepared to give reasons for our faith. It is not true because *we believe* in it; but because *it is true*, therefore do we believe in it. We believe in it, because it removes

our sins, wants, sufferings; because it has reconciled us to all other religious dispensations; because it is reviving in our church the primitive virtues of genuine faith and devotion; because science, philosophy, activity in the good of the world, are combined in it with personal sanctity, private self-sacrifice, and pious joy. If the declaration cannot recommend itself to the good and faithful by its own principles, and on its own merits, let it not be accepted. But if the New Dispensation of the Brahmo Somaj can show foundations that are independent of the mere faith and enthusiasm of its present adherents, let men pause and examine it, and if the Indwelling Spirit in these things influence their wills and understandings, let them accept and admit the divine claims of the simple Theism which it proclaims. As for ourselves, we only trust and pray that we may be enabled to set forth our experiences and convictions with adequate humility and firmness, that we may conceal nothing, exaggerate nothing, and without fear and presumption give such a plain, honest statement as the great interests of divine truth demand from us. Faithful witnesses of the truth, honest believers in divine dealings, our simple duty is to try to interpret to the world such experiences and revelations as have been given to us regarding the religion of the Brahmo Somaj, the future religion of India, and of the world. So help us God.

A great deal of dissatisfaction is felt at the use of the phrase New Dispensation. Why the religion of the Brahmo Somaj should be called a Dispensation we have seen, but why should it be qualified as New? Brahmos have been often heard to say that their faith has come down from a remote antiquity. Its great recommendation is that it is not *new*. It is the most precious and ancient bequest made by uncounted generations to an age of unreason and unspirituality. To call it *new* is to take away from the religion of the Brahmo Somaj its chief and most popular virtue. If it is new, who has created it, when was it created, whom does it include, whom does it reject? Why should the phrase New Dispensation be adopted when it is so misunderstood and so mystifying? Questions such as these, and many more, rise in the minds of not a few who on the whole are not disinclined to do justice to the leaders of the Brahmo Somaj of India. But such doubts, if not speedily removed, are likely to harden into real hostility to the present progress and future destiny of the great movement, and lock the source of sympathies without which Brahmos cannot be bound into a growing brotherhood.

The religion of the Brahmo Somaj is called *new*, not because the truths which it embodies are new creations, and had never been before. Every truth is ancient, uncreate, and existed before Abraham was. At various times, and by various prophets has Eternal Truth sent glimpses of His nature and purposes to the world, and the great dispensations of religion bear testimony in the revelations of everlasting realities vouchsafed through them. Yet these realities have been always presented in new light, and new spirit. The bearings and relations of every great truth are incalculable and endless. They can be applied to infinite varieties of human condition and consciousness. They are ever old and ever new. Ever old in reference to the past, ever new in their application to the present and eternal future. Man's faith breathed upon by the Holy Spirit flashes out with a new light and spirit amidst which the most ancient realities are revealed in meaning and relation hitherto unknown. Depths of life, spheres of activity and aspiration are discovered that open out new careers, and new epochs of progress. New vitality shoots out of the old eternal foundations of religion. And though the most ancient of all things, truth is born, revealed and recognized anew. No other word, except the word *new*, can be used to express it. It is the law of development applied to spiritual things. Buddhism was but the development and revival of Hindu spirituality in a new spirit of ethical purity. Christianity was the development and revival of the highest form of Hebrew Theism, in a new and hitherto unknown spirit of love and faith. Mahomedanism was a further

development in an Arab and Ishmaelite type of the religion of Abraham, in an uncompromising spirit of monotheistic strictness new and unknown before. It would be exceedingly difficult to point out what was *new* in these religions when they were preached, yet they were most undeniably "new dispensations" in their origin and career. Similarly the Divine Spirit, ancient and eternal, He who is the Spirit of the age, the Lord of humanity, acting upon all the great religions of the world, upon all human needs, instincts, and aspirations, evolves an order of faith which breathes a new spirit into everything. And this faith is the Theism of the Brahmo Somaj. It brings before us new views of God's nature and attributes; new views of the soul's relations to Him; new aspirations in the nature of man; new reconciliations of religious difficulties, and of the scriptures and prophets of all nations. These different principles we shall explain in subsequent papers.

Since Mr. Mozumdár's fine essay on "The Hindu and European," from which I gave long extracts in my *Year-Book* 1877, he has written nothing which displays so comprehensive ideal as the above. It presents a striking contrast to the Anniversary Address ("We Apostles of the New Dispensation") which Mr. Sen delivered in the same month, in which he ignored Brahmoism from beginning to end, both in name and in fact. Mr. Mozumdár on the contrary, preaches Brahmoism both avowedly and actually and merely uses the term "New Dispensation" to denote what regards as the highest phase which Brahmoism has yet attained. The question now arises,—How does he bring his lofty ideal in conformity with Mr. Sen's new system? Is there really any common ground between them, and if so, in what does it consist?

The kernel of Mr. Mozumdár's theme is this:—"That every important religion points to a spiritual revival at no distant time: that science and philosophy are no less destined to spiritual development, and to a renewed harmony with faith; that the sum of all these revivals will constitute "a new dispensation indeed," and that the Brahmo Somaj has "received its share of that grand dispensation which shall in due time bring the reconciliation and revival of all dispensations of truth, in every department of human thought and faith, whenever and wherever given, and thus usher in the Kingdom of Heaven."

Now it may readily be granted that in every nation and community, the nobler minds are struggling towards purer light and fuller truth, and that one remarkable feature of this striving is an increased perception that all truths are correlated to each other, so that with fuller knowledge, countless hostilities of creed melt away, and we may reasonably hope that large reconciliations will eventually take place between communities now in rival opposition. It may further be admitted that one step in this direction can be traced in the attempts made by such reformers as Pandit Dyánand Saraswati among the Hindus, or Syed Ahmed Khan among the Mahometans, to purify faith or improve life by efforts from *within* their respective communities. Such efforts prepare the way, and

bear hopeful testimony to the moral vitality which those communities still retain. But the range of such reforms is inevitably limited by sectarian boundaries. The neo-Hindu is still a Hindu; the neo-Mahometan is still a Mahometan. And if we concede to "every important religion" its claim to a separate eternal existence *as such*, the desired "reconciliation and revival of all dispensations" is impossible, as they must all, however purified, remain essentially different to the end of time. If, on the other hand, we concede to the elect souls in each religion the right to eliminate from it all that will not stand the tests of advancing culture and higher light, the merely historical or traditional boundaries will, doubtless, gradually dissolve, and leave the truths in each faith open to harmonious combination with the truths in all other faiths. But however valuable such a harmonious combination of the sifted and tested faiths of mankind would be, we cannot fail to perceive that such a synthesis must necessarily be made from a *central vantage-ground not hitherto recognized by any of the faiths which it surveys*. Now what is that central ground to be? Three answers are possible.

(1) It may be the ground of the simple Theism of the Brahmo Somaj, as understood by all the Brahmos except Mr. Sen's present disciples.

(2) It may be the ground of a free, comprehensive, and spiritual Christianity, which asks no artificial support from infallible Scriptures or sacerdotal systems, but recognizes the "Light which lighteth every man" as the Redeemer once seen in human form, and yearns to see that Light fill all hearts with its own beatitude, and teach us all to be true "children of the Highest." Such is my own faith; and I regard the Theism of the Brahmo Somaj as not only covering a very large part of such a Christianity as an actual matter of fact, but as really based on the same foundation, though undoubtedly differing in some important features of its superstructure.

(3) Thirdly, there is the ground adopted by Mr. Sen. From some of his utterances, his readers are led to suppose that he, too, regards Christ as a universal fountain of spiritual life. In fact, the Anniversary Address of 1880 is full of expressions to that effect, and many similar passages might be quoted from Mr. Sen's journals. And I have been abundantly blamed in those journals for my supposed inconsistency as a Christian, in co-operating with the non-Christian Theists of the Sâdhâran B.S. rather than with the Christ-praising devotees of the B.S. of India. This is the right time and the right place in which to say that it is, in a great measure, *because I am a Christian* that I so seriously disapprove of Mr. Sen's tone about Christianity. If he really believed all that he says of Christ, he might, doubtless, still maintain that there is no Christian sect with which he can identify himself,—but he could not say to his

disciples—"take care that you do not accept Christianity." It is an unworthy quibble to identify that name exclusively with other men's unacceptable theories about Christ, and to leave one's own allegiance to him without a name. No man who really desired to be Christ's, —believing him to be the unique Master whom Mr. Sen's praises imply,—would hesitate for one moment to accept the name with joy, and do his best to vindicate its highest possible sense as the true meaning of the term.

But this is not the worst. It sounds incredible, but it is an indubitable fact, that Mr. Sen's new Gospel *treats all religions as equally true*. Note the italicized passages in the following extracts.

(*Sunday Mirror*, Oct. 3, 1881.)—*What is the Eclecticism of the New Dispensation.*— * * Our position is not that there are truths in all religions, but that *all the established religions of the world are true*. There is a great deal of difference between the two assertions. * * The New Dispensation is the largest induction hitherto made in the world of spirit. *It admits that Hinduism is true, Christianity is true, and so on*, and from these it comes to the grand generalization that *all of them are equally true*, and that as all truth harmonizes with all truth, they harmonize with each other.

Thus "the wonderful solvent which fuses all dispensations into a new chemical compound," proves to be only a mere aggregation of heterogeneous notions, all equally true and equally divine,—a theory which Mr Sen has certainly done his utmost to carry out during the last year, in the various ceremonies borrowed from different religions, of which I have reported at some length. Now what I ask of Mr Mozumdár is this:—Can he with any consistency identify his ideal vision of the group of purified and regenerated faiths which are to lead mankind into an altogether nobler sphere of religious, ethical, and intellectual existence,—with this system which would preserve and amalgamate all the unsifted orthodoxies of the past, and paralyze spiritual life with its deadening sentence—"All the established religions of the world are true"? Can he really blind himself to the fact that these two conceptions are essentially opposed to each other?

It is difficult to say. He has undoubtedly sounded the note of warning, more than once, against Mr Sen's Hinduizing tendencies. See, in the extracts from his essay on "The Hindu and the European," given in my *Year-Book* for 1877, the passage, pp. 39, 40, "We are warned, and with good reason too," &c. And even so late as July, 1879, he wrote in the *T. Q. Review* (No. 2, pp. 58, 59) of Mr Sen as follows:

His movement it is not easy to define. That it has suffered great modification of late years we have no doubt. It has made a much nearer approach to national Hinduism than it had ever done. It is continually borrowing the forms and spirit of orthodoxy. And in this we must say there seems to us a source of real danger. It is a perilous thing to dally with Hinduism, which has many times overwhelmed great systems of religious reform. On the other hand, it is also true that without a discreet conformity to national institutions

and usages, which have in them the aroma, but not any of the actual evils of the ancient faith, without adapting new ideas to the genius of the race, no growth or progress in religious reform appears to be possible. And from this point of view, the re-adoption of the spirit of orthodoxy is an advantage. The singular feature of Keshub's orthodoxy is that it applies to Hinduism and Christianity alike. And if the movement of Keshub Chunder Sen is becoming more Hinduized, it is also becoming more Christianized. Christ's life and character are steadily growing to be a ruling power in the Brahmo Somaj of India. Keshub Chunder Sen's recent lectures have alarmed some of his friends and followers by their remarkable partiality for Christian teaching and doctrine, as to the drift and destiny of the church which he leads. We cannot say we have much fear in this direction. On the contrary, we think if love and loyalty to Christ increase and become more general among the Brahmos, it will serve as an effective check and counterpoise to the influences by which the Brahmo Somaj may, if not very carefully protected, gravitate towards absorption into Hindu society. Let us take warning of our danger in time, and ward it off in the best way we can.

But in his lectures in 1880, entitled, "Will the Brahmo Somaj last?" and "Hinduism in the Brahmo Somaj," he speaks as if overawed by the national faith of his country to a dangerous extent. Space forbids much quotation, but no reader of these lectures can fail to perceive the tone to which I allude. The most salient example of it is a striking passage in the former lecture, in which, after pointing out that the two opposite dangers which threaten the Brahmo Church are "Death by absorption" on the one hand, and "Death by isolation" on the other, he briefly touches on the former danger, as exemplified in the triumph of Hinduism over so many reforming sects of old, and dwells strongly on the latter danger, as follows (pp. 4, 5.):

When a new and growing faith has to struggle for its existence against the organized forces of older and stronger systems of religion, it often happens that, though at first the former appears triumphant, yet in the long run it is driven to the wall by the latter. The sympathies of large communities of men are eminently conservative. And any attempts at radical change of popular sentiment and practice must sooner or later be repudiated by the slowly acting instincts of the population. And this isolation from popular sympathy must end in the downfall or deportation of the new ambitious reform. Contemplate on the history of Buddhism. . . Behold again the fate of the Albigenses. . . Isolated from the sympathies of Christendom, invaded by the Pope in every direction, they at last were doomed to a dreadful death, and their noble operations were blotted out from the face of the history of European reform, and their example was held [up] as a dark warning to every reformer, who wanted to defy the mighty powers of popular sympathy. The Albigenses, too, died the death of isolation. And if the Brahmo Somaj should be so unwise as to repeat the defiant attitude of the Buddhists and Albigenses, and if we dare to violate the national tendencies, sympathies and precedents of our great country in any scheme of religious reform, let me warn you, gentlemen, their fate shall be the fate of the Brahmo Somaj.

That a leading Brahmo of Mr Mozumdár's reputation should draw such a recreant moral from such a heroic story is melancholy indeed. No doubt there have been reforming Churches which have been utterly crushed out as separate Churches; but their memory

is the sacred possession and the undying inspiration of all faithful reformers, and they still live in the thought, the faith, and the life of their more fortunate successors. Better, far better, that every Brahmo should share the fate of the Albigenses at once, than that the Theistic Church of India should stoop to save its life by a discreet conformity to "the national tendencies, sympathies, and precedents" of the country. For what purpose does the Brahmo Somaj exist, but to supplement and rectify those national tendencies and sympathies with the truth, the faith, and the life which they as yet lack, and to introduce higher "precedents" for action than those derived from any antiquated custom?

After reading these lectures, one is less surprised at the efforts to interpret favourably the novel ceremonies and doctrines of the New Dispensation, which form an important feature of Mr Mozumdár's latest magazine, the *Theistic Review and Interpreter*. One of these interpretations must be given, as no English reader would have believed it possible without ocular proof.

(*Theistic Review and Interpreter*, No. 2. July, 1881, p. 15.)—The recent Hom ceremony performed by the minister and missionaries of the Brahmo Somaj [of India], represents only the idea of burning the passions in effigy. The bundle of dry hard sticks represented the lusts of the flesh tied to the heart by a knot which cannot be loosened, each passion strengthening the neighbouring ones, and all of them together forming a mass of impenetrable obstruction to piety and holiness able to resist strong and repeated attempts to break through. Nothing but fire can destroy such a heap of tough unbreakable wood. That fire is the fire of holy will kindled and breathed upon by the Spirit of the eternal fire of holiness. *The wind and clarified butter that aid the flame are our prayers and aspirations, the great aid of a pure human will. Devotion and prayer are so tender, so soft, and unctuous, and yet so eminently suited to kindle the holy flame of the devotee's will to conquer the passions, that well might they be likened to the fragrant melted butter that was poured upon the burning mass of passions in the process of destruction by the combined action of the human will kindled and supplied with power by the inspiration and power of God.*

Such are the depths of bathos to which Mr Mozumdár can descend in the attempt to reconcile the lofty idealism which is natural to himself with the grotesque caprices which he tries to admire in Mr Sen. Is it too late to entreat him to drop this thankless task, reconsider the whole situation, and resolve to face the facts boldly? His Brahmoism is of a kind peculiar to himself, some features being held in common with Mr. Sen, and some others in common with "Keshub's opponents." With the latter party he cannot co-operate; yet in cramping himself to the mould of the former, his gifts and aspirations are wasted. But there is ample room for individual Brahmic work, independently of party ties: and the last No. of Mr. Mozumdár's *Review* contains some brief notes of his recent missionary tour among the Native States, which inspire the hope that he may take up that field for the propagation of a simple and healthful type of Theism, which cannot but be a

great advance upon the current Hindu beliefs. "In the Native States," he says, "they care nothing about the conflicts and contentions that exercise many Theists of longer standing. They want that the truth should be laid before them clearly, vividly, and in a national garb. They want to find spirituality and purity of character, soundness and authority in teaching. And whenever they discover these, not only do they express unfeigned satisfaction, but also their readiness to accept the principles placed before them. The scores of young men whom I saw in these Native States seem only to wait for a leader. Orthodox Hindu society cannot furnish them with such a leader. It is the Brahmo Somaj only to which they look up with hope and confidence. Their silent appeal seems still to ring in my heart. And on their behalf I call upon the whole Theistic public to make such arrangements as may satisfy the demands made from every part of the country that the hunger and thirst of the soul may be removed."

I cannot but indulge the hope that in such a noble work as this, Mr. Mozumdár may yet find a career which shall give full scope to all his highest impulses, untrammelled by the supposed necessities of party compromise, and free from the irritations of party conflict. Whether he will ever outgrow the antagonisms and prejudices which have so often made him unjust to other workers who love the Brahmo Somaj quite as warmly as himself, none can tell. But in any case, such a work as that hinted above, though wholly separate from theirs externally, would combine therewith in the ultimate result for the good of their common Church. And to no friend of the Brahmo Somaj would such a result give greater pleasure than to the unwilling antagonist who now closes this controversy, hoping never to be obliged to take it up again.

STATISTICAL TABLES.

I. LIST OF THE BRAHMO SOMAJES IN 1881.

The Somajes here enumerated may all be reckoned as branches, large or small, of the Theistic Church of India; but in some cases, the title of *Prārthanā* (Prayer), or *Upāsana* (Worship), or *Bhakti* (Faith), has been preferred to that of *Brahmo*, as designating the local Somaj. These various appellations have been selected for reasons which are by no means the same in every case, but which seldom imply any material difference in matters of faith.

Those Somajes which possess a meeting-house or Mandir of their own are marked by a *.

BENGAL.			No.	Name of Somaj.	Date of Foundation
No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation
1.	*Calcutta. Ādi Brahmo Somaj ..	1830	39.	Chuāḍangā	1881
2.	" Brahmo Somaj of India....	1866	40.	*Dacca, 1 East Bengal B.S.	1846
3.	" Sādharan B. S.	1878	41.	" 2, Branch of the B. S. of India	1880
4.	" Chunāpuker ..	1869	42.	Dāntan	1880
5.	" Colutolā.....	1860	43.	Darbhāngā.....	1872
6.	" Khidirpur Prārthanā Somaj	1876	44.	*Dārjiling	1877
7.	" Sānkāritolā U.S.	1867	45.	Devigunge Prārthanā Somaj.....	1881
8.	" Shāmbāzār ..	1863	46.	Dharmapur	1872
9.	" Simlā	1871	47.	Dināpur	1868
10.	" Sinduriāpati ..	1863	48.	*Faridpur	1857
11.	" Tāltalā	1873	49.	*Gayā, 1	1866
12.	Ārrāh	1878	50.	" 2, Upāsana Somaj	1881
13.	Bālī	1881	51.	Ghurni	1880
14.	Bānkipur	1866	52.	Goālando	1880
15.	Bānsbāriā	1881	53.	Goāri	1879
16.	*Bāghāchrā	1863	54.	Gorabāzār	1881
17.	Bara Bolun	1881	55.	*Harinābhi	1867
18.	*Barāhanagar	1864	56.	*Hāzāribāgh	1866
19.	Bārāset	1870	57.	Hugli Family Somaj ..	1869
20.	*Bāripur	1871	58.	Jalpāiguri (North Bengal B. S.).....	1869
21.	*Barisāl, 1	1861	59.	*Jāmālpur (Behār)	1867
22.	" 2, Brahminica Somaj	1877	60.	Jāmālpur (East Bengal)	1881
23.	*Behālā	1853	61.	*Jangalbārī.....	1875
24.	Berhampur	1864	62.	Jhināidaha Upāsana Somaj.....	1876
25.	*Bhāgalpur	1862	63.	*Kākinīā	1869
26.	*Bhowanipur, 1	1852	64.	Kālā	1877
27.	" 2, Suburban B. S. ...	1878	65.	Kālighāt	1881
28.	" 3, Students' Prayer Meeting	1877	66.	Kalimpong Upāsana Somaj.....	1881
29.	*Boaliā (Rājshāhi)	1864	67.	*Kālā (Culnā)	1867
30.	*Bogra (Bagurā), 1	1860	68.	*Khātūrā	1878
31.	" 2, Family B. S.	1876	69.	Khurshedpur Juvenile B. S.	1876
32.	*Boluhāti	1857	70.	*Kishoregunge	1866
33.	*Brāhmanbāriā	1865	71.	*Konnagar	1863
34.	*Burdwan	1860	72.	*Kriśhnagar	1844
35.	*Chandernagar	1860	73.	*Kuch Behār	1872
36.	Chengātīā	1880	74.	*Kumarkhālī	1849
37.	*Chinsurā	1864	75.	Kurigram	1880
38.	*Chittagong	1855			

76.	Kushtia	1879
77.	Mahepur	1869
	" Revived ..	1879
78.	Mahehtala	1875
79.	Majilpur	1881
80.	Majdia	1881
81.	Maldaha	1868
	" Revived	1875
82.	Malipara	1876
83.	Matihari	1874
84.	*Midnapur	1846
85.	*Monghyr (Behar B. S.)	1867
86.	Mudiali	1873
87.	*Murshidabad	1874
88.	Mymensingh, 1	1853
89.	" 2, Branch B. S.	1867
90.	" 3.	1878
91.	" 4, Branch of No. 3	1880
92.	*Noakhali	1876
93.	Pabna, 1	1857
94.	" 2, Students' Somaj	1881
95.	Pachamba	1871
96.	Phirozpur	1878
97.	*Purnia Prarthana Somaj	1878
98.	*Rampur Hat	1874
99.	*Ranchi	1868
100.	Rangpur	1861
101.	Rayna	1877
102.	*Saïdpur	1878
103.	Santipur (Revived)	1881
104.	Senhati Prarthana Somaj	1878
105.	Serampur	1860
106.	Shahapur	1874
107.	Silaidaha	1867
108.	*Siliguri	1879
109.	*Sirajgunge	1874
110.	Tanguil	1881
111.	Tille (in Manikgunge)	1877
112.	Tripura (Tippera), 1.	1854
	(Commilla)	1854
113.	" 2, Branch B. S.	1879
	ASSAM.	
114.	Cachar, 1	1865
115.	" 2, Silchar P. S.	1880
116.	*Dhubri, 1	1875
116a.	" 2	1881
117.	Gowhatti	1870
118.	*Nowgong	1870
119.	*Shillong	1874
120.	Sibsagar (Revived)	1880
121.	*Sylhet, 1	1861
122.	" 2, Prarthana Somaj	1881
123.	Tezpur, 1	1871
124.	" 2 (Central Assam Upasana Somaj	1878
	ORISSA.	
125.	Balasore and Provincial B. S. combined	1879

126.	*Cuttack, 1	1865
127.	" 2 (Utkal B. S.)	1869
	N. W. and CENTRAL PROVINCES.	
128.	Allahabad	1864
	United with the North- ern India B. S.	1872
129.	Ágra (Revived)	1876
130.	Banda Prarthana Somaj	1877
131.	Bráhmagram (Mandi) Sat Somaj	1878
132.	Cawnpur	1865
133.	*Ghazipur	1872
134.	Lucknow (Oudh B. S.)	1867
	THE PANJÁB.	
135.	*Lahore (Panjab B. S.)	1863
	United with the Cen- tral Panjab B. S.	1881
136.	Multan	1875
137.	Rupar	1879
138.	Simla Hills, 1	1874
139.	" 2 (Bará B. S.)	1879
	WESTERN INDIA.	
140.	*Bombay Prarthana Somaj	1867
141.	*Ahmedabad P. S.	1871
142.	Broach P. S.	1876
143.	Kaira (Branch of Ahmedabad P. S.)	1876
144.	Kaladevi Brahma Somaj	1881
145.	*Hyderabad Brahma Somaj (Sindh)	1868
146.	Nariad Prarthana Somaj	1878
147.	Navaserai P. S.	1878
148.	Pandharpur P. S.	1877
149.	Petlad P. S.	1878
150.	*Puna P. S.	1870
151.	Sojitra Bhakti Somaj ..	1878
152.	Surat Prarthana Somaj	1878
	SOUTHERN INDIA.	
153.	Madras (Southern India B. S.)	1864
	" Revived	1879
154.	Bangalore, 1, Nagara Petta	1867
155.	" 2, Regimental B. S.	1871
156.	" 3, Arula or Cottonpetta	1872
157.	" 4, Cantonment Brahmo P. S.	1879
158.	Coimbatore	1880
159.	Rajamundry P. S.	1879
160.	Rayapetta	1881
161.	Salem	1867
162.	Rangoon (in British Burma)	1880

II. BRAHMO MARRIAGES

FROM NOVEMBER, 1880, TO DECEMBER, 1881.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
119	1880 Nov. 4	Bráhma-grám	DE, Chandi Charan Bái, Yamuná	29 22	Bengali Káeth Hindus- tháni Thákur	
120 R.	1880 Nov. 8	Calcutta	SEN, Bihári Lál CHAUDHURI, Kisorimohini	22 17	Vaidya Sadgope	Head Master, Kishoregunge School. Ex-student of the Adult Female School.
121 R.	1880 Nov. 13	Calcutta	SARKAR, Sasibhushan RÁY, Hemaprabhá (Widow)	28 16	Vaidya Káyastha	Native Doctor, Bánkipur.
122 R.	1880 Dec. 20	Calcutta	DÁN, Mohendra Náth, B.A. (Widower) BÁNERJI, Kámini (Widow)	27 19	Banik Bráhman	
123 R.	1881 Feb. 14	Calcutta	MUKERJI, Rám Chandra HÁLDÁR, Sarva Mangalá (Widow)	31 22	Bráhman Ditto	S. of Syámá Prasann Mukerji, Landholder. D. of Bisvanáth Ráy of Lucknow.
124 R.	1881 Feb. 26	Sántipur	MALLIK, Prasanna Kunár MALLIK, Giribálá		Piráli Bráhman Ditto	A member of the Bágháchrá Brahmo Family. D. of Navina Chandra Mallik of Bágháchrá.
125 R.	1881 Feb. 26	Sántipur	CHAKRAVARTI, Kailás Chandra MALLIK, Rájlakshmi	25 14	Bráhman Piráli Bráhman	Homeopathic Practitioner, Sylhet. D. of Prán Náth Mallik, Municipal Overseer of Sántipur.
126 R.	1881 March 12	Sadyapuskarini, in Rangpur	RÁY, Haridás BOSS, Sarnamayi (Widow)	26 18	Káyastha Ditto	Teacher in Gopálpur School.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
127 R.	1881 July 29	Calcutta	MITRA, Krishna Kumár, B.A.	28	Káyastha	Teacher in the City School, Calcutta, and member of the Executive Com- mittee of the Sá- dháran B. S.
			BOSE, Lilávati	16	Ditto	Fourth d. of Ráj- náráin Bose, Pre- sident of the Ádi B. S.
128 R.	1881 Aug. 6	Dum-Dum (24 Per- gunnahs)	BOSE, Mohini Mohan, M.D.	30	Káyastha	Younger brother of Ánanda M. Bose.
			BOSE, Suborna Prabhá	19	Ditto	Second d. of Bhaga- ván Chandra Bose, Deputy Magis- trate, Howrah.
129 R.	1881 Aug. 13	Calcutta	NARÁYAN, Kumár Gajendra	24	Sankoche	Barrister - at - Law, and cousin to the Mahárájá of Kuch Behár.
			SEN, Sávitri	14	Vaidya	Second d. of Keshub Chunder Sen, Min- ister of the Brahma Mandir of India.
130 R.	1881 Aug. 22	Calcutta	SEN, Karuná Chandra	18	Vaidya	Eldest son of Keshub Chunder Sen.
			KHÁSTOGIRI, Mohini	22	Ditto	Second d. of Dr. Annáda Charan Khástogiri.
131 R.	1881 Aug. 26	Calcutta	BÁNERJI, Chandi Charan	25	Bráhman	Employé in a Post Office.
			RÁY, Binodá	14	Ditto	D. of Baikuntha Náth Ráy.
132 R.	1881 Oct. 6	Láhore	CHAKRAVARTI, Sáradá Prasád	23	Bráhman	
			LÁHIRI, Nistáriní (Widow)	21	Ditto	
133 R.	1881 Oct. 10	Dacca	BHAKTA, Ajodhyá Náth (Widower)	28	Agarwálá Banik	Clerk in Deputy Post-Master-Gen- eral's Office, Dacca.
			_____, Pramadá Sundari (Widow)	16	Káyastha	D. of Srináth Ghose, of Korhátí, Vik- rampur, and Stu- dent in the Eden School, Dacca.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
134 R.	1881 Nov. 7	Calcutta	ĀGNIHOTRI, Siva Nārāyan (<i>Widower</i>)	35	Brāhman	Teacher in the Lā- hore Government School, and a lay Missionary of the Sādhāran Brahmo Somaj.
			—, Ganesh Sundari (<i>Widow</i>)	20	Ditto	
135	1881 Nov. 22	Calcutta	TĀGORE, Dvipendra Nāth RĀy, Susilā	19	Pirālī Brāhman	Eldest son of Dvijen- dra Nāth Tāgore. D. of Rakhāl Chan- dra Rāy, Zemindār of Lākhotia.
				16	Brāhman	
136 R.	1881 Dec. 20	Bombay	PĀL, Bipin Chandra	24	Kāyastha	Head Master of the English School at Bangalore.
			—, Nritya Kālī (<i>Widow</i>)	19	Brāhman	

III. BRAHMO MARRIAGE REGISTRARS IN 1881.

Under the Native Marriage Act (III. of 1872).

City of Calcutta { NORRENDRO NĀTH SEN.
DURGĀ MOHAN DĀS.

Suburbs of Calcutta { BHUBAN MOHAN DĀS.
SASIPADA BĀNERJĪ.

District of Hugli SHIB CHUNDER DEB.
 „ Dacca GOVINDA CHANDRA DĀS.
 „ Mymensingh ĀNANDA CHANDRA GHOSE.
 „ Barisāl SARBĀNANDA DĀS.
 „ Assam JAGAT CHANDRA DĀS.

The Registrar of Assurances at Calcutta and the Sub-Registrars at the chief stations of District Judges are also ex-officio Marriage Registrars under the Act.

IV. ANUSTHĀNIC BRAHMOS IN 1881.

(From the *Brāhma Pocket Almanac* for 1882, issued by the Sādhāran Brahmo Somaj.)

In September, 1880, a census of Anusthānic Brāhmos was taken by the Sādhāran Brahmo Somaj, the result of which is shown in the following abstract statement:—

ADULTS.			
<i>Males.</i>		<i>Females.</i>	
Widowers	14	Widows.....	36
Bachelors	83	Spinsters	2
Husbands	228	Wives	151
<hr/>		<hr/>	
325		189	
Total.....		514	

CHILDREN OF THE ANUSTHĀNIC BRAHMOS.

	<i>Boys.</i>	<i>Girls.</i>
Under 5 years old	143	145
„ 10 „ „	80	105
„ 14 „ „	54	36
„ 18 „ „	22	16
<hr/>		<hr/>
299		302
Total..... 601		

N.B.—The above figures are only approximate, as many Brahmos who are known to be Anusthānic have not sent in their returns.

V. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1881-82.

Place of Publication	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	National Paper	English	Daily general newspaper	Nolo Gopal Mitter.
"	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Bhuban Mohan Dás.
"	Liberal and New Dispensation	English	" religious and general newspaper	Keshub Chunder Sen.
"	Sulabh Samachár (Cheap News)	Bengali	" social and educational do.	Indian Reform Association.
"	Tattva Kaumudi (Moonlight of Religion)	Bengali	Fortnightly religious newspaper	Sádháran Brahmo Somaj.
"	Dharma Bandhu (Friend of Religion)	Bengali	" ditto	Sádháran B. S. Students.
"	Dharma Tattva (Religions Knowledge)	Bengali	" ditto	Brahmo Somaj of India.
"	Balak Bandhu (Boy's Friend).	Bengali	" juvenile journal	Indian Reform Association.
"	Bishwási (The Believer)	Bengali	Monthly religious journal	B. S. of India Theological Class.
"	Tattvabodhini Patriká (Teacher of Knowledge)	Bengali	" ditto	Adi Brahmo Somaj.
"	Bhárati (The Indian)	Bengali	" general magazine	Dvijendra Náth Tagore.
"	Banábodhini Patriká (Teacher of Women)	Bengali	" magazine for the instruction of women	Unesh Chandra Datta, B.A.
Baráhanagar	Bharat Samájí (Indian Worker)	Bengali	" magazine for working men	Sasipada Banerji.
Chittagong	Sangsoadhiní (The Purifier)	Bengali	Fortnightly religious journal	Chittagong Brahmo Somaj.
Dacca	The East	English	Weekly religious and general newspaper	
"	Dacca Prakash (or publication)	Bengali	" ditto	Govinda Prasad Ray.
"	Pilgrim's Journal	Bengali & Eng.	" religious magazine	Dacca Branch of the B. S. of India.
"	Ranga Bandhu (Friend of Bengal)	Bengali	Monthly religious newspaper	
"	Yearly Theistic Record	Eng. & Bengali	Weekly religious magazine	
Mymensingh	Bharat Mihir (Indian Sun)	Bengali	" ditto	Kali Náráyan Sannyal.
"	Sanjibani (Life-giver)	Bengali	Monthly religious journal	Srináth Chanda.
"	Bradr-i-Hind (Indian Brother)	Urdu	" religious magazine	Siva Náráyan Ágnihotri.
Lahore	Theistic Review and Interpreter	English	Weekly religious & general news-	Protap Chunder Mozumdar.
Simla	Subodha Patriká (Good Thoughts)	Eng. & Marathi	Monthly religious journal	Bombay Theistic Association.
Bombay	Brahma Gnanabodhini (Theistic)	Tamil	Fortnightly social, religious and general newspaper	Jyásámi Mudeliár.
Bangalore	Coimbatore Patriká (Instructor)	Eng. & Vernac.	" ditto	P. Narasimhalu Naidu.
Coimbatore				
Salem	Salem Patriot	Ditto, ditto	" ditto	Ditto.
Rajamundry	Vivekarthani			

ERRATA.

Page 59, line 1. In "The Song of the New Dispensation," omit "New."

Page 107, line 5 from the bottom. For "superstitions," read "superstitious."

Page 108, lines 6 and 7. For "two fortnightly papers, the *Brâhma Bandhu* and the *Sangsodhini*," read "a fortnightly paper entitled the *Sangsodhini*."

Note to p. 74, lines 11 to 13 from the bottom. "The Indian Reform Association has held no annual meeting since the one on March 29, 1880, which I mentioned in my last *Year-Book*." I wrote this in Oct., 1881. But in the present year, an annual (or biennial?) meeting of the I. R. Association was held at the Albert Hall on March 13, 1882, Major Baring being in the chair. The Annual Report published in the *Liberal* for March 19, 1882, makes the following statement under the heading of "Female Improvement."

"The Committee regrets to say that this department of its work showed no signs of vitality during the past year. The *Pari-charikâ*, a monthly journal for ladies, did not appear for the last six months, and the Metropolitan Female School was closed for some time in consequence of mismanagement and paucity of funds. Arrangements, however, have been made to re-organize the institution and revive the journal." A plan of operations is then described, which "the Committee hopes will meet with the sympathy and co-operation of the public."

BEDFORD :

PRINTED AND PUBLISHED AT THE "MERCURY PRESS."

No. VII.

1882.

THE
BRAHMO YEAR-BOOK

FOR 1882.

BRIEF RECORDS OF WORK AND LIFE

IN THE

THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLIER.

Brahma-kripáhi keralam.
“God’s mercy alone availeth.”

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

-- --
1883.

PRINTED AT THE "MERCURY" PRESS,
BEDFORD, ENGLAND

CONTENTS.

	PAGE
PREFACE	v
RETROSPECT OF THE YEAR 1882-83	1
<i>The Metropolitan Somajes</i>	1
The Sādhāran Brahmo Somaj	1
The Brahmo Somaj of India, or the Church of the New Dispensation	10
<i>The Provincial Somajes</i>	14
Eastern Bengal	14
Western Bengal	29
Northern Bengal	31
Northern India	41
Western India	44
Southern India	56
RECENT BRAHMO LITERATURE	70
The Sādhāran Brahmo Somaj	70
The Ādi Brahmo Somaj	77
The Church of the New Dispensation	79
STATISTICAL TABLES	88
I. List of Brahmo Somajes in 1882	88
II. Brahmo Marriages in 1882	91
III. Brahmo Marriage Registrars in 1882	92
IV. Periodicals under Brahmo Management in 1882-83.. .. .	93
ERRATUM	95
GLOSSARY	96

PREFACE.

The year 1882-83 has been a tranquil one in the Brahmo Somaj: and I am glad to be able to report its proceedings with tolerable fulness. Some of them have been of considerable interest, as will be seen by the reports and letters from Dacca, Dárjiling, and Mangalore, the unusually full reports from Bombay and Madras, and the fine address of Professor Bhandarkar at Puná. The Sádháran Brahmo Somaj has continued to make steady progress in its various branches of work, religious, educational, and literary, —a summary of which is given in its Annual Report. In Literature, the Ádi Somaj has produced one great work, as well as a few small ones. Of the New-Dispensationist literature I have given the list published by authority: but I could only review the few specimens which have come to my hands. Of one of these—Mr. P. C. Mozundár's recent work on "The Faith and Progress of the Brahmo Somaj,"—I have felt obliged to speak with a severity which would have been out of place in reviewing a merely literary work published in a distant country: but as the author has come hither on a propagandist mission of which his book, now circulating here, is the exponent, it becomes necessary to speak plainly as to the nature of its contents.

There are several other subjects connected with the recent history of the Brahmo Somaj, on which there is much to be said, but for various reasons, they cannot be taken up now.

In conclusion, I have only to express my warm thanks to all the friends in India and in England, who have helped me by contributing to these brief records of the work and life of the Brahmo Churches, and to hope that that work and life may increase and develope with every coming year.

S. D. C.

33, Hamilton Road, Highbury, London.
May, 1883.

RETROSPECT OF THE YEAR 1882-3.

The Metropolitan Somajes.

THE SÁDHÁRAN BRAHMO SOMAJ.

In accordance with the plan announced in the Preface to my last *Year-Book*, I commence my Retrospect with the Annual Report just issued by the Sádharan Brahmo Somaj, and am very glad to have so good a summary to present of the work and prospects of the leading Somaj for the past year.

The fifth Annual Report of the Sádharan Brahmo Somaj.

Through the blessing of Providence the Sádharan Brahmo Somaj has to record another year of work and progress. The difficulties that beset its path in the beginning are wearing off, and it is steadily gaining upon the confidence of the country at large.

As usual, the spiritual work of the Somaj opened with the last Annual Festival. The festival lasted for ten days and was eminently useful in invigorating our spirits and bringing us strength and grace. The period of the Annual Festival is a time when all our institutions are passed under a sort of review; accordingly, special days were appointed for special branches of our work. As a mark of the fresh spiritual impetus given by the festival it is sufficient to notice that six earnest men came forward to signify their intention of devoting their lives to the preaching of Brahmoism.* Though they have not been formally and constitutionally accepted as missionaries of the Somaj, they have, all of them, more or less, furthered the work of the Somaj, in their own respective spheres.

Soon after the anniversary the missionaries of the Somaj commenced their operations in right earnest. Pandit Bijay Krishna Goswami made mission tours to different stations in the country, and preached Brahmoism in the following places during the course of the year:—Rámpur Hát, Burdwán, Jalpaiguri, Siliguri, Sirájpgunge, Dárjiling, Saidpur, Pabná, Berhampur, Bánsbárá, Rámpur Boáliá, and Bágháchrá. Besides these missionary visits,

* The names of these gentlemen are the following:—Babus Nagendra Náth Chatterji, Navadwip Chandra Dás, Devi Prasanna Ráy, Adináth Chatterji, Bishnu Charan Chatterji, and Kedar Náth Mukerji.—*B. P. O.*, Feb. 2, 1882.

he also ministered unto the spiritual wants of the Calcutta Congregation, by regularly conducting the usual weekly service of our Prayer-Hall.

Pandit Rām Kumār Vidyaratna had to take up the place of Pandit Bijay Krishna Goswāmi at Dacca, from the beginning of the last year. Consequently he remained principally in that city, during the year under review. But he did not entirely confine himself to that place. Upon the invitation of the Brahmos of Mymensingh he visited that town to conduct the anniversary of the Branch Somaj, and preached the truths of Brahmoism in the surrounding places. He also paid a short visit to Barisál, Vikrampur and Commillá, where he delivered a number of discourses. Towards the close of the year he paid a short visit to Calcutta and preached the principles of Brahmoism in the Hugly district.

Pandit Siva Nārāyan Agnihotri, who has recently given up his secular work, in order to be able to devote himself entirely to his mission work, had to spend the whole year at Lahore, only once visiting Rawul Pindi, during the vacation of his school. Yet he usefully employed his time, as usual, in propagating the principles of the Somaj in various ways. Besides conducting divine service as one of the ministers of the local Somaj, he took part in several religious and social meetings, delivered public lectures on different subjects, and published a number of books and papers, for the propagation of Theism. He had to give up his well-known monthly journal the *Bradī-jī Hind*, during the course of the year, on account of ill-health, and also for want of pecuniary support, but he has since begun to publish a new little monthly journal in Urdu called *Religious Life*.

Pandit Siva Nāth Sāstri spent a longer time in the metropolis this year than in previous years. During his stay in town, besides conducting the usual weekly service in the Prayer-Hall as one of the ministers, he presided at the meetings of the Students' Service and delivered a course of lectures to young men, on different spiritual and social subjects. He had also the charge of the *Tatva Kaumudi*, the fortnightly journal of the Somaj. But he did not make Calcutta the only sphere of his work during the year. He visited the following stations for preaching Brahmoism:—Midnāpur, Barisál, Dārjiling, Rungpur, Kákinía, Siliguri, Saidpur, Gayá, Giridhi, Madhupur, Bankurá, Bánsbária, Chinsurá, Kumarkhálí, and Faridpur.

Nor were the missionaries of the Somaj the only persons who tried to preach its principles in different places; there were others, members of the Somaj, who did valuable service. Notable amongst them are Babus Nagendra Nāth Chatterji and Umesh Chandra Datta; the first of whom though not formally ordained as a missionary, yet gave up his secular work from the beginning of the year, and visited different places for the purpose of preaching our principles. He visited Bará Belun, Murshedabád, Pabná, Dārjiling, Házáribágh, Jamálpur, and other places. As the Principal of the City College, and as one of the ministers of the Calcutta Congregation, Babu Umesh Chandra Datta also did a good deal to promote the cause of Brahmoism. The cordial thanks of the Somaj are due to these and other gentlemen who have voluntarily furthered the cause of the Somaj.

Of other departments of our spiritual work, the Students' Weekly Service requires special mention. This institution, though not formally organized by the Executive Committee, yet belongs to the Somaj as a part and parcel of its important spiritual work amongst the rising generation of students. The objects with which it was started some three years ago, are being gradually realized. Those objects were (1) to stimulate religious inquiry, (2) to induce thoughtfulness and earnestness of character, (3) to create interest in questions of religious and social reform, amongst young men. Discourses on religious and social topics were regularly delivered every Sunday morning at its meetings. The two great principles of Liberty and Unity were elaborately discussed in a series of lectures, and wholesome moral

lessons were drawn for the guidance of the young members. Of other social and spiritual questions, the question of "Inspiration" or the doctrine of Divine grace, occupied the members for a number of days. As usual, the plan of holding quarterly social gatherings was also carried out by the members. Upwards of 90 young men proceeded to the Government Botanical Gardens on one occasion, and a large meeting of a religious as well as social character was held in one of the groves of the garden. On the whole, this institution has fairly maintained its character for usefulness. As a mark of the wholesome influence of this institution it may be noted with pleasure, that it has drawn in a large number of young members to the Sādhāran Brahmo Somaj, many of whom have given practical proof of the earnestness of their convictions by publicly discarding caste and idolatry, and by manfully bearing all the bitter persecutions to which they were subjected by their friends and relatives.

The next is the Sangat Sabhā. The Sangat is a weekly conversational meeting for mutual spiritual progress and help. The number of those who regularly take part in it is not very large, but it is very useful in helping the spiritual growth of those few who do take part in it. The subjects discussed at its meetings are generally matters of individual spiritual experience. For some time past the proceedings of its meetings have been made specially attractive by previously drawing up a list of subjects for its discussions, and by announcing the same in public papers. This improvement on its former plan of action has brought in a larger number of members, and the discussions have also become more pointed and interesting. It is evident that our weekly services, with their formal discourses, do not satisfy all the cravings of our spirit, and such friendly and free spiritual intercourse amongst the members as is afforded by the Sangat is exceedingly necessary, and the system should be largely availed of by other members as an important part of their spiritual exercises.

The third thing to be noticed under the head of spiritual work is the Brahminica Somaj. It is an institution organized with a view to help in the spiritual culture of our ladies. Men as a general rule have many sources of information and instruction. They have their public meetings and discourses, their constant gatherings in public places, all of which afford them ample opportunity for mutual interchange of thought, and spiritual improvement. It was felt that some institution for bringing together the Brahmo ladies, and helping in their progress was needed. Accordingly a Society called the "Bengal Ladies' Association" was organized in 1879. There are three objects which this Society has in view: (1) discussion of important questions of life and conduct, and furtherance of useful practical work for the improvement of women; (2) to promote their spiritual culture; and (3) bringing together both the sexes in evening parties and social gatherings. The Brahminica Somaj is a part of the work of the above Society. At its meetings regular divine services are held for the special benefit of the ladies. These prayer-meetings were kept up during the last year.

Apart from the Sunday School which is regularly held at 13, Mirzapore Street by some of our junior members, Sunday gatherings of little children were regularly held in the Prayer-Hall every Sunday afternoon, when after short service and hymn, little discourses suited to the juvenile congregation were delivered. Babus Dwārkānāth Gānguli and Sasipada Bānerji had principal charge of these gatherings, and gradually increasing interest is being taken by the children and their parents in these meetings. A little school has also been started near our Prayer-Hall for Brahmo children of both sexes, where religious and moral instruction will be imparted to them.

The Students' Prayer Meeting noticed in last year's Report, organized by some junior members of the Somaj, was kept up during the year under report, and its members have carried on their fortnightly Bengali journal, the *Dharma Bandhu*, or the "Friend of Religion." We are glad to notice that during

the course of the year, this journal has steadily risen in the estimation of the public and has also secured wider circulation.

One more institution for spiritual culture remains to be mentioned. It is the Theological Institution. Towards the close of last year this class was opened, with a number of students belonging to different schools and colleges of Calcutta. The discourses weekly delivered at its meetings generally fall under two heads, Theology and Practical Piety. The delivery of the lectures is followed by discussion. The main object of the institution is to ground its members in theology and principles of practical piety. A number of meetings were held before the close of the last session. Babus Heramba Chandra Maitra and Sitanāth Datta and Pandit Siva Nāth Sāstri delivered the last year's lectures.

Of the constitutional work of the Somaj, three things principally deserve mention. The first is the forming of a body of rules, for the formation of a Committee called the Somajic Committee, or Committee for the discussion and decision of social questions. A number of gentlemen have been appointed according to their rules to form this Committee. They have to discharge two different functions; first, to encourage the discussion of important social questions; secondly, to act as arbitrators, if need be, and if asked by the parties in all cases of social difference. Since their appointment fortunately no case has arisen to call for their arbitration,—but their first object has been partly called out by holding some meetings and by encouraging discussions on the question of marriage. There are several other questions of a social character which have been sketched out for discussion, but the Committee intend taking up these subjects during the ensuing year.

The second constitutional work is the framing of a number of rules laying down the conditions under which permission might be granted for the performance of domestic and other ceremonies in the Prayer-Hall. The celebration of such ceremonies in a public place of worship is not customary in this country and is looked upon as an act of reform. But since the opening of the Prayer-Hall, some applications have been received by the Executive Committee, asking for permission to celebrate marriages in the Prayer-Hall; consequently the question of laying down the conditions under which such permission could be granted became urgent, and rules were accordingly formed for future guidance.

The third important constitutional work is the re-appointment of the Mission Committee. According to the rules of the Somaj, the Mission Committee holds its tenure of office for two years, and as the period for the first Committee expired at the end of the year before last, a fresh Committee was appointed at the beginning of the last year. This Committee has charge of the training of candidates for mission work and also of the nomination of missionaries.

Of the ordinary constitutional work of the Somaj little remains to be specially mentioned, excepting the fact that the weekly meetings of the Executive Committee and the ordinary meetings of the General Committee have been regularly held, and an active and extensive correspondence has been carried on with the mofussil,—and secondly, that the memorial to Government for holidays during the Annual Festival, referred to in the last year's Report, has been submitted to his Excellency the Viceroy, but no results have been as yet known.

Lastly, we come to the department of practical work. The first thing to be noticed under this head are the publications of the Somaj. The *Tattva Kaumudi*, the fortnightly Bengali journal of the Somaj, has been regularly published throughout the year, and has steadily risen in popularity and circulation. It has been an active and useful agency for the propagation of

the principles of the Somaj. Two other monthly journals, the *Bāmābodhini* and the *Sakhā*, though not started by the Somaj, require special mention. The first is a long-established journal for ladies, edited by Babu Umesh Chandra Datta, our Secretary. It is very useful to its female readers. The second is a monthly journal for children, started from the beginning of this year, by Babu Pramada Charan Sen, a young member of the Somaj. It is ominently suited for its juvenile readers and will be really useful to them. Of other publications the tracts on Prayer, Immortality, Caste, and the book "Duties of a Householder," have been reprinted; the Almanack for 1883 and a collection of new hymns has been published; besides, a life of Buddha by Babu Krishna Kumār Mitra, a life of Martin Luther by Babu Umesh Chandra Datta, a book of biographical sketches called the "Immortals," containing the lives of Buddha, Nānak, Chaitanya, and others by Pandit Rām Kumār Vidyaratna, and a little book called a "Garland of Flowers," containing a collection of short religious and devotional sentences from the *Dharma Bandhu*, a tale called *Karakusumikā* or the Prison Flower, are also out as our anniversary publications of this year. Babu Devi Prasanna Rāi, a member of the General Committee, has also brought out a work of fiction called *Jogjivan*, a book illustrating many social and moral principles. A special Committee was appointed to bring out a series of cheap and popular publications enforcing and illustrating the principles of Brahmoism. Four tracts of this series have been brought out which, it is a matter of satisfaction to observe, were extensively circulated and eagerly read. It is to be hoped that the work in this department thus successfully organized and commenced will be vigorously carried out in the coming year.

Secondly, many new additions have been made to the Theistic Library mentioned in previous Reports. It is to be hoped that Brahmo young men will avail most largely of this useful means of improving their knowledge.

Thirdly, several steps were, from time to time, taken by the Executive Committee, for clearing the heavy liabilities of the newly built Prayer Hall. But all these steps did not produce the expected results, and debts amounting to about Rs. 4,292 still stand against the Prayer Hall.

The question of creating a fund for the benefit of the families of deceased Brahmos was once taken up, but the matter is still under consideration and it forms one of the subjects of this year's annual conference. An important work was commenced on the occasion of the fourth anniversary of the Sādhāran Brahmo Somaj, which took place on the 15th of May last. The foundations of the Mission Home were laid on that day, by the President of the Somaj—and a small brick-built house is in course of construction, on the western portion of the land attached to the Prayer-Hall. Eight independent Brahmo families have built houses in this quarter, and it is to be hoped that when the Mission Home is complete, this quarter will be an important centre of Brahmo life and Brahmic work.

As marks of the general influence of the Somaj the following facts are worthy of record. A large number of new members have joined the Somaj. Secondly, invitations for the services of missionaries were received from the following places: Midnapur, Tricolia (Behār), Rangpur, Kākiniā, Majdia, Barisāl, Rāmpur Hāt, Sirājgunge, Sylhet, Durbhanga, Mazilpur, Konnagar, Barāhanagar, Assam, Burdwān, Dārjiling, Chandannagar, Saidpur, Pabna, Contai, Hāzāribāgh, Matihāri, Giridhi, Bānkurā, Murshedābād, Ghāzipur, Katak, Barā Belun, Bānsbāriā, Silaidāha, Kumarkhālī, Rawul Pindi, Madras, Coimbatore. Thirdly, the number of Somajes which return representatives to the General Committee has risen in the course of the year from 18 to 29.

The financial condition of the Somaj is anything but prosperous. Want of funds does not allow the Somaj to lay its hands on much useful work.

Fuller information on this subject will be gathered from the balance-sheet attached herewith.

Conclusion. Thus has Providence enabled us to close another year of quiet work in humble resignation to His will. There prevailed amongst the members greater unity of spirit and greater eagerness to co-operate with each other, than in previous years. May God bless us that we may carry on the noble work to which we have been called more earnestly and energetically in the future.

UMESH CHANDRA DATTA, *Secretary.*

The Anniversary Festival of this year lasted for ten days, and was as full of life and spiritual renewal as in previous years. The Prayer-Hall was repeatedly filled with large and deeply interested audiences, and the various celebrations passed off with unfailing enthusiasm. Among these should be specially noted the opening meeting on January 19th, in memory of Rām Mohun Roy. "The meeting took place in the evening, in the open space behind the Prayer-Hall. A temporary pavilion was erected on the patch of ground, and was decorated and fitted up for the occasion. The place and the hour had been previously announced in the papers, accordingly a large crowd assembled at the appointed time. One wing of the grounds was occupied by the ladies. Babu Shib Chunder Deb, the venerable president of the Sādhāran B. S. and one of the few surviving men who joined the Brahmo Somaj at the time of Rājā Rām Mohun Roy, occupied the chair. The proceedings commenced with a prayer offered by Babu Nagendra Nāth Chatterji. Then followed Pundit Siva Nāth Sāstri's lecture, on 'The teachings of Rājā Rām Mohun Roy—how far has the Brahmo Somaj acted upon them?' The following is the substance of his discourse."

The revival of the memory of Rājā Rām Mohun Roy afforded by these annual meetings in his honour, is bearing practical fruits. Babu Nagendra Nāth Chatterji has produced a good book on the life of the Rājā; a distant relative of the Rājā's has also published a book of reminiscences; Miss Collet in England is collecting materials for a fresh biography in English; and a nice portrait has been placed by our friends of the New Dispensation in the Albert Hall. Apart from producing these practical results, the revival of his memory has had another use for us. It has drawn our attention more pointedly than ever to the doctrines and teachings of the illustrious founder of the Somaj. What were his ideas? the great principles that he has left behind him as an inheritance? These ideas or principles can be classed under five heads: (1) the spiritual worship of God; (2) the equality of all men before God; (3) a wide-extended charity towards all creeds and scriptures; (4) the liberty of conscience and human judgment; (5) sympathy with every form of human welfare. Read the writings of the Rājā and you are struck by the presence of these noble principles everywhere. . . . The success of the Somaj in carrying out the idea of spiritual worship of God is manifest in three different ways. First, the Brahmo Somaj has produced a number of men who have not only intellectually rebelled against idolatry, but who have been initiated into the sweetness of spiritual communion with God; with whom daily worship is an imperative duty. The Brahmo Somaj is silently promoting prayerfulness among its members. Secondly, the popular fallacy of considering the aid of images, symbols, and external forms as necessary for the culture of

devotional feelings, is wearing off. Those who at first laughed at the Brahmo's idea of worship are learning to respect it. Thirdly, with the growing spiritual activity of the Somaj, freedom from idolatrous practices is coming to be regarded as a mark of an advanced Brahmo. All these signs indicate that the idea of spiritual worship is silently progressing. The principle of human brotherhood is also advancing in the Brahmo Somaj. Public protests against caste have been made, and inter-marriages are being freely promoted. A spirit of democracy is abroad, which is loth to recognise the worldly distinctions of rank and wealth in the Church. The institution of public worship itself is a great promoter of this idea of human fraternity. As we all assemble in the house of prayer, rich and poor, men and women, old and young, we feel that we are all children of the same Father, and destined for the same privileges and graces. Thirdly, the Brahmo Somaj, true to the first impulse given by its founder, has fairly maintained its character for catholicity. It has always respected and honoured the scriptures and sages of other nations. The noble principle of accepting anything good and true from all books and all countries, has been all along kept in view. The Brahmo Somaj aspires to include every form of truth within its all-embracing love, and seeks to profit by the lessons of all the scriptures and all the sages of the world. Fourthly, the Brahmo Somaj has also publicly vindicated the independence of human conscience by openly discarding the doctrine of infallible guides. It is in the fifth trait that the Brahmo Somaj is still defective. The principle of active philanthropy of sympathy with every form of human welfare, is not yet fully developed amongst us. In this matter the Brahmo has yet much to learn from the Church of Christ. Look to Christian Institutions, how many they are and working how incessantly, for promoting the general welfare of mankind.

At this point the lecturer drew a number of moral lessons from the life of the Rájá, instancing his devotion to truth, his love of liberty, his hatred of injustice, his love of man, his kindness and courtesy to fellow-men, and his respectful bearing towards the other sex. Lastly, the Pandit exhorted his Brahmo hearers to imitate the example of the illustrious founder of their Somaj: earnestly implored them to keep always before their eyes the five noble principles inculcated by him, and concluded his lecture with a short and suitable prayer.

At the Annual Business Meeting, the venerable Babu Shib Chunder Deb was re-elected as President of the Somaj, and Babu G. C. Mahalanabish as Treasurer: the newly-elected Secretary and Assistant Secretary being Babus Dwárá Náth Gánguli (well-known for his energy and ability) and Krishna Kumár Mitra, a young and very active votary of the Sádháran Brahmo Somaj.

The 22nd of January was the festival day of the Brahmo ladies, the morning being occupied by divine service for the Brahmica Somaj, the mid-day by a ladies' love-feast, and the afternoon by the annual meeting of the Bengal Ladies' Association, Mrs. Ananda M. Bose in the chair. The meeting opened with a short prayer by Miss Kádambini Bose, B.A., after which Mrs. Sasipada Bánérji, one of the Secretaries, read the Annual Report. Papers were then read by Miss Kádambini Bose and Miss Lávana Prabhá Bose. A hymn having then been sung, Mrs. A. M. Bose (President of the

Association) wound up the proceedings with an address on Education, in which she made several practical suggestions for the future usefulness of the Society. Both at the morning meeting of the Brahmica Somaj and the afternoon meeting of the Bengal Ladies' Association, two hundred ladies were present, and at the latter meeting a few gentlemen also.

The Annual Report summarizes the work done throughout the year 1882, which has been carried on according to the regular plan. "In the first week [of the month], worship; in the second, the reading of a paper and discussion thereupon; in the third week, a short service and study of books on religious subjects; on the fourth or last Saturday, a scientific lecture. Besides these, every third month the members and their relations meet in a social gathering." Most of the religious services above mentioned are conducted by the ladies themselves, and the report expresses a strong belief "that by this means a deep sense of religion, a love of Truth and faith in God will in time gain ground among the members." Among the papers read at the discussion meetings may be mentioned the following: "The Aim of a Woman's Life" (a prize essay by Miss Lávanya P. Bose); "Glory lies in Action," and "Unity." In the useful knowledge department, instruction was given on "Heat," "Reptile Life," "The good effects of Education," "Ancient and Modern Egypt," "What is necessary to us in the present day," "The sense of hearing," and other matters. A Library was established at the beginning of the year, to which many valuable donations of books have been made, both by Indian and English friends. Financially, the Association is in a much better condition than in former years. Since last April, it has defrayed the school expenses of one girl pupil, and is about to do the same for another; and the Association hopes that as funds increase, the work in this department may be extended. It is with great pleasure that we note the steady progress of this excellent little Society.

The Brahmica students of Calcutta continue to acquit themselves creditably at the University Examinations. In November 1881, the Misses Sailabálá and Tarala Dás, of the Bethune School, passed the Middle English Scholarship Examination in the second division. In December 1881, Miss Abala Dás and Miss Kumudini Khástogiri (also from the Bethune School) passed the Entrance Examination, Miss A. Dás being at the head of all the female candidates who went up from Bengal. She obtained a First Grade Junior Scholarship, while Miss K. Khástogiri, who took up Sanskrit as her second language instead of Bengali, was also awarded a scholarship by the Director of Public Instruction. Miss A. Dás has since proceeded to Madras for the study of medicine. Lastly, at the University Examinations of December 1882, Miss Lávanya Prabhá Bose, from the Bethune School, has passed the Entrance Examination, and Miss Kádambini Bose the B.A.

In the field of General Education, the leading members of the Sádharan Brahmo Somaj continue to prosecute their efforts with marked success. In my last *Year-Book* I gave a full account (pp. 21-23) of the "City School," established in January 1879, under the Rectorship of Mr. Ananda M. Bose,—to which was added in January 1881, a College Department which was affiliated to the Calcutta University up to the First Arts Standard. From the third Annual Report, issued in September 1882, we learn that the total number of pupils in the institution then amounted to 634, the College roll numbering 110. The result of the University Entrance Examination of December 1881 had proved as satisfactory as that of 1880. Out of 37 boys who appeared at the Examination, 30 passed,—4 being placed in the 1st, 11 in the 2nd, and 15 in the 3rd division. One boy obtained a Government Scholarship of Rs. 10, and the two boys who stood next in order of merit received school scholarships of Rs. 5 each. The financial condition of the institution is very satisfactory, and a large surplus is being set apart for a Building Fund for the School.

The classes for Drawing, Gymnastics, Science, and Music, continue to be held, and special attention is given to moral training. "The effect of this training," says the Report, "continues to be manifest in the gradual improvement of the moral tone and character of the boys in the institution. In the higher classes, lectures of an unsectarian character have been delivered on those fundamental principles of religion which are common to all Theistic creeds. The Sunday School mentioned in last year's Report continues to be held; and in addition to this, a Theological Class has recently been opened for the benefit of the more advanced students. It ought to be added that these two institutions, though held in the school premises, and attended by many students of the school, are independent of any connection with the school itself."

The Library has been enlarged, and a Reading Club established in connection with the College. Fortnightly lectures continue to be delivered on subjects of wide and general interest, by gentlemen of eminence in various communions, Hindu, Anglican, and Presbyterian. A carpenter's class has been opened in connection with the College, as a first step towards giving the students practical training in handicraft. The students who have joined it belong chiefly to the first year College class.

At the University Examinations of December 1882, the City School passed 20 out of its 37 candidates for Matriculation (being the third percentage of passed students in the list of Calcutta Schools); while the City College, sending up candidates for the first time to the First Arts Examination, passed 23 out of 51,—the highest percentage of under-graduates from all the eight competing colleges of Calcutta. Lastly, the affiliation of the City College in Law to the Calcutta University has been sanctioned from the 1st of

January, 1883, and Mr. C. C. Dutt, Barrister-at-Law, and Babu U. P. Mitra, M.A., B.L., have been appointed to give instruction up to the standard of the B.L. Examination.

In concluding this section, I have only to add that in a later Chapter, on the Literature of the Years 1881-83, will be found a summary of the books and tracts issued by various members of the Sádharán Brahmo Somaj during that period, both on denominational and on general subjects.

Of the Adi Brahmo Somaj there is no special news to give since the section in my *Year-Book* for 1880, with the pleasant exception of some excellent books and tracts, for an account of which the reader is referred to the Adi B. S. portion of the same Chapter on recent Brahmo Literature.

THE BRAHMO SOMAJ OF INDIA : OR, THE CHURCH OF THE NEW DISPENSATION.

So large a proportion of my last *Year-Book* was devoted to descriptions and criticisms (still remaining unanswered) of this Church, that it is not necessary to go over similar ground now. Suffice to say that the eccentric course which I then delineated continues to be carried on,—new ceremonies being frequently added and new proclamations put forth by Mr. Sen's inventive genius. His chief novelty in 1882 was the getting-up of a melodramatic performance entitled the *Nava Brindaban*, written by "the Singing Apostle" (Trailokhya Náth Sannyál), representing the conversion of a sinner and the triumph of the New Dispensation. This play has been acted several times, Mr. Sen and his apostles taking the chief parts.

The organ of Mr. Sen's Church, the *Liberal and New Dispensation*, continues to appear weekly, and the *Liberal* portion (so-called) is conducted with decidedly more ability than its predecessor, the *Sunday Mirror*. Of the inner sheet, entitled the *New Dispensation*, the less said the better. The sermons, articles, and admonitions which form its chief contents are too palpably un-Brahmic to need any detailed record here.

Of the Anniversary proceedings of January, 1883, a few items should be mentioned. (1) The report in the *New Dispensation* of Feb. 18, 1883, states that at the General Conference, "there were representatives from a larger number of Mofussil Brahmo Somajes than in the preceding years," and also that "the names of the Mofussil Somajes who have accepted the New Dispensation, together with those of their Secretaries, were noted down." These, however, are not published, which is to be regretted.

(2) The same report gives a list of the various books and tracts issued by members of the New Dispensation during the year, the separate particulars of which will be found in my Literature Chapter.

In secular matters there is rather more to report this time than was the case last year. The one useful institution connected with the Brahmo Somaj of India which Mr. Sen and his friends have latterly endeavoured to keep alive—the Indian Reform Association—held its last public meeting on March 13, 1882 (after an interval of two years), Major Baring in the chair. From the Report then presented we glean the following items.

Cheap Literature.—The circulation of the weekly *Sulabh Samāchār* (or Cheap News) and of the fortnightly *Balak Bandhu* (the Boys' Friend) is given as respectively 3000 and "nearly 500 copies," being 500 less in each case than in the corresponding Report of 1880.

Temperance.—In addition to the Band of Hope in connection with the Albert Collegiate School, the Report states that "a number of young men have organized themselves into a Society, under the presidency of the President of this Association, with the object of spreading principles of temperance among native youths. They succeeded, during the last year, in securing a number of able lecturers to address the public, such as the Rev. J. M. Thoburn, Rev. Mr. Blacket, Rev. G. Gregson, and Rev. Joseph Cook, of America. They have also, in connection with their Society, a monthly journal having a pretty large circulation. They have further succeeded in establishing branch Societies in different parts of Bengal and the N. W. Provinces." Unfortunately, the Report does not mention the names either of this Society or of its journal.

Female Improvement.—"The Committee regrets to say that this department of its work showed no signs of vitality during the past year, and the *Paricharikā*, a monthly journal for ladies, did not appear for the last six months. The Metropolitan Female School was closed for some time in consequence of mismanagement and paucity of funds. Arrangements, however, have been made to re-organize the institution and revive the journal. . . . The object of the Association, it will be remembered, is not to prepare women for University examinations, but to train them up as accomplished Indian Ladies, good wives, and good mothers. The

following plan has been decided upon, and will be carried out and developed in the course of this year :—

“A course of conversational lectures adapted to the needs of young women, will be delivered at the school premises and the houses of respectable Native gentlemen, embracing such subjects as elementary science, ethics, laws of health, grammar and composition, domestic economy, Indian history and geography, exemplary female lives, Hindu and Christian, besides instruction in arithmetic, drawing and needlework.

“Ladies attending the lectures will be subjected to annual examinations by means of printed papers. Successful candidates will be rewarded with prizes, jewellery, and annual scholarships varying from Rs. 50 to Rs. 200.”

Education : Albert School and College.—This institution maintained a course of uniform prosperity during the year 1881. The maximum number of pupils on the rolls was 678.

From a later Report of this institution, presented at the distribution of prizes on November 21, 1882, we learn the following additional particulars. The institution was divided into three departments, the number of pupils being 42 in the College, 461 in the School, and 178 in the Vernacular Department. The total number of classes was 16, and the instructive staff consisted of 23 gentlemen. Twenty candidates were sent up for the Entrance Examination of the Calcutta University in December 1881. Of these 13 passed,—2 in the 1st division, 10 in the 2nd, and 1 in the 3rd.

Of the places taken by the Albert students at the University Examinations of December 1882 no mention has yet (March 28) been made in Mr. Sen's journal. From a list published elsewhere we learn that the Albert College sent up 26 candidates to the First Arts Examination, of whom 5 passed; but in the corresponding list of the Entrance Examination the name of the Albert School does not appear.

The scheme devised by the Indian Reform Association for the promotion of female education by means of lectures and examinations was afterwards fully elaborated, under the title of the “Institution for the Higher Education of Native Ladies,” to which the Metropolitan Girls' School* is to be attached from January 1, 1883, and the whole is to be designated the Victoria College.

During the year 1882 several of the proposed lectures were delivered, and appear to have been attended by fairly numerous female audiences. In due course, 32 applications were sent in for the January Examinations. Of these, 2 were for the Senior Certificate Examination, and 5 for the Junior. The remaining

* No account of this School has been given since the mention of its collapse in the Annual Report already quoted; it is therefore impossible to form an idea of its present condition.

candidates took up special subjects, such as the Laws of Health, Cooking, Music, Original Poetry, Ethics, Needlework, &c. The examinations took place early in January 1883, but the report of the result has not yet been published. The examiners were Mr. Govind Chunder Dutt, Babu P. K. Sarbadhikari, Dr. M. L. Sarkár, C.I.E., Pandit M. C. Nyáyaratna, C.I.E., Pandit G. C. Vidyaratna, Babu Káli Charan Bányerji, and Mr. Sen. The *Liberal* states that the 32 candidates "may thus be classified according to their religions :—3 Christians, 10 Hindus, and 19 Brahmos."

To sum up this brief epitome of the work undertaken for the education of women during the past year under Mr. Sen's auspices :—It shows an undoubted advance upon the corresponding state of things during the four previous years,—and this is a matter for sincere congratulation. At the same time, I feel bound to point out to my European readers that Mr. Sen's new Institution cannot but be far less effective for real education than was his old Female Normal School of 1871-78, and that his recent prospectuses display an unmistakable dread lest the development of woman should be carried too far. "Whatever (he says) tends to unsex her by giving her masculine training, or degrade her by teaching her mere outward accomplishments and superficial refinement, will be sedulously avoided in the proposed Institution"—forms of speech which it is not difficult to interpret. The same tone also marks a variety of congratulatory letters and speeches in relation to the scheme, which have appeared in the *Liberal**; and Mr. Mozumdár, in his speech at the last public meeting of the Indian Reform Association, made an apology for the zenana system (not for the first time) which drew the remark from a distinguished Brahmo visitor present (Mr. K. T. Telang) that as regarded female education he thought that Madras, from whence he came, was in advance of Calcutta, for the Madras ladies "came out in public, and were not subject to the seclusion of the zenana." In regard, too, to various recent incidents relating to female development, such as the intelligence and public spirit shown by Romá Báí and the Mahratta ladies of Puná during the visit of the Education Commission,—the announcement, last November, that the Loretto nuns had opened a class to prepare (Indian) girls for Matriculation, &c.,—the comments of the *Liberal* have been in striking contrast to its name. All these re-actionary views should in no way lessen our good-will towards a scheme which promises to be really useful. I only cite them here because they present an

* One of these letters (June 11, 1883) throws a curious light on the orthodox-Bengali view of the subject. "The present system of female education is producing fruits of a most disagreeable kind. It has a tendency of unsexing the other sex. Already our educated ladies have to some extent imbibed masculine notions and habits. They prefer forks and spoons to fingers in their meals, and prefer to go out unprotected and unveiled like their strong-minded sisters of the West, &c., &c. A general course of denationalization has begun, and our ladies are fast developing themselves into a class of *mem sahebs*. We therefore hail with delight" Mr. Sen's new Institution.—The words here italicised are significant.

apparent contrast to that scheme which could not possibly have been divined by non-Indian readers, but which the latter should not forget in attempting to form any just estimate of the principles of the New Dispensation.

The Provincial Somajes.

There is much to tell of the Provincial Somajes, especially as (owing to circumstances explained in my last *Year-Book* I have been unable to take up the records of more than half of them since my *Year-Book* for 1880, and have now to present what is available concerning the years 1881 and 1882. This chapter ought to have opened with Western Bengal, but as some of the expected reports from thence have not yet reached me, and time presses, they must be postponed for the Eastern districts, from many of which full reports have already arrived.

EASTERN BENGAL.

DACCA.

In my last *Year-Book* I gave a full account of the two Somajes of Dacca, viz., the East Bengal B.S., founded in 1846,—and the Dacca Branch of the B. S. of India, founded in 1880 for the preaching of the New Dispensation. The two Somajes continue to work in their several lines, and a separate report of each will now be given.

EAST BENGAL BRAHMO SOMAJ.

The last official Report of this Somaj which I published was that for the Bengali year 1286 (A.D. 1879-80), but I was able to compile a summary of the proceedings of 1880-81 from private letters received from the then Secretary and another active member. I now proceed to condense the official Report for the year 1288 (April, 1881, to April, 1882), sent to me by the present Secretary, Dr. P. K. Rây, of Dacca College.

“During the year 1288 the East Bengal Brahmo Somaj has progressed in various ways. By the will of God, the number of members has increased and the field of work has been extended. Many obstacles having through His mercy been overcome, the

Somaj has been able to accomplish its work. Hence we all give praise to God, and offer up our prayer that in the year now begun the East Bengal Brahmo Somaj may prosper."

1. *Appointment of a Minister.*—From Baisákh to Mágh 1288 (April, 1881, to January, 1882) there was no regular minister, but "the service was performed by some of the members with great warmth and zeal,"—especial mention being made of Babus Rajani Kánta Ghosh and Prasanna Chandra Mozumdár. In January, 1882, Pandit Rám Kumár Vidyaratna, a missionary of the Sádharan B.S., was appointed as the regular preacher. "Since then he has, with great zeal and energy, performed the Somaj services, delivered lectures and offered prayers in the Students' Association, and accomplished much other work."

2. *Festivals and Lectures.*—There were four festivals in the course of the year. The first began on the last day of the Bengali year, and continued throughout the whole of the Bengali New Year's Day (April 12).^{*} The second festival was held at the end of September, just before the Durgá Pujá holidays. On this occasion Babu Prasanna Chandra Mozumdár delivered a lecture on "The connection between the True God and the soul of man." The third festival was the Mághotsab, *i.e.*, the anniversary of the original foundation of the Brahmo Somaj by Rám Mohun Roy, and extended from the 21st to the 25th of January (1882). At this point I digress to quote some interesting particulars of the festival from the full report which was given in the *East* of February 6, 1882.

It [the Mághotsab] was opened by a lecture on the "Life and the devotional spirit of Buddha," delivered on Saturday evening by Pandit Rám Kumár Vidyaratna. The lecturer briefly recounted the principal events of the life of that great reformer, and he dwelt at length on the spirit of self-sacrifice, enthusiasm and earnestness, which distinguished Buddha, and which enabled him to become the founder of a religion which after more than 2000 years, is still professed by more than 40 crores of human beings.

The second day of the Utsab was Sunday, and the whole of it was devoted to the purpose. The morning service was concluded [? conducted] by Pandit Rám Kumár Vidyaratna, who preached a very interesting sermon on the occasion. The mid-day service commenced at 1 p.m., and was conducted by the same Pandit. Then followed the reading of texts and the delivery of short discourses. The first discourse was on the text, "Be perfect even as thy Father in heaven is perfect," and was delivered by Babu Jagat Bandhu Láhá, M.A. The second and third were on the lives of Parker and Rabis [? Rabia, the celebrated female Mahometan saint], and were delivered by Babu Govinda Chandra Dás, B. L. and [Pandit] R. K. Vidyaratna. A discussion on "the ideal of religious advancement which a Brahmo should hold before him" followed, in which Pandit R. K. Vidyaratna, and Babus Jagat Bandhu Láhá and Hari Charan Chakravarti took part. This was followed by Dhyán or meditation. This portion of the service was conducted by Dr. P. K. Ráy. The Sankirtan which followed it was very sweet and impressive. The evening service was conducted by Dr. P. K. Ráy, who

* The Bengali months vary slightly in different years, and the Bengali New Year's Day usually falls on the 13th of April; but in A.D. 1881, it fell on the 12th.—*Ed. Year-Book.*

preached a fine sermon dwelling on the goodness of God and showing how we derive all our strength from Him.

The 3rd day of the Utsab was the 11th of Māgh, the day of the anniversary. On this day, there were a morning and evening service, distribution of alms in the shape of cloth, rice and pice to the poor; and Sankirtan in the afternoon. The morning service was conducted by Babu Rajani Kānta Ghosh, and the evening service by Pandit R. K. Vidyāratna. A young man named Rajendra Lal Baul, an inhabitant of Vikrampur, and an undergraduate of the Calcutta University, openly declared his faith in Brahmoism during the evening service. The few words of advice given to him at the time by the officiating minister were very sweet and impressive.

On Tuesday morning a discourse on "the necessity of purifying the heart in order to be able to see God," preceded and followed by prayer, was delivered by Babu Hari Charan Chakravarti, B. L.

On Wednesday, the last day of the Utsab, more than sixty Brahmos went to a garden and spent almost the whole day in prayer, religious conversation and the singing of hymns. There was a "priti bhojan" [love feast] in the mid-day.

Altogether the Māghotsab proved itself to be a season of rejoicing to all Brahmos, [and] it is to be hoped that every one has more or less profited by it.

To return to the official Report.—In addition to his lectures mentioned above, Pandit R. K. Vidyāratna delivered the following in the course of the year.

May 3, 1881.—The Different Religions of the Earth.

July 30, 1881.—Character and Religion.

In Māgh.—(January-February, 1882).—India's Religious Condition.

"3. *The Somaj Services*.—In addition to the appointed [evening]* services in the Somaj, service has been held early on Sunday mornings. Sometimes it has been conducted by the minister, sometimes by Babu R. K. Ghosh, by whom it is conducted at present, almost in the regular form. The number of worshippers at this morning service is not very large, but those who attend it gain much satisfaction therefrom, and it was at their request that the service was begun. At the evening services the Mandir is thronged, the students, as before, forming the largest section. The number of people is so great that there is not sufficient room for the benches and stools, and many persons are obliged to stand.

"4. *The Theistic Society*.—This Society was established in 1881. It is now included in the East Bengal Brahmo Somaj, some members of which first started it. Its aim is to study the truths of Theism. Its meetings are held every second Friday. They formerly took place in a side room on the second storey of the Mandir, but now, by the permission of the Executive Committee, they are held in the Hall of that building. Many persons, besides the members of the Society, attend its meetings and take part in the discussions, and it need not be said that by these lectures and debates the Brahmos of Dacca are much benefited. The following

* As a general rule, the regular services at all Brahmo Somajes are held in the evening.—*Ed. Year-Book*.

is a list of the lectures which are being delivered here during the present English year [1882].

March	17.—Of Religion	Dr. P. K. Ráy.
"	31.—Of Worship	Pandit Rám Kumár Vidyáratna.
April	14.—Of Prayer	Babu Jagat Bandhu Láhá, M.A.
"	28.—Of Gratitude	" Sarat Chandra Gupta.
May	12.—Of Trust and Faith	" Hari Charan Chakravarti, B.A., B.L.
June	23.—Of the Sense of Dependence	" Káli Náráyan Gupta.
July	7.—Of Love and Reverence ..	" Gobinda Chandra Dás, B.A., B.L.
"	21.—Of the Sense of Beauty and Sublimity	" Saradá Charan Ghosh, M.A.
August	4.—Of the Infinite Being .. .	Dr. P. K. Ráy.
"	18.—Of the Aspirations and Needs of the Soul	Babu Rajani Kánta Ghosh, B.A.
Sept.	1.—Of the Soul : Its Growth and Decay	" Syáma Kánta Nág, M.A., B.L.
"	15.—Of the Moral Law	" Shivendra Náth Gupta.
"	29.—Of the Sense of Sin .. .	Pandit R. K. Vidyáratna.
Oct.	13.—Of Meditation	Babu Rajani Kánta Ghosh, B.A.
"	27.—Of the Effects of Divine Worship	[M.A.] " Káli Prasanna Bhattácharjya,
Nov.	10.—Of Immortality	" Jagat Bandhu Láhá, M.A.
"	24.—Of Brahmo Religion ..	" Káli Náráyan Gupta.

" 5. *Students' Society*.—This Society was established by the Students of Dacca. It is attended regularly by Pandit R. K. Vidyáratna, and occasionally by Babus R. K. Ghosh and K. N. Gupta, who deliver addresses, and conduct prayer and discussions. The meetings are held every Saturday. After a lecture, discussion, and prayer, the sitting breaks up. Especial zeal and love for religion is displayed by the Dacca students. By their exertions this society is conducted with great regularity, and there is no doubt that it is of great use to them. May God grant long life to this society, and enable it to adorn the student life of Dacca with religion.

" 6. *Library*.—In the past year, 1288, great pains were taken to establish this Library. By the blessing of God, subscriptions towards it continue to be received. First, a letter was received by Babu Brajendra Kumár Guha, offering to the Committee Rs. 150 ; Babu Lalá Rám Kristo Dás gave a donation of Rs. 300 ; Babu Durgá Mohan Dás Rs. 200 ; and Babu Sri Krishna Dás Rs. 10. Altogether Rs. 700 have been received. It was resolved to spend Rs. 500 in English books, and Rs. 150 in Sanskrit and Bengali works. A list of English books, and the money, was sent to Miss Collet in England ; the list of Sanskrit and Bengali works has not yet been made out. We hope the newly-appointed Executive Committee will speedily give attention to this subject,

arrange the Library on a good plan, and frame suitable rules for the observance of the members."

These suggestions have been duly carried out. The English contingent of books was despatched to Dacca last spring, and the Library rules were issued in November. Permission to read in the Library may be obtained by non-members of the Somaj, either from a member or from the Librarian; and yearly subscribers are allowed to take books home, under specified conditions. (I may add that the list of English books sent to me, as mentioned above, comprised a large selection from the best standard literature, devotional, theological and philosophical, such as would form a noble foundation for any Theistic Library.)

The next section of the report relates to the intended erection of a Missionary Home, or dwelling for the resident missionary. Since then the project has taken definite shape, and the foundation-stone of this little parsonage was laid by Mr. Ananda M. Bose, October 12, 1882, in the spacious court-yard in front of the Mandir. The enclosure was crowded with spectators, educated native gentlemen of every shade and denomination having flocked to witness the ceremony. Dr. P. K. Rāy opened the proceedings with a short explanatory speech to the following effect:—Babu Protāp Chandra Dās, a rich and influential citizen of Dacca, on the death of his father, was pressed by his friends and relations to celebrate his *Srōddha* on a grand and rich scale, as is customary with the wealthier class of Hindus on such occasions. But he, being a man of enlightened views, had sternly opposed the idea of squandering away a quantity of money among professional beggars and priests, and had reserved a portion of the money allotted to the ceremony for use in more rational works of a benevolent character. Accordingly, he built a Hindu Hostel for students in memory of his father, and in addition to this he promised a generous donation sufficient to build a house for the resident missionaries of the East Bengal Brahmo Somaj.

11. *Number of Members.*—Passing over some merely local business details, we note that the number of members rose from 61 in the year 1287, to 85 in 1288. The increase consisted of 17 men and 7 women,—the Executive Committee having decided, in 1288, to admit women as members of the Somaj.

12. The financial position in 1288 was as follows:—

	Rs.	Annas.
Receipts for the year 1288	569	10
Balance from 1287	226	9
	<hr/>	796 3
Expenditure for the year 1288	683	12
Balance in hand	112	7
	<hr/>	796 3

The above Report only extends to the end of the Bengali year 1288,—i.e., to April 1882, and the Report for 1289 is not yet due. But a letter lately received from the Secretary, dated February 2, 1883, gives the following outline of the present state of the Somaj.

“ All our institutions have commenced to work after the winter vacation. We have had meetings of the Theistic Society, of the Students' Society, of the Brahmica Sammilan [Union], &c. The Theistic Society was re-opened this year on the occasion of the Māghotsab, by a lecture by Babu J. B. Lāhā. Then we had another by Babu R. K. Ghosh on ‘Meditation.’ The next is to be by Babu Rām Prasad Sen (an adherent of the Branch B. S. of India, but still a member of the E. B. B. S.) on ‘The Presence of God at the time of Prayer.’ The Students' Society is now under the guidance of J. B. Lāhā, R. K. Ghosh, and myself. Last Saturday I delivered a lecture in Bengali on Prayer at a meeting of the Society. Next Saturday there will be [a] discussion on it, the students, of course, taking part in asking questions, raising difficulties, &c.”

Dr. Ráy next speaks of a little Society which, though apparently not in organic affiliation with the E. B. B. Somaj, and therefore (I conclude) not mentioned in his official Report, has been doing good work in Dacca for some years past, in a quiet way, viz., the “Brahmica Sammilani Sabhá,” or Brahmo Ladies' Union. This Society, he says, “is now going to have three meetings per month, instead of two. They have prayer as before, and in addition to that I am lecturing to them twice a month on ‘The Principles and Doctrines of Religion,’ taking as a text-book Babu Rāj Nārāin Bose's *Dharma Taltra Dipikā* (Light of Religious Truth), a book very little known to Brahmos in general, and especially deserving the notice of those who do not understand English. Rajani Babu also now and then presides at these meetings and conducts the service.

“ Pandit Rām Kumār is gone to Northern Bengal on a missionary tour. In his absence we have, of course, to conduct the service in the Mandir, and this is done alternately by Rajani Babu and myself. We expect him [the Pandit] back by the beginning of next Bengali year [April, 1883], when the Missionary Home will be ready for opening.”

Dr. Ráy also sends me a printed list (dated “Poush 1289,” i.e., December-January, 1882-83) of the members of the E. B. B. S., whose number had then risen to 90.

To this cheering report of the chief provincial Somaj of Bengal, I have only to add that I have received from the previous Secretary, Babu Nava Kānta Chatterji, two recent publications, issued by himself, which will be noticed in my Literature Chapter.

DACCА BRANCH OF THE BRAHMO SOMAJ OF INDIA.

The Yearly Theistic Record. No. 2. 1881-82. Published on the occasion of the Second Anniversary of the Branch Brahmo Somaj of India.—Dacca : East Bengal Press. [1882.]

This magazine, for which I am indebted to the courtesy of the Assistant-Secretary of the Dacca Branch of the B. S. of India, is the chief provincial organ of the New Dispensation, and is devoted to the propagation of the special form of that gospel which took its rise in the Dacca Branch. Except for a biographical sketch of the late Aghore Nāth Gupta, there is scarcely any direct reference to Brahmo affairs of any kind whatever beyond Eastern Bengal,—the chief contents of the Number being reports from the few Somajes in that quarter which have accepted the New Dispensation, and accounts of mission work carried on by the Dacca Branch. In addition, there are two long expository articles on (1) "The New Dispensation," and (2) "Morality *versus* Religion," which re-state, with no important difference, the views on which I commented at considerable length in the section of my last *Year-Book* which treated of this Somaj. Additional fulness is, however, given to those views by the Annual Report of the Branch itself, which is deeply and even painfully interesting, from its combination of impassioned religious feeling with a theory of God's revelations which treats the human recipient thereof as virtually incapable of misinterpreting them. It is not necessary, however, to go further into this subject, as I wrote so fully of it in my last *Year-Book*, and no reply to my remarks has been made. I need therefore only repeat what I said before, that the form which this movement has taken in Dacca differs in some important respects from that in Calcutta, and shows far more simplicity, unity, and inwardness than the original movement under Mr. Sen. Whether the noble elements in the Dacca movement will eventually work themselves free from their Antinomian alloy, remains to be seen : but one hopeful feature must not be passed by, viz., the evident desire of the leaders to be understood by their former companions. It is a real pleasure to read the following paragraph from the Annual Report, especially the final sentence, the excellent spirit of which carries its own recommendation.

In our last Report we showed that with the abandonment of our claims on the local Mandir, there came a calm which helped us a good deal to get correct ideas respecting the New Dispensation, and enabled us to establish the Branch Brahmo Somaj of India. We are happy to record here that our relations with the East Bengal Brahmo Somaj have continued in the same peaceful condition—we might almost say, that in so far as our friends occasionally asked some of us to be present and speak at their meetings (on one occasion they requested our Minister to deliver a lecture on "How to attain the knowledge of God"), and listened to our words with seeming respect whenever we happened to speak, there has been an actual improvement in it, however small and inappreciable. We only wish that interchanges of

thought such as these, had been more frequent; or rather, instead of being fitful and impulsive like the past ones, they had been systematic and carried on with some definite object. Whatever others might say, we know that there prevails a frightful amount of misunderstanding among our friends regarding the principles of the New Dispensation. We need hardly say that this has proved a fruitful source of ill-feeling and jealousy among us. Now, the most effectual remedy that it is possible for us to devise for this state of things, is re-unions of the sort above alluded to, in which we can speak calmly and openly, and make our respective ideas known to each other.

BARISÁL BRAHMO SOMAJ.

In this report I purpose to give you a short account of the working of the Barisál Brahmo Somaj from January to December, 1881. The year commenced with the *Māghotsab* Festival, the proceedings of which passed off satisfactorily, though we had fear of being disturbed by the working of party spirit in the Somaj. It would not be out of place to mention here that but for party spirit the Barisál Brahmo Somaj could have done much in the way of spreading the saving truths of our religion and of removing all sorts of social evils from Hindu society.

In the proceedings of the *Māghotsab* Festival. Babus Rajani Kānta Ghosh, Grish Chandra Mozumdar, Ashini Kumār Datta, Chandi Charan Sen, Kāli Mohan Dās, and Mr. Pyāri Lal Rāi took leading parts. Babu Ashini Kumār Datta delivered an open-air address, which was so eloquent and impressive, and so well appreciated by the public at large, that the prejudices and antipathy of the uneducated classes of people against the Brahmo Somaj movement were to a certain extent removed. Babu Chandi Charan Sen read a paper on "The claims of the Brahmo Somaj upon the educated classes," wherein he very clearly and ably pointed out the salutary influences of the Brahmo Somaj in creating a healthy public opinion, calculated to purify the moral atmosphere of society by raising its moral tone. The paper is expected to be shortly published. On the *Māghotsab* day Mr. Pyāri Lal Rāi delivered a touching sermon in English in the morning, and Babu Rajani Kānta Ghosh very ably and solemnly conducted the Divine Service in the evening.

After the *Māghotsab* ceremony was over, a Sunday School was opened by the exertions of Babu Chandi Charan Sen for the religious instruction of the children of the local Brahmos. The school has been working pretty well, and the average number of little children attending it is 18 or 19. Babu Chandi Charan Sen himself gives instruction to these children, and is very popular with them.

In May last, Mrs. Manoramā Mozumdar and Babu Kāli Mohan Dās were ordained missionaries of the Barisál Brahmo Somaj. Mrs. Mozumdar occasionally visits the zenana of respectable gentlemen here with a view to impart religious instructions to ladies. She also conducts the Divine Service of the Brahmo [? Brahminic] Somaj.

Babu Kāli Mohan Dās, owing to domestic misfortunes which befell him this year, could not work much. He, however, paid a visit to Baisari village in the Sub-Division of Phirozepur for the purpose of preaching Brahmoism there. Such visits to villages will undoubtedly tend to remove the prejudices of the uneducated class against the Brahmo Somaj. The very fact that our missionary was warmly received and listened to with rapt attention by the villagers, indicates that the time is not far off when the standard of the Theistic Church will be raised in all the villages of Bengal.

Pandit Rām Kumār Vidyaratna paid a visit on the occasion of the Anniversary of the local Somaj. He delivered several lectures here, and all of them were very impressive and eloquent. The public were highly satisfied with his work here.

Babu Govinda Chandra Bose, of Baisari, has lately joined our Brahmo Somaj. He intends to devote his life to the cause of religion. He was one of the best Mokhtears in the Phirozepur Sub-Division of this district, and his self-sacrifice and enthusiasm are exemplary.

SARBÁNANDA DÁS, *Secretary*.

This report is taken from the collection of Provincial Reports issued by the Sādhāran B. S., together with its own, for the year 1881-82. A few later particulars have appeared in the *Brahmo Public Opinion*, chiefly in relation to the two Barisāl missionaries mentioned above. Babu Kāli Mohan Dās, "who has given up his secular work to devote all his time to the propagation of Theism in the district of Barisāl," had recently (June 15, 1882) "visited certain places in the district, such as Gopālpur, Khanjapur, Khājurtāla, and Madaripur, on a missionary tour, and delivered a number of lectures." The same report spoke most highly of Mrs. Manoramā Mozumdār, who is the wife of the local minister. "She is held by all who know her personally in high esteem, and the good she is quietly doing among her own sex in Barisāl is worthy of all praise." She has long been active in the little Brahminia Somaj which has existed at Barisāl since 1877, and now consists of 11 members. But last January, at the Māghotsab festival, Mrs. Mozumdār came forward more prominently, and publicly conducted the evening service of the regular Brahmo Somaj. The *B. P. Opinion* of Feb. 8, 1883, reports that "a large crowd of people was naturally attracted to witness the unusual spectacle. This is perhaps the first time that an Indian lady publicly conducted Divine service, and preached a sermon before a congregation of men. Her abilities in preaching have long been well known to all who ever attended her private prayer-meetings. She is a better preacher than many of the preachers of the other sex, and we are glad that the way has been opened to her to make her gifts useful to her Church."

CHITTAGONG BRAHMO SOMAJ.

The Chittagong Somaj has adhered to Mr. Sen, with but slight variation, from the first, and in September, 1881, "it was unanimously resolved that this Brahmo Somaj be affiliated with the B. S. of India." (*Liberal*, Sept. 11, 1881.) I have given no regular report from Chittagong since the one in my *Year-Book* for 1878 (No. III., pp. 84-85): and am therefore glad to be able to give the following translation of the official Report for 1881-2, published in the *Dacca Yearly Theistic Record*, No. 2.

1. Many among the Brahmos here believe in the seeing and hearing of God, in Yoga, Bhakti, and the communion with saints; but in their actual lives they make no effort towards the blissful realization of the same. The number of those worshippers here who have a genuine thirst for spiritual progress is very small. Some among them now and then cultivate Yoga and meditation on a hill.

2. The Chittagong Brahmo Somaj was founded on the 9th of Poush 1776 Shak [December 1855].

3. The Somaj service is held every Sunday after dusk, in addition to which a service is held every Wednesday evening at the Secretary's house, in which his friends join.

There is an Association in connection with this Somaj called the "Society of Theistic Friends." It has four departments; (1) the preaching of religion, (2) the preaching of morality, (3) female education, (4) charity.

By the second department a journal has been published for nearly the last four years, entitled the *Sangsoodhini*, or the Purifier. This paper is now issued every fortnight. Its object is the cultivation of good taste and the preaching of high morality, both political and social, among the people. The number of subscribers is about 700.

Some of the Somaj members have started a society called the "Moral Union," with a view to help the formation of character based upon pure morality, among the students of the higher classes of schools. Particularly careful regulations have been made to keep the members from becoming irreligious, loose in morals, or attached to drink. The Society has been joined by several non-Brahmo gentlemen. Students from the local college, from the Normal School, and also from the higher classes of the English and Bengali schools, teachers and several others, have also become members. The present number of members is 61.

Some of the Brahmos here have, with special exertions, established a "Hope Society," in which there are now 161 members. Many have joined it with great zeal.

Often, when dangerous epidemics have been prevalent, medicines have been dispensed. Many persons come forward to help the Brahmos with money for this purpose.

4. It is now nearly three years since the New Dispensation was proclaimed here in an open-air meeting before a multitudinous audience. Now, the Brahmos and their friends go about in bazaars and villages preaching and singing of the Living God, and of seeing and hearing Him, &c. . . And in the homes of the inhabitants, prayers and *kirtans* are now and then performed.

It will be seen from this that although the religious faith current in this Somaj is of the mystical type which has lately received so much fuller a development than before, both in Dacca and Calcutta, there is nevertheless a large infusion of practical usefulness in the Brahmoism of our Chittagong friends, whose philanthropic work (for which, see my *Year-Book* for 1877, No. II., p. 11) has not been allowed to stand still. This is a matter for cordial congratulation.

One incident in last year's Chittagong annals should not be omitted here. At the Anniversary festival of the Somaj, December 28, 1881, an Englishman of the name of Good, whose horse had shied at the street procession, rushed upon the Brahmos in a passion, and thrashed the singers. The local magistrate, Mr. Currie, took up the matter, and fined the Secretary of the Somaj 10 rupees, "for obstruction and nuisance." Mr. Currie's whole proceedings in the affair were conspicuously arbitrary and illegal, and the Brahmos brought the case before the High Court, where it was argued on March 31, 1882. "Their lordships quashed the judgment

of Mr. Currie, and ordered the refund of the fine inflicted on the Secretary of the local Brahmo Somaj"; a very satisfactory conclusion to the matter.

KISHOREGUNGE BRAHMO SOMAJ.

During the past year five or six of us enjoyed every day the holy worship of God. His mercy has been poured out unceasingly even on sinful lives like ours. He has blessed us by revealing himself to us as the Essence of Essence [*Srátsár*], the Source of all Source, and as the Sportive Hari.

Hitherto, communion with saints [*Sáidhu Samágam*] appeared to us as a riddle, but now we have got a little insight into it. Care has been taken to hear God's words, and He has been heard often. His words alone are our scripture; He is speaking unceasingly, and we can hear Him if we will only attend.

Congregational prayer takes place here at dusk every Sunday. The office of Minister rests on myself, and Mr Jagannshan Bir is the Secretary. In the month of Kártik last [October-November] a Sangat Sabhá was started, and it has worked for the last two months. Many have been benefited by the discussions held in it.

A Nagar Sankirtan took place here; and one day there was Sankirtan and a lecture in the market-place. Mr Girish Chandra Sen came here for a few days. He gave a lecture on the "Gradual Progress of Religion," which removed hitherto-cherished misconceptions regarding the New Dispensation from many minds. Although there is no friendly feeling entertained by the young generation towards the N.D., the older classes respect it. One good sign observable here is that among the students there is a ventilation of religious subjects.

BHÚÁRI LÁL SEN.

MURÁDNAGAR BRAHMO SOMAJ.

1. The Murádnagar Brahmo Somaj was founded in the Agraháyan of 1286, B.E. [Nov.-Dec., 1880]. At first a very few used to be present, but by God's mercy it has now grown into a little Somaj. The number of worshippers has been increased by the visits of the devotees of the Dacca Branch of the B.S. of India. Congregational prayer is held every Sunday afternoon. The number of regular worshippers is at least twenty.

2. Owing to the increase of the number of worshippers, a Sabhá was established for the benefit of the Somaj on the 25th of Baisákh. There are 18 members of this Sabhá. The Somaj itself has been named the Murádnagar Branch B.S., belonging to the B.S. of India. Religious discussion takes place every Wednesday afternoon.

3. The Murádnagar B.S. does not consider itself powerful enough to preach the New Dispensation. Still it may be said to be doing a little in that direction. Most of the members try to do what they can to arouse an eagerness after religion, and to strengthen and make it lasting in people's hearts by discussions and the study of good books.

4. Among the members of the Somaj, the seeing and hearing of God, Yoga, Bhakti, the communion with saints and other truths have been but slightly discussed. It is only a few who have learnt that these are subjects which are not to be apprehended only, but to be realized. Even among those who have learnt this, very little attempt has been made at such realization. At times, some have realized the existence of God, but this has not been lasting.

GIRISH CHANDRA DATTA, *Manager.*

MYMENSINGH.

In my last *Year-Book* I gave an account of the four Brahmo Somajes of Mymensingh, viz., the original Somaj and its Branch, dating respectively from 1853 and 1867, and the New-Dispensationist Somaj and its Branch, which were started in 1878 and 1880, but which assume the position of being the original bodies founded in 1853 and 1867. From the Reports which have arrived since last year, I condense an account of each section. The first is taken from the collection issued by the Sadharan B. S. for 1881-82, and is an official Report of the original Branch of 1867 (B. S. No. 2). The second is the official report of the New Dispensationist Somaj (B. S. No. 3), translated from the *Dacca Yearly Theistic Record* for 1882.

MYMENSINGH BRANCH BRAHMO SOMAJ.

[B. S. No. 2.]

This Somaj was established on the 23rd of Ashár 1274 [July 6, 1867]. The object of starting it was to introduce the worship of God among the students of schools. It was not then convenient for the students to discuss religious subjects with the members of the main Mymensingh Somaj; and for this reason, Prasanna Kumár Sen, Krishna Kumár Mitra, Srináth Chanda, and some other students combined together and started this Somaj under the name of the Branch B. S. With the permission of the members of the main Mymensingh B. S., the regular prayer-services of the Branch were held every Sunday morning in the Somaj house.

This Somaj has been a very great help towards preaching Brahmoism among the students; so much so, that some time ago this Branch was the origin of all kinds of progress in the Brahmo Somaj. At first Babu P. K. Sen was appointed as minister; on his leaving this place, Babu K. K. Mitra and afterwards Babu Madhusudan Sen were ministers. Since then I have been holding the office of minister for nearly the last ten years.

The writer then briefly records the split in the Mymensingh B. S. caused by the Kuch Behár agitation, which resulted in the arbitrary ejection of the Mymensingh congregation from their Mandir by its minister and one or two companions. (A full account of these transactions appeared in my last *Year-Book*, pp. 104-5.)

With the starting of the Branch Somaj, a discussion-meeting was established which is now named a Sangat Sabhá. The minister of the Somaj is also its president. It has helped the worshippers much in the formation of their religious life. Every Saturday evening the members of both the main Somaj and the Branch meet together and join in a Sankirtan.

During the last year, the congregational services, the discussions in the Sangat, and the Sankirtan, &c., were conducted well. On the last anniversary day of the Somaj—July 6, 1881—the Brahmo missionary (Pandit) Rám Kumár Bhattachárjya came here and joined with the minister of the Branch in conducting the Útsab services. On this occasion there were two public lectures. The respected missionary did the members much good by his instructions and religious discussions. After concluding the work of the Útsab

he went, together with the minister of the Branch, to Jámálpur [East Bengal] for preaching. Whilst there, they consecrated a newly established Somaj house.

Every year the members of the Branch and of the main Somaj combine together and celebrate the Mághotsab with great zeal. At the last Mághotsab [January 1881] some new students entered the Branch Somaj. Their new zeal and love of religion was a source of encouragement even to the old members. The sermons and discussions at this Somaj have been of such a character as to promote the attainment by the members of strong faith and sweet religious life, by the cultivation of faith and love, keeping free from all sorts of unnecessary agitation and uncharitable speaking. May God so bless and direct this little band of worshippers that they may increase in faith and love, and thus fulfil the hopes of the Brahma Church.

Srináth Chanda, *Secretary*.

Mymensingh:

6th of Poush, 1803 [Shak].

[Dec. 20, 1881.]

MYMENSINGH BRAHMO SOMAJ.

[B. S. No. 3.]

1. *Spiritual Progress*.—Considerable progress was made last year among the Brahmoe here in Yoga and Bhakti. God revealed Himself very clearly, and He was realized as the Great Being full of sports [*lila*]. In many events and deeds He was also seen as Hari full of sports, and His words were also heard.

As the Supreme Being is continually saying "I am," so our individual being [*jivátmá*], always existing in Him, that is, living in His life, is continually saying "Thou art," "I am nothing." Thus has it been revealed.

During the last year many had the real meaning of the communion with saints brought home to them; and some tried to mould their own lives after some particular saint.

2. *Date of foundation of the Somaj*.—The original Somaj was founded on 26th Poush 1269.—1853 A.D. The Branch Somaj, on 23rd Ashá 1274.—[See previous Report.—*En. Year-Book*].

3. *Meetings and Works in connection with the Somaj*.—The Anniversary meeting; the Sangat Sabhá; Congregational meetings; Brahma School; Daily congregational prayer; Special family prayer; Weekly Sankirtan; Weekly congregational prayer of the main and the Branch Somajes; and the publication of a religious monthly paper.

4. To spread the New Dispensation, there have been Sankirtans in several places; singing from house to house; the delivery of lectures and the publication of tracts.

Last year Mr Girish Chandra Sen came here and stayed with us for a few months, and did us much good. Last Ashá, Banga Chandra Ráy, Durgá Náth Ráy and others came here on the occasion of the anniversary of the Branch Somaj. By their coming, newer thoughts and sentiments were kindled among us and the public generally.

Káli Kumár Bose, *Secretary*.

THE TWO BRAHMO SOMAJES OF NOÁKHÁLI.

i. Founded in 1876.

The Noákháli Brahmo Somaj came into existence some time before 1283 B. E. (1876). But then the Somaj had no fixed place for holding its prayer-meetings. It was in Baisákh 1283 that a house with a considerable compound attached to it was purchased on behalf of the Somaj at a very convenient locality, being just at the centre of the town. The Somaj met with opposition even from some of the educated natives of the town. But under the will of our Heavenly Father, all opposition gradually disappeared, and it was found that some who previously manifested a strong hatred began to look upon the Somaj and the work that its members were doing with feelings of respect. The duties of the *Upácharjya* [minister] were performed for a very long time by Babu Bhuban Mohan Sen, Head Master of our Zillah School. The sincerity and piety of his preachings and sermons drew many persons to the Somaj, and it was then in a very healthy condition. On the departure of our devoted friend Babu Bhuban Mohan Sen, in the middle of the year 1879, the duties of the *Upácharjya* fell upon Babu Mahim Chandra Sen, a teacher in the Government School. He, too, maintained the Somaj in a prospering condition. There were then several devoted men, who were the members of our congregation, and contributed a good deal towards the furtherance of the cause of the Brahmo religion in this place.

Since Babu Mahim Chunder Sen has been transferred to Mymensingh, we have felt and do still feel the want of an *Upácharjya*. The congregation has gradually lost many of its devoted members. At one time the Somaj was regularly attended by 20 or 25 members, but now it has lost many of them, and scarcely a dozen members attend the Somaj regularly. For the last year the prayers, &c., have been conducted by the Secretary and some members. So the business of the Somaj is nearly at a stand-still. Another want that we feel is that there are no *Anúthánic* Brahmos amongst us at present. Subscriptions for the maintenance of the Somaj, &c., were very scanty, and it was for this reason that the *Tattwa Kaumudi* was asked free of charge from the Sádhrán Somaj.

Feeling the want of a permanent building for the Somaj to hold its prayer-meetings, the members unanimously decided to raise a subscription for the erection of a *pucca* house instead of the thatched house wherein the Somaj is held at present; and on the 31st December 1879, at a meeting held for the purpose, a sum of Rs. 332 was subscribed, and subsequently a subscription list was issued, and many of our Hindu friends subscribed something towards the same purpose. In all about Rs. 640 was subscribed. But on consideration that this sum was insufficient for the purpose (for the estimated cost of a building is Rs. 2,000), we have postponed erecting the house, waiting for more collections.

The Somaj, thinly attended as it is, has tried its best to observe the *Mághotsab* and the anniversary which happens to take place on the 1st Baisákh (the day of the inauguration of the present Somaj), and distribute, as much as lies in its power, clothes and rice to the poor on the occasion of the *Útsab*.

The Somaj was visited on two occasions by Babu Banga Chandra Ráy, and this year by Babu Rám Kumár Vidyaratna. Our last mentioned friend could scarcely do anything on account of the incessant rains that happened to pour in during his short stay of about a week.

It is gratifying to observe here that there is not a single member amongst us who has adopted the New Dispensation, and who has looked upon the sayings and doings of Babu Kesab Chunder Sen in the same light as they were wont to do in bygone times.

RÁDHÁ KÁNTA AICH, Secretary.

ii. Founded in 1882.

The above report appeared in the Sádharan B. S. collection for 1881-82. But the proselyting zeal of the Dacca New-Dispensationists succeeded, not long afterwards, in effecting a counter movement, of which the following account is given by one of their missionaries, Babu Ishan Chandra Sen, in his Mission Report, published in the last *Yearly Theistic Record*.

Noákháli.—Here there is a prayer-hall. The people of this Somaj had had no division among them before. Hence, whenever I went there I was allowed to conduct prayers and to lecture in the Somaj. But I had hardly seen as yet any regular worshippers. A few that were here have left the place. By the Lord's particular injunction, I was obliged to come here in last Poush. Then I was able to conduct service and give lectures in the Somaj, and to have daily prayers with the three friends with whom I stayed during the few days I was here,—a result beyond my expectation. At the invitation of these friends I went, with my family, to Noákháli in Baisákh [April-May 1882]. On my arrival there, those that were really opposed at heart to the New Dispensation tried their best to discourage and dishearten me. They called a meeting in which they resolved not to allow me to conduct prayers or give lectures in the Somaj. All this frightened me a little at first, but immediately afterwards I felt much emboldened and encouraged by God, and entered the field of work to spread that wonderful N. D. Within the last three months a New Dispensation party has been formed here. * *

ISHAN CHANDRA SEN.

20th of Srában, 1804 Shak.

[August 4, 1882.]

A New-Dispensationist Somaj was accordingly started, and "a small house" was built for it, which was consecrated and opened last Srában. The Secretary's report published in the last *N. T. Record*, after narrating the particulars already quoted from Babu Ishan Chandra Sen, gives the following details.

Nine persons have enrolled themselves as members of the Somaj; but many others besides these have been attending the weekly prayers. A Sangat Sabhá has been established in connection with the Somaj, in which there are religious discussions and Sankirtan, &c., every Wednesday; and a managing committee, consisting of 5 members, has been formed for business purposes. Bhushan Chandra Karmakár and Ráj Kumár Sen have been appointed its Secretary and Assistant Secretary respectively. We now pray to God that the new Somaj may be long lived, and that by the awakening of His worshippers here, He may make known the glories of His Dispensation.

BHUSHAN CHANDRA KARMAKÁR, Secretary.

WESTERN BENGAL.

There are upwards of 30 Brahma Somajes in Western Bengal, mostly small ones. I have reported, at more or less length, of the chief among these in one or other of my last two *Year-Books*; but this year, owing to some delay in the transmission of the reports for 1882-83, I am only able to give two, both dating from 1881.

KUMARKHĀLĪ BRAHMO SOMAJ.

(From the Sādhāran B. S. Collection of Reports for 1881-82.)

We are extremely glad to state that by the grace of the Almighty Father, the Kumarkhālī Brahma Somaj has completed the 32nd year of its career. In the year 1849, when Babu Debendra Nāth Tagore paid a visit to his Zemindari in this place, he called a number of educated men of the locality to a place known as the Kumarkhālī Silk Factory, for the worship of the Only One Supreme Being. It was on the 30th day of Ashār. After a few days Pandit Dayāl Chand Shiramany came here with a view to propagate the fundamental principles of Brahmoism. He succeeded in his attempt: many of the influential inhabitants of the locality became initiated into Brahmoism; and though some of them relapsed into their old established faith, Vaishnavism, yet a number of them remained true to their principles.

On the 30th day of Chaitra last, midnight service was held in the Mandir and a sermon was preached by Babu Heramba Chandra Maitra, and on the day following, morning and evening services were held in the house of Babu Hari Nāth Mozumdar by Babus Heramba Chandra Maitra and Ananda Chandra Mitra.

The number of local Brahmos does not exceed fifteen.

The Mandir was opened and consecrated in the year 1872, 14th day of August. The Anniversary day was transferred to this day instead of 30th Ashār.

A devotional meeting was established here by some local enthusiastic Brahmos in last April, which is held on every Wednesday. The service is conducted by the members in rotation.

MIDNAPUR BRAHMO SOMAJ.

(*Brahmo Public Opinion*, Feb. 24, 1881.)—The 38th anniversary of the local Somaj [Midnapur] was celebrated with great enthusiasm. A short history of this Somaj would be a little interesting to our Brahma readers. The Somaj was first started by Babu Shib Chandra Deb, our worthy president, who was the Deputy Collector of that place in those days. After his departure the Somaj languished for some time, and in a manner ceased to exist, till it was revived by Babu Rājnarāin Bose, the present president of the Adi Brahma Somaj, who went there as Head-master of the local school. Babu Rājnarāin Bose, though now retired, has left an indelible impression of his deep piety and genuine and unostentatious goodness there. His spirit is still operating on the minds of the educated people of Midnapur, many of whom are his old

pupils. During his stay in this little town as Head-master, Babu Rájñaráin was connected with and in many cases the originator of, various institutions of public usefulness. His labours were not alone confined to the Brahmo Somaj. He started many other Societies for the intellectual and moral culture of the people. His sermons from the pulpit of this place, and his annual discourses on the *Gopa* hills, are still hallowed in the minds of many of us, with many pleasing associations. It was these sermons that first captivated the heart of Babu K. C. Sen and were chiefly instrumental in leading him into the Brahmo Somaj; it was these sermons that have moulded the first religious life of so many of us. It speaks well for the gratitude and good sense of the people of Midnapur, that they have built a house out of voluntary subscriptions in honor of their departed teacher, and have made it over to him for his own private use. Pundit Sástri gives a very favourable report of the manner in which he was received by all classes of people, old and young. His visit was the occasion of considerable sensation. Private family prayer-meetings were held every day in the houses of Brahmos, besides two public lectures, the first being an address to the students, and the other a discourse in English, on "Our times and our duties." One day was appointed for open-air preaching, and about six or seven hundred people assembled to hear him in the maidan facing the fort. Our friend gave expositions of the principal doctrines of Theism, taking care to illustrate the points wherein it differed from ancient superstitions. The anniversary festival closed with a visit to the neighbouring *Gopa* hills, an institution first organized by Babu Itájñaráin Bose, and still kept up in his honour by his friends and pupils. There was a pretty good gathering over the hills; special Divine service was held, and all who assembled there enjoyed a hearty picnic. The Midnapur Somaj still adheres to the ritual of the *Adi Brahmo Somaj*, but its members are strong sympathizers of the *Sádháran Brahmo Somaj*.

The "Church of the New Dispensation" has a resident missionary in Western Bengal, Babu Dina Náth Mozumdar, whose head-quarters are at Bhágalpur. Other missionaries of the N. D. make occasional brief tours in this region (which is within easy distance of Calcutta), and their proceedings are fully recorded in Mr. Sen's papers. But the Brahmic element in them is so small, that I do not think it worth while to report them in detail. It need only be observed, that whereas the leading feature in the N. D. preaching in Eastern Bengal is the incessant straining after the "seeing and hearing God" and the "communion with saints," — the leading feature in the N. D. preaching in Western Bengal is the amalgamation of various (and variant) religions, — a trait probably arising from proximity to Calcutta. There are, however, a few points of a more satisfactory nature in the (last-but-one) report sent in by Babu Dina Náth Mozumdar, in January, 1881, in which he spoke of efforts made on behalf of Temperance, Education, and the abrogation of caste distinctions.

NORTHERN BENGAL.

BOGRÁ BRAHMO SOMAJ.

There are two Brahma Somajes at Bográ, dating respectively from 1860 and 1876,—the latter being a “Family Brahma Somaj.” At its anniversary procession in November, 1881, an unexpected collision occurred with the local English Joint-Magistrate, whose arbitrary interference caused a painful sensation not only among Brahmoe, but throughout the whole of native India. The plain right and wrong of the case could not be better set forth than in the following Memorial which was sent up on the occasion to the Lieutenant-Governor of Bengal, from the Sádharán Brahma Somaj,—the local Brahmoe having failed to obtain justice elsewhere.

To the Hon’ble Sir Ashley Eden, K.C.S.I., C.I.E., Lieutenant-Governor of Bengal.

The Humble Memorial of the Executive Committee of the Sádharán Brahma Somaj most Respectfully Sheweth,

1. That the Sádharán Brahma Somaj is an organization of the Brahma Somaj or the Theistic Church in India, having its central office in Calcutta, and its members in every Presidency and Province of India.

2. That your memorialists have learnt with deep regret and pain, that a Brahma religious procession, in connection with the anniversary festival of the family prayer meeting of Babu Srimanta Chatterjee, a member of the Sádharán Brahma Somaj, and a respected inhabitant of Bográ, was stopped in the streets of that town, by order of Mr. H. G. Sharp, Joint-Magistrate; that its members, consisting of the local Brahmoe and almost all the respectable inhabitants of the place, were subjected to the indignity of summary arrest in the street; and that this was done in spite of the fact that the procession was duly licensed by the local authorities.

3. That your memorialists do not think it necessary to enter into all the facts in connection with this painful transaction, as these have been set forth in a memorial already addressed to your Honor by certain inhabitants of Bográ, and also in the affidavit which is appended to this, and which with its translation is marked A and B respectively.

4. That it is not for your memorialists to point out how the fact of such treatment to a party, comprising, besides others, two of the principal native judicial and executive officers of the station, may injuriously affect the administration of justice, and lower these officers in public estimation; nor what wide-spread irritation and soreness of feeling may be produced by such a sweeping, and your memorialists humbly beg to submit, wholly unjustifiable proceeding on the part of Mr. Sharp. But they would crave leave to remark, that liberty of action as regards religious observances, is one of the most dearly cherished privileges of the people of this country under the benign influence of British administration; and any action on the part of those in power, which, without grave and adequate cause, goes to hurt the religious feelings of any portion of the community, not only wounds the deepest and the most sacred feelings of the human heart, but is in violation of the very first principles of British rule. It is for your Honor to decide, whether there was any such grave and adequate cause, or any cause at all, to justify the conduct of Mr. Sharp, extraordinary and unique, your memorialists are happy to observe, as such conduct is. The Brahma Somaj is an institution, which, however humbly, yet faithfully, earnestly, and devotedly, has been working

in every part of India in the cause of the social, moral, and religious reformation of the people. Its efforts have not unfrequently met with sympathy, and cordial and even warm recognition from thinkers and religious workers in India and abroad, and from the most highly-placed rulers of the land. That in the devotional proceedings or hymns of a Brahmo congregation, conducted in an orderly and perfectly legal manner, attended by all or nearly all that was respectable in the station, Mr. Sharp should have found anything low, vulgar, or offensive, or calculated to excite his disgust or move his indignation, is a matter of as much surprise to your memorialists as of pain and sorrow.

5. That in conclusion your memorialists would gratefully acknowledge the fact of your Honor having already ordered an inquiry into the proceedings of Mr. Sharp; and they would leave the matter in your Honor's hands with the prayer, that the investigation may be a public one and of a sifting character, and in the confidence that your Honor will be pleased to pass such orders on its conclusion as may seem proper to your Honor under all the circumstances of the case.

And your memorialists, as in duty bound, shall ever pray.

By order of the Executive Committee of the
Sādhāran Brahmo Somaj,

SĀDHĀRAN BRAHMO SOMAJ OFFICE, 13, Mirzapur Street, Calcutta. The 12th December [1881].	}	UMESH CHUNDER DUTT, B.A., Hon. Secretary.
--	---	--

The Commissioner whom the Lieutenant-Governor appointed to inquire into the matter, made a private investigation which appears to have been confined to the untested statements of the local English officials. He then sent up a "report with enclosures" which were not made public, but which contravened all the essential facts of the case as given in the affidavits of the local Brahmos, which were quietly passed by. No confronting or examination of the parties was made by the Lieutenant-Governor, who decided that Mr. Sharp had acted legally; and the Viceroy, on appeal, declined to interfere with the decision.

It should be noted that this "Bogra case" occurred about six weeks *before* the somewhat similar case already recorded at Chittagong, in which the magistrate's arbitrary decision was, on appeal, reversed by the High Court.

DINĀJPUR BRAHMO SOMAJ,

(From the Sādhāran B. S. Collection of Reports for 1881-82.)

The Somaj was established in the month of *Kārtik* of 1272 B. E. [1865 A.D.]

Divine service is held both in the morning and evening on every Sunday.

The Somaj has a small building of its own, and it is intended to have a better and a larger one.

Two annual festivals are celebrated, (1) on the 11th Māgh, (2) on the foundation day of the Somaj.

Rupces 490 have been subscribed for the proposed building, of which Rs. 90 have been realized and deposited in the Savings' Bank.

The number of worshippers is daily increasing; and they are evincing signs of earnestness.

The members have commenced a special prayer meeting with the view of spiritual and moral culture.

BRURAN MOHAN KĀZ, *Secretary.*

DĀRJILING BRAHMO SOMAJ.

i. 1880.

Membership.—The present year has not been so eventful as the preceding ones in the history of the Dārjiling Brahmo Somaj, and the general reader will not find much of interest in either the numerical strength of, or in the business done in the Somaj. Out of 12 members shown in the last Annual Report, five left the station, including Babu Rādhānāth Rāy, the founder of this Somaj, whose removal is greatly regretted by the members for several reasons. Two new members have, however, been added. Five have signed the census of *Aurathānic* Brahmos (two with their respective wives): all of them being members of the Sādhāran B. S. It needs be mentioned here that, of the two new members, one is a new acquisition to the Brahmo world, the other having been an earnest Brahmo before.

2. **Building and Trust-Deed.**—The Trust-Deed of the newly-built Maudir was formally executed on the 1st of *Baisakh*, on the occasion of the 3rd anniversary festival of the Somaj. Mr A. M. Bose, M.A., and Babus D. M. Dās, S. N. Sāstri, M.A., J. N. Chakravarti, and Rādhānāth Rāy have been appointed Trustees of the Somaj.

3. **Meetings and Work.**—The members now meet quarterly. There were 4 such sittings including the annual one; as the anniversary festival was celebrated on the 30th *Chaitra* and 1st *Baisakh* (the dates finally fixed for it), the annual meeting sat immediately after it. A new system of preaching in the Nepali language has been introduced since the last anniversary *utsab*, and Babu Matilāl Hāldār has been appointed to preach in the language, at least once a month, in the Mandir. A growing desire, nay a strong necessity, has of late been felt to make more frequent use of the Nepali language, in order to communicate the views and principles of Brahmoism among the intelligent and more religiously disposed Nepali people of the place, who do not, as a rule, understand the language in which the Mandir service is conducted. The small pamphlet styled "*Brahmadharmako Matasār*" (the Principles of Brahmoism), announced in my last Annual Report, was published and freely distributed, with this object in view, on the occasion of the last anniversary festival; and it is under contemplation to compile and publish some more pamphlets of the kind, as well as a regular system of worship with a compilation of divine hymns in Nepali, and also to introduce regular weekly service in the Mandir in the same language. As the Bengali element in the Somaj is of a very precarious nature, owing to the constant arrival and departure of the Bengali members with tour and other offices almost every year, the importance of the introduction of a regular Nepali service is every day being more strongly felt.

4. **Institutions.**—A little before the time of the last anniversary, three night schools for poor boys were opened in three different tea gardens near Dārjiling; but it is deeply to be regretted that they all collapsed for want of proper attendance of pupils. It is to be hoped, however, that attempts will be still made to resuscitate these institutions, and that such attempts will be crowned with success in the long run. A similar school was opened in Dārjiling in May last, but met with no better fate.

5. **Missionary Visits.**—Though numerically weak to employ themselves in diverse works of charity and benevolence, the members did not much lack in spiritual fervour and zeal; and when noticing this fact I should point out the causes which were at work in this direction. Firstly, the residence here for the greater part of the year, from April to November, of the Venerable Pradhān Achārjya, Maharshi Debendra Nāth Tagore, the living monument of spiritual growth, and his sage advices which helped our spiritual advancement in every possible way. Secondly, frequent visits of the missionaries and

preachers of the Sādhāran Brahmo Somaj, such as Pandits S. N. Sāstri, M.A., Rām Kumār Vidyāratna, and Babus Nagendra Nāth Chāṭṭerji and Umesh Chandra Datta, B.A., who all conducted ordinary and special divine service in the Mandir, and in family prayer meetings; held conversation on religious topics, performed Brahmo *Anusthāns*, and delivered addresses and lectures during the year under review. Our spiritual season may be fairly reckoned as dating from April and lasting to November, commencing from the anniversary *utsab*. Babu Nagendra Nāth Chāṭṭerji came in June, on a short visit. He conducted ordinary and special service in the Mandir and conversed on religious subjects, presided over the *Nāmkan* ceremony of the 2nd son (3rd child) of Babu Matilāl Hāldār, and delivered an excellent lecture on "the Necessity of Religion in Social and Political Reformation." The visit of Pandit R. K. Vidyāratna happened next, in October. Though he came up to recruit his health, he stretched his ever-helping hand to the cause of our spiritual growth, and presided over several family prayer meetings and service in the Mandir, and attended one *Nāmkan* ceremony. Babu Umesh Chandra Datta came last in the category of preachers, and conducted divine service in the Mandir and in family prayer meetings. The Venerable Maharshi Debendra Nāth Tagore, though fast failing in health and consequently unable to preside over regular weekly service in the Mandir, conducted the Mandir service nearly half-a-dozen times and attracted a large audience on each occasion. The spiritual effect upon the minds of local Brahmos resulting from these missionary visitations, it is not possible to delineate within the short space of a report like this. I may here notice the visit of the Rev. C. H. A. Dall, M.A., who also favoured us with two public addresses. The first was on "What is Brahmoism?" and the second was on [the] "Theism of Channing and Parker."

6. *Anusthāns*.—There were three Brahmo *Anusthāns* during the year: first, on 6th June, *Nāmkan* ceremony of the 2nd son of Babu Matilāl Hāldār; second, on 31st August, *Sraddha* ceremony of the father of the above-named gentleman; third, on 19th October, *Nāmkan* ceremony of the 1st son of Babu Rāi Charan Mukerji, a late member of this Somaj, whose family is here. There were three births and one death in Brahmo families.

7. *Receipts and Disbursement*.—The net income by monthly subscriptions and donations in the year was Rs. 568-4 as. The net expenditure during the year was Rs. 368-4 as. The balance, Rs. 200, is deposited in the Government Savings' Bank. * *

T. N. CHAKRAVARTI, *Secretary*.

ii. 1881.

In writing a report of the present year I will divide the principal events that transpired in the Somaj into the following heads, viz.: (1) *Spiritual*, (2) *Intellectual*, (3) *Social*, (4) *Business*, and (5) *Financial*—giving a summary of the other less important subjects at the conclusion, and noticing here that, out of 9 members as [we] stood at the close of the last year, one resigned and one left the station during this year; and there being no fresh admission, the present number is 7.

(1) *Spiritual*.—Though numerically weak, the members did not show want of spiritual fervour and growth. The earnestness evinced by them in attending the ordinary and special Divine Service held in the Mandir, and the occasional family prayer meetings; and the eagerness and zeal with which they listened to, and followed, the teachings and friendly advices of the visiting missionaries, conclusively prove a growing desire of the soul for spiritual growth and Divine Grace. A special service was held on the 11th of Māgh to commemorate the establishment of the Brahmo Somaj. The

Anniversary of this Somaj commenced from the 9th April and ended on the 17th idem; though the principal days were, as usual, the 30th Chaitra, and 1st Baisākh (11th and 12th April). Pandit Rām Kumār Vidyāratna, the indefatigable missionary of the Sādhāran B. S., presided on the occasion on invitation, and besides conducting service in the Mandir and family prayer meetings, delivered a lecture on "Power," which drew a large audience. As the programme for the *Utsab* was rather long, some of the local members had also to take part in it, one of whom read a paper on "[the] End of human life." Babu Khirode Chandra Rāy Chaudhuri, a member of the Sādhāran B. S., and Head-master of the Krishnagar College, who came up here at the time, also helped in the Anniversary programme and delivered a lecture on "National Strength." Besides Divine Service and lectures in the Mandir, we had solemn meditation and prayer in mountain recesses, and social gatherings at friends' places. The ordinary weekly and monthly service in the Mandir has been almost as usual. The preaching in the Nepali language, which during the year changed its aspect from monthly to weekly, has not, it is to be deeply regretted, been satisfactory during the latter half of the year. Babu Nagendra Nāth Chatterji of the Sādhāran B. S. also paid us a gratuitous visit this year, and conducted service in the Mandir and delivered a well attended lecture on "True Reformation." He also performed a *Nāmkan* ceremony. While reviewing the spiritual phenomena of the year, I cannot but confess that one side of the picture was perfectly blank, owing to the absence of the Venerable Maharshi Debendra Nāth Tāgore from this hill station during the year.

(2) *Intellectual*.—There were discourses on spiritual matters during the visits of Pandit R. K. Vidyāratna and Babu N. N. Chatterji. The Pandit paid a second visit during the last quarter of the year and delivered another lecture on "the Character of Reformation." There were thus altogether 5 public lectures during the year. The compilation and publication of a "System of Worship" in the Nepali language contemplated in my last year's Report, was this year accomplished on the occasion of the Anniversary. The Night Schools referred to in the last Report, of which only two are working now, were revived early this year, with but partial success. The attendance in these schools is so precarious, that the Takvar school which once counted upwards of 75 pupils on its roll, has now only about a dozen, and the Dārjiling School, having begun with 11 pupils in May, ceased to work from September to October, and has now re-opened with 5.

(3) *Social*.—One birth and one death occurred in a Brahmo family, during the year, and the following *Anuuthāns* were performed, viz.—2 *Nāmkarans*, 1 *Jātkarma*, 1 Funeral, and 1 *Siddha* (1st annual). There were social gatherings, friendly visitations, and family prayer meetings in different Brahmo families.

Business.—There were four ordinary quarterly meetings, besides one special and one annual. Among the important business carried on in those meetings, the following are noteworthy, viz., (1) Framing of Rules for the guidance of Night Schools, (2) Application to the Vice-Chairman of the Municipality for the issue of a *License of Freehold* granted by the Municipal Commissioners (the result of our memorial to the Lieutenant-Governor last year), (3) A letter addressed to Miss S. D. Collet, of London, expressing our regard and gratitude for her noble work of publishing the Brahmo Year-Book, and a 2nd letter in reply to her first, giving a short history of the Nepali *Kābirpānthis* and enclosing the two Nepali publications of the Somaj, (4) Protesting as un-Brahmic the followers of the New Dispensation and their idolatrous and superstitious ceremonies of *Hom*, *Arati*, Baptism in the water of *Kamalarobar*, &c., and (5) Submission of the (present) Annual Report to the Secretary [of the] Sādhāran Brahmo Somaj. About 50 letters were received, and nearly

the same number issued, by the Secretary during the year. A new Brahmo Upāsana Sabhā (Prayer-meeting) established on the 5th June last at the Kalimpong sub-division of the district (about 25 miles from here) has been assisted with a dozen copies of each of the Nepali publications. Matters for publication in the Brahmo Almanac for 1882 have been supplied to the President [of the] Sādhāran Brahmo Somaj.

(5) *Financial.*—The following Funds [were] received and expended:—

	Funds.	Receipt.	Expenditure.
(1)	Building Fund	Rs. 40	Rs. 41-12-6
(2)	Night School	.. 5	.. 12- 2-0
(3)	General	.. 63	.. 53-14-6

Total Rs. .. 108 Rs. 107-13-0

leaving a surplus balance of 3 annas only. The Savings' Bank deposit of Rs. 200 mentioned in the last year's Report, added to this year's balance, gives the Somaj a financial credit for Rs. 200-3; besides the small amount of *interest* which will accrue from the Savings' Bank deposit but is yet unaccounted for.

Conclusion.—The Venerable Maharshi Debendra Nāth Tagore has presented the Somaj with 17 copies of books and pamphlets published by the Adi Brahmo Somaj, for which the Somaj expresses its hearty thanks to him. The new Prayer-meeting at Kalimpong S. D. referred to in paragraph (4) has been started by 4 or 5 Bengali Government employes of the place, though since its establishment the attendance has always been nearly double that number. It is held in the private residence of the Secretary, Babu Dwārka Nāth Mukerji. A few rupees were raised in voluntary donations and spent in contingent expenses, at the beginning. Taking into consideration the uncertain nature of the stay of the Bengali employes there, it will likely take a pretty long time to convert the Prayer-meeting into a regular Somaj.

T. N. CHAKRAVARTI, *Secretary.*

These Reports are condensed from the Sādhāran B. S. collections for 1880-81 and 1881-82. The Report for 1882-83 has not yet arrived, but in its place I present some extracts from two interesting letters which I have received from the Secretary of the Dārjiling B. S., in reply to my inquiries concerning the mission work undertaken by that Somaj among its Nepali neighbours, and the antecedents, historical and social, of the latter in relation to Hinduism.

“Dārjiling B. S., 12th November, 1881.

“The *Kābirpānthis* of this place are not ‘the lineal descendants of the old adherents of Kābir.’ They are of very recent origin, being proselytes of some priests of that sect who came up from the plains for making converts of this simple and easily convertible race, and have, within a short time, greatly succeeded in their efforts. Priestcraft, and several kinds of superstitions, have entered the strongholds of Kābir, and almost frustrated the ends he had in view in propagating his faith. Instead of worshipping God, they now worship the Sacred Books believed to have been written by their Master, as well as their spiritual guides (or Gurus), now a great many in number. These Gurus are of two classes,—one class

living with family in society as much as any worldly man,—and the other, of the Fakir or mendicant class; the former honouring caste prejudices along with their followers, and the latter, though not themselves [doing] so, allowing caste-prejudices to prevail in their ranks. Their followers, to be distinguished from other people, have to bear a badge or symbol of their faith (a bead of small size, made of the celebrated sacred *Tulsi* plant of the Hindus) tied around their neck, like a necklace, with a thin cord. Members of different castes among the proselytes, such as Brahmans, Kshettriyas, &c., of Hindu society, though all wearing the badge (called Kanthi), will never dine together or take food from each other's hands, but strictly adhere to old caste-prejudices. Among the Sacred Books mentioned above, many are of recent origin, edited by the priests of later generations, but passed [off] for original works of Kábir,—and contain many, many *un-Kábirian* teachings, if I may use the expression. Our Brahmo converts, necessarily, not being able to wear the Kanthi (bead necklace), follow the caste-prejudices, and worship the Guru or the Grantha (book).—have been made *outcastes*. The worship of Grantha and Guru is, I believe, similar to that of the Nánakpánthis of the the Panjáb. . . .

“ Besides the Nepalis, there are Bhuteas, Tibetans, and Lepchas in this place, who are all of Buddhistic faith, but have *all* over-leaped the boundaries of the faith as promulgated by the immediate followers of that master-mind, Buddha Gautámá, and have landed themselves in Demon and Devil-worship! These are, as yet, quite unapproachable by the Brahmo Somaj. The Scottish Mission Society have made some converts of them, as well as [of] Nepalis.”

“ 29th January, 1883.—* * * I now proceed to answer your questions, in the order in which you have put them.

“(1) Babu Mati Lál Háldár, who was the only Nepali preacher in our Somaj, was so much engaged in his Tea Service (being Assistant-Manager in charge of a Division of Lebong Tea Company's Gardens) that he was unable during the latter half of the year 1881 to regularly attend the Somaj and preach to the Nepali audience every Sunday: very frequently he had to leave the Somaj immediately after the morning service was over, and return to his tea garden, 6 miles away from town. The audience, which is composed of Nepali men and women from distant tea-gardens and other places, who also come to the town every Sunday (being the Bazaar-day), were also irregular as the preacher was irregular. And although in 1882 another preacher (Babu Lakshman Singh, one of our Nepali Brahmos) was appointed to help Babu M. L. Háldár, the preaching could not be properly organized, as the assistant preacher happened to be also in a tea garden 8 miles away from the town. With few exceptions (not more than 15 weeks) the preaching did not take place at all in 1882. This year we trust the preachers will earnestly endeavour to be more regular in their duties. . . .

"(2) It is difficult for me either to give you an idea of what effect the Nepali preaching has been creating in the minds of the Nepalis, or to mention an approximate number of men who attend or like the preaching. This much we can say; that the Nepali Kábirpánthis,—who are religiously disposed, but have been very much degraded from the monotheistic teachings of Kábir, into gross superstition and prejudices, by priestcraft,—like our Theistic preaching and service in the Mandir, and appreciate and mostly approve of our Brahmic principles. Babu M. L. Haldár tells me that several persons have told him that they could heartily join our Somaj and become Brahmos if only they were not made out-castes in their society. The two Nepali converts that we have got are thorough-going (Anusthánic) Brahmos, having no caste-prejudices; and all the Nepali community now know that caste is inconsistent with [the] Brahmo faith. I can safely state, I believe, that our Nepali preaching has given to the Nepalis an idea of an improved system of spiritual Divine worship, and a proof that the caste system is injurious and was never preached or contemplated by Kábir, their leader. They only fear their society, not having sufficient moral strength to break through caste-prejudices.

"(3) The bridegroom in the late [Nepali] Brahmo marriage was Babu Lakshman Singh, our Brahmo brother; and the bride, Srimati Shuva Kanya, a Hindu widow, came of her own accord to marry a Brahmo, knowing him to be an outcast. She had lived in two Brahmo families for about three months, where she was trained and initiated in the Brahmic faith, after which the marriage took place according to Brahmic principles and rites. . . . The marriage has turned out happily, and has shown an example to the Nepalis of an improved system of marriage. . . .

"(4) *Kálimpong*.—This Prayer-meeting collapsed with the death of its founder, Babu D. N. Mukerji, during the middle of last year,—very much to our regret."

PABNÁ BRAHMO SOMAJ.

(From the *Sadháran B. S. Collections of 1880-81 and 1881-82.*)

i. 1880.

History. This Somaj was founded in January 1857 by an official of the place who was a native of West Bengal. It originally met at his house once a week for the purpose of worship; and was attended only by people over whom he had immediate influence. The public at large kept themselves aloof from its influence, and took but little interest in its well-being. It was about this time that Babu Haris Chandra Talápatrá, who has still his ancestral home here, came to practise medicine. His exertions in the cause of Brahmoism and the example of his well-known late wife Rámásundari Devi called forth the admiration of the people in and about Pabná, contributed not a little to the

spread of the religion, and gave it a firm footing in the town. Persecution followed, but it had no permanent effect on the Somaj, which was in its infancy. Business called away Babu Haris Chandra and his family elsewhere, and they left the care of the Somaj in the hands of Babu Tarak Govinda Maitra. The zeal, perseverance and pure life of Babu Tarak Govinda did much for the spread of the true religion in the town and its neighbourhood; and none now feels his absence from it more than the members of the Somaj.

Present Condition.—The members of the Somaj are but few. They do not exceed 16 in number. The Somaj has no written rules for its guidance, and its important business is regulated according to the opinion of the majority of its members. It has an *Upácharjya* to conduct its ordinary service, and a Secretary, who is materially aided in all his ordinary business by an Assistant-Secretary. It meets for worship once a week: but it has no Somaj house of its own; nor can it count among its members an *anusthānic* Brahmo, though it is in existence for about a quarter of a century. It may, however, be noticed here that a movement has of late been set on foot to build a Somaj house, which to all appearances promises success.

Income and Expenditure. The ordinary expenditure of the Somaj is met from the subscriptions paid by its members. During the year under report (from January to October 1880) the collection amounted to Rs. 67-14-3 and the expenditure to Rs. 64-9-9, thus leaving a surplus of Rs. 3-4-6.

The Somaj, like all other similar institutions in the country, holds its anniversary meeting for public worship once a year. In the year under review the members of the Somaj met on the 7th of *Baisakh* last (corresponding with 18th April, 1880), at the house of the late Secretary, Babu Tarak Govinda Maitra, for the purpose of the annual worship. Pandit Siva Náth Sástri, the well-known missionary of the Sádharán Brahmo Somaj, presided on the occasion. His name drew a concourse of people from the town and the places about it. Morning, evening, and mid-night prayer meetings were held, lectures delivered, *sankirtan* went through the town, and, in short, all seemed to have passed off well. The effects of the ceremonies of the anniversary day cannot be overlooked. They served to win back the go-astrays, to confirm the unsettled in their faith, and to make converts of the unbelievers; and thus added to the strength of the Somaj.

The members of the Somaj also observed the 11th of *Mágh* last, with zeal and piety. They went to a distant *maidán* calculated to raise a pious feeling. They passed the whole day in prayers and psalms, and the observance had its desired effect. The people of other persuasions from Pabná and the places about it were drawn in. They attended the service, joined in singing the hymns to the Almighty, and all seemed to have left the place much pleased with what they had seen, heard, and done.

Notwithstanding all these efforts on the part of the members of the Somaj, the spread of the religion seems to be slow in this part of Bengal. The reason is obvious. The town is an out-of-the-way place, little visited by the learned, the wise and the pious of the age. Education appears to have made but little progress in Pabná and the places about it. Those few who have received such education as the country can afford, dare not even attend the Somaj, for reasons best known to themselves. The town itself is mostly inhabited by people of the *Nabank* class, among whom here, as everywhere else in Bengal, education does not appear to have made even a fair progress. They stick to the religion of their forefathers with all the tenacity of a conservative Hindu, and Pabná may be described as a stronghold of Hinduism and its attendant superstitions. But it is hopeful to notice that the strong feelings which the people of Pabná and its neighbourhood had against Brahmoism are daily dying out; and some day, by the grace of the Almighty, this place may be changed into a *sanctuary* and focus of true religion.

SARADHAR BHADURI, Assistant-Secretary.

ii. 1881.

I regret that we have not anything very particular to record regarding the work of our Somaj beyond that its weekly prayer-meetings have been regularly held every Sunday. Babu Dwáráká Náth Roy was minister for the most part of the year.

Present condition.—I am happy to state that during the year under report some students of the local Government School have enlisted themselves as members of the Somaj. Since the last few months they have organized a separate prayer-meeting which is held every Sunday morning.

Anniversary Utsab.—The anniversary utsab came off on the 6th Baisákh last, corresponding with 17th April, 1881. Pandit Rám Kumár Bhattachárjya, one of the missionaries of the Sádharan Brahma Somaj, was invited on the occasion. During his stay here Pandit Rám Kumár delivered two public discourses in the premises of the local Vernacular School. The subject of the first lecture was "Manliness and its development," and that of the second was "Universal Religion." Both the lectures were well-attended.

Erection of Prayer-Hall.—During the year a movement was set on foot to erect a prayer-hall for the Somaj, and for this purpose printed letters were sent to some of the wealthy persons of the province. But I am sorry to say that up to this time we have not been able to collect the whole amount needed for the purpose. This amount has been kept in District deposit in the Savings' Bank here to the credit of the Somaj. The sincere thanks of the members are due to those kind-hearted donors who have subscribed towards this fund.

Financial position.—The income of our Somaj from subscriptions and donations during the year under report (November 1880 to October 1881) amounts to Rs. 42-15-3 and the total expenditure on all heads was Rs. 30-0-9, leaving a balance of Rs. 12-14-6.

SÁIDPUR BRAHMO SOMAJ.

(From the Sádharan B. S. Collection for 1881-82).

This Somaj was established on the 10th *Bhádra Shukabda* 1800 (corresponding with the 25th August 1878), by the combined efforts of Babu Chandi Charan Sen, late Minister of N. B. Brahma Somaj, and some of the Members of this Somaj.

At first the Sáidpur Somaj had no place of worship of its own. Its prayer-meetings were held during the first year in the dwelling of Babu Jagendro Náth Chatterji for the first few weeks, and then at the building of the Sáidpur National Indian Society, but much inconvenience having been felt by the Brahmos in the beginning for want of a Somaj building of their own, they have, by the blessing of the Almighty Father, [erected] a little comfortable house for Divine Service.

We have not the pleasure of recording anything on the head of *Anusthán* in connection with the Somaj, as only 4 of its members are Anusthánc (practical or thorough-going) Brahmos. However, one Námkarán Anusthán of Babu Ashutosh Bose's son took place under its auspices. Its members have done no more practical work under the head of educational, social, moral and religious improvement of their fellow inhabitants, than [establishing a] Sangat Sabha, Family Prayer Meeting, and lately a Branch Prayer Meeting in the Northern part of Sáidpur.

The National Indian Society here owes its existence partly to Brahmos, as amongst its office-bearers and members there are Brahmos and Hindus.

Although the President of the above society is a Hindu, yet, properly speaking, he is more regular in attending the Divine Service of the Brahmo Somaj than some of the enlisted members of the same.

The Brahmo Somaj of Saldpur is built on the foundation of Faith in and Dependence upon the Living Almighty God. His worship is performed every Sunday in the morning and evening here. Divine Service is regularly conducted by Babus Ashutosh Bose and Kailās Chandra Sen.

KAILĀS CHANDRA SEN, *Secretary*.

NORTHERN INDIA.

The Brahmo Somajes in Northern India have been more injuriously disturbed than any others (except those in Calcutta) by the dissensions that arose out of the Kuch Behār marriage and have since been so unhappily developed by the New Dispensation. Especially has this been the case at Lāhore, the chief Brahmo station in Northern India for the last 20 years. To epitomize the numerous indiscretions which have been committed by the leaders on both sides during the last two years (since the reports given in my *Year-Book* for 1880) would be very unprofitable; while to deduce their net result, and state the present position of the two parties towards each other and towards the Brahmo Somaj at large, is unfortunately beyond my power, in the absence of sufficiently full, clear, and recent authorized reports. I am therefore reluctantly compelled to pass by Lāhore altogether for the present.

SIMLĀ HILLS BRAHMO SOMAJ.

i. 1880-81.

Early History.—The Simlā Hills Brahmo Somaj was established on the Basant Panchami day, the 22nd January 1874. Babu Haran Chandra Bose made a proposal to some of the resident Bengali young men of the station for the establishment of a Brahmo Somaj where they might worship God. The proposal was warmly received by those present, and it was immediately resolved that a Prayer-Meeting should be regularly held, the Divine service being conducted by Babu Haran Chandra Bose. The first day of the meeting being very stormy, there were only two persons present, who were, properly speaking, the only two Brahmos of the place at the time. The meetings were thenceforth regularly held every week at the house of a member, attended by five or six persons.

A Brahmo Anusthān was performed during the year 1874 in connection with the Śrāddha ceremony of the father of Babu Haran Chandra Bose.

In 1875, Babu Navina Chandra Rāi came up to these hills with some other Brahmo gentlemen, amongst whom I may mention the name of our much esteemed friend Pandit Basant Rām of the Panjāb. The number of worshippers was then increased to 12 or 15. A meeting for discussion of social and moral subjects was also opened under the auspices of Babu Navina Chandra Rāi, where persons who would not attend the "Prayer-Meeting" used to join and to show some interest in the subjects discussed at the meetings.

Now and then hot discussions were held on certain social subjects, but the enthusiasm of the members was short-lived and confined to mere discussion, as is the case with the majority of the clubs in this country. On the departure of Babu N. C. Rāi and Pandit Basant Rām, the number of worshippers fell off, and the "Prayer-Meeting" was kept up solely through the exertions of Babus Hem Chandra Mozumdar, Haran Chandra Bose and Kedarnāth Chaudhuri, who were in fact the only members of the "Prayer-Meeting" at this time. About this time Babu Jadu Nāth Chakravarti co-operated with them. They sometimes went to solitary recesses of the hills, where in the midst of ennobling natural sceneries they worshipped the Holy of Holies. Such sceneries are great helps to communion, and the members sought them with much eagerness for the benefit of their souls. Occasional Prayer-Meetings were also held by the members at their houses, where other residents of the place came to hear the prayers offered and the hymns chanted.

A Sangat was also started in connection with the "Prayer-Meeting," for the purpose of conversing on spiritual matters.

In 1877, two Brahmo Anusthāns were performed in connection with the Jātkarma and Nāmkanan ceremonies of the elder daughter of Babu H. C. Bose. In this year the members of the Simlā Hills "Prayer-Meeting" started a subscription in aid of the famine-stricken people of Madras. They collected about Rs. 45 and remitted the amount through the Indian Reform Association.

In 1878, another Brahmo Anusthān was performed in connection with the Nāmkanan ceremony of the sixth son of Babu Kedarnāth Chaudhuri.

In the summer of 1878, two of the members of the Lāhore Brahmo Somaj who came up with their offices, joined the Prayer-Meeting. The number of regular worshippers gradually increased, and the members very happily passed their days in prayer and devotion in solitary mountain recesses.

The unhappy Kuch Behār marriage, which disturbed the whole Brahmo community and brought about a schism in the Brahmo Somaj, disturbed us in our hill fastnesses. The Simlā Hills Brahmo Somaj condemned the marriage as unbecoming a leader of the Brahmo Somaj, and as idolatrous in its character and features, and gave its consent to the deposition of the minister. There were, however, some members who were devoted friends of Babu Keshub Chandra Sen, and who were shocked at the thought of dismissing him. The founders of the Somaj were, however, strongly of opinion that he forfeited the confidence and respect reposed on him by the Brahmo community as their mouth-piece. The Simlā Hills B. S., therefore, expressed its full sympathy with the members of the Provisional Committee in all their proceedings, and gave its opinion as regards the necessity for establishing the Sādhāran Brahmo Somaj, and appointed its representative to sit at its General Committee. The members of the Simlā Hills B. S., however, still continued to worship together, disregarding the general schism for local purposes, but when in 1879 one of the missionaries of the Brahmo Somaj of India visited this station, the integrity of the Somaj could no longer be preserved, and some of the members started a separate prayer-meeting. But in the present year, the seceding members again returned to the parent Somaj and worshipped with us as before until September last, when a second visit of the missionary gentleman stated above led to a second rupture in this our little hill congregation.

During the current year the members of this Somaj, besides holding their weekly prayer-meetings and Sangats, held several meetings at Chota Simlā in the house of one of its members, for the benefit of the residents of the place, who are unable to attend the Somaj on account of the rather long distance of the locality where they live from the Somaj.

Two Brahmo Anusthāns were performed during the year (on the 17th

and 24th October) 1880, in connection with the Nāmkan ceremony of the youngest daughters of Babus H. C. Bose and Kedarnāth Chaudhuri respectively.

The Somaj has no Mandir, the service being held in the house of one of its members.

The fund of the Somaj is very poor : occasional subscriptions are raised to meet timely demands.

There are four Anusthānic members in the Somaj.

During the current year a variety of subjects were discussed at the Sangat meetings, such as :—

- (1) "Characteristics of a true Brahmo."
- (2) "Necessity of individual and Congregational prayer."
- (3) "Salvation."
- (4) "Progress."
- (5) "Asceticism, true and false."
- (6) "Future life and Heaven."
- (7) "Our relations with the Brahmo Somaj of India."
- (8) "Relation between Morality and Religion."
- (9) "Devotion and Communion."

During the current year the Prayer-Meeting was converted into a Somaj, and the following rules were passed for the conduct of its affairs :—

1. "All persons of whatever sex who believe in the existence of God and future life and in the necessity of divine worship, and on the other hand do not ascribe divinity to any created object, or consider any person or book as infallible and as the only means of salvation, and who are not less than 18 years of age, shall be eligible as members of the Simlā Hills Brahmo Somaj."

2. "No member who worships idols, or performs any idolatrous ceremony, or keeps any connection directly or indirectly with idolatry, or does not possess a pure moral character, shall be appointed to be an Achārjya of the Simlā Hills Brahmo Somaj."

3. "When a member or the Achārjya shall at any time fail to satisfy the conditions of rules 1 and 2 respectively, he shall cease to be a member or an Achārjya."

4. "Divine service shall be held once every week in connection with the Simlā Hills Brahmo Somaj, conducted by the Achārjya or, in his absence, by any member who will satisfy the conditions of rule 2." * * *

KEDARNĀTH CHAUDHURI, *Secretary.*

ii. 1881-82.

* * At the request of some earnest young men, as in the last year, a Sangat was started in Chota Simlā for discussing religious matters. In each sitting our esteemed minister Babu Jadu Nath Chakravarti presided. His discourses attracted many who seemed to have no sympathy with the Brahmic movement, but it was of short duration, for many reasons, among which the rainy season was the chief. Prayer-meetings were also held at the Writers' Building and Government Barracks for the benefit of the employes of the Government Press, who live there.

When, on his missionary tour, Babu Protāp Chunder Mozumdār came up to Simlā, many people were led by his public speeches to the enquiry as to what the "Navabidhān" [New Dispensation] was. Whenever occasion came, a full insight into this (Navabidhān) religion, was given to inquirers by the Simlā Hills Brahmo Somaj. Babu P. C. Mozumdār, at the request of his disciples, convened a meeting with a view to explain the new religion, giving full scope for discussions. Some of the members of the Simlā Hills Brahmo Somaj were present at the meeting; the results of the conversation, so far as the outside public are concerned, were unsatisfactory.

Our Somaj addressed a letter to Miss Collet in England, expressing its cordial sympathy with her and protesting against Protap Babu's unmannerly criticisms on her *Year-Book*. Having great regard for the Sādhāran Brahmo Somaj movement, this Somaj has returned Babu Jadu Nāth Chakravarti to represent it in the General Committee of the Sādhāran B. S., with which this Somaj will continue to co-operate, so long as it is a champion of truth and spiritual freedom.

HARAN CHANDRA BOSE, *Secretary*.

These reports are taken from the Sādhāran B. S. collections for 1880-81 and 1881-82. In the first report, the reader will have seen how indisposed were the members of the Simlā Hills Somaj to quarrel over their internal variations of opinion, and how the ultimate split was induced by repeated pressure from without. The seceded body has since adopted the title of the "Himalayan Brahmo Somaj." It was visited in the summer of 1882 by "the Singing Apostle," Babu Trailokhya Nath Sāmyāl, in the course of his missionary tour.

I conclude this report with a few passages from a letter which I have lately received from the minister of the Simlā Hills B. S., Babu Jadu Nāth Chakravarti.

"The Somajes at Simlā are chiefly resorted to by clerks of the different offices under the Government of India, who come up from Calcutta with the camp of the Governor-General during the summer. The Somaj was originally started by some Bengali residents of the place who live here throughout the year. Those who come up with the camp of the Viceroy are either members of the parent Somaj of the New Dispensation at Calcutta or [of] the Sādhāran B. S., and it is quite an accident which party forms the majority.

"Our movement is thriving steadily, although it may be slowly. As to statistics :—(1) Our number—10 regular members, (2) of whom Anusthānic, 5 ; (3) visitors vary from time to time ; (4) subscriptions to the building fund, a little over Rs. 500."

WESTERN INDIA.

BOMBAY PRĀNTHANĀ SOMAJ.

The following interesting account of the last year's anniversary of this central Somaj of Western India is taken from the local Theistic organ of Bombay, the passages extracted from the Marathi report having been translated for me by a Bombay friend.

(*Subodha Putrikā*, March 19, 1882.)—The celebration began with service on the morning of Monday by Mr S. P. Kelkar, who in a concise but impressive sermon, dwelt on what ought to be its deep significance, viz., that it ought to be used as a starting-point for fresh progress, however small, and not be considered a mere occasion for rejoicing on account of a certain past incident. In the evening, the Mandir resounded with the sacred music and voices of a bhajan, which is calculated to awaken the spirit of devotion in the

Hindu heart. This was the first time [that] a bhajan was performed in the Mandir, and we hope not only that it will be kept up on future anniversaries, but that it will be more frequently repeated.

On Tuesday morning Mr Bhikoba L. Chawan, an old and respected member of the Somaj, conducted service and preached. His language, as usual, was racy and clear;—the subject of his discourse was the nature and principles of the faith of the Somaj. The evening of this day was taken up by Mr N. G. Chandawarkar, B.A., LL.B., who delivered an address intended especially for the students—in which he dwelt on the importance of religious instruction, and exhorted the students not so much to try to form opinions while at school and college, as to store up their minds with the aids and appliances of forming them hereafter, and especially to preserve their moral and intellectual equilibrium.

On Wednesday, the day of the anniversary, the morning service was conducted by Ráo Bahadur S. P. Pandit in Guzeráthi, in which he dwelt on the especial characteristics of Theism. In the afternoon a brief account [in Marathi] of the proceedings of the Somaj and accounts of the Mofussil Somajes received were read.

The following are some of the principal points mentioned therein:—

(1) *Bombay Somaj*.—There were 14 new members admitted during the year under review. Of the old members, one died and one changed his religious opinions. There are now 102 on the roll; of these, 60 are in Bombay, and the rest in the districts.

(2) The Somaj has, in accordance with its previously formed resolution, taken over the management of the Orphanage at Pandharpur.

(3) With a view to the appointment of an independent person who might devote himself to the task of propagating the principles of the Somaj, some of the members have agreed to contribute two per cent. of their income and thus form a fund for the purpose. Collections have already begun to be made.

In the evening of this day, Professor Bhandarkar discoursed on a text from Tukáram in which the great Sadhu prayed to God that the directness of his devotion might not be interfered with by collateral aims and objects. In illustration, the learned professor referred to the jarring disputes among our Bengal brethren which had been caused by what Tukáram prayed to be delivered from, and he exhorted his fellow-Somajists here to beware of the besetting sin,—for, he remarked, it lurks beneath all religious activity, and there was no saying how and when it would be found to vitiate our best efforts.

Thursday morning was occupied with prayers by individual members, who therein related their own experiences and gave utterance to the aspirations of their hearts. In the evening Ráo Bahadur M. G. Ranade addressed a full audience in English on "Repent ye, the kingdom of God is at hand." He lucidly explained the origin of the text, and in fact summed up the history of the different religious dispensations in the East, and concluded by pointing out the peculiar significance and adaptability of the exhortation to the present circumstances of his hearers and the present times—when the jarring of diverse faiths is being smoothed by mutual contact and reflex influences—thus giving rise to a dispensation which like the recurring waters of the annual rains was new indeed, but was made up of elements essentially old. A fuller substance of the address appears elsewhere.

On Friday afternoon there was a ladies' gathering, and in the evening the members met and considered what ought to be done to improve the condition of the Somaj and to give an impetus to its work.

Yesterday in the afternoon there was a Puran delivered by Mr. V. A.

Modak, and in the evening the annual Kirtan was performed by Professor Bhandarkar; the audience was overflowing.

The children's gathering was held on the morning of the last day of the anniversary. Boys and girls assembled at the Mandir at about 7. They were seated on benches opposite each other. They began with a hymn, after which there was a short prayer. Then followed a recital of verses specially composed for the occasion. The verses were arranged in the form of a discourse between brothers and sisters; one part of which was to be sung by the boys, and the next by the girls in response. After the recital was over, Mr. Modak gave an instructive and interesting address, in which he principally dwelt on the three points, good behaviour, formation of character, and preparation for undertaking great works in manhood.

Thus came to an end the joyous week of the fifteenth anniversary of the Bombay Somaj. Let us hope and trust that the celebration, enlivened by the presence of so many members and sympathizers on the spot and from the Mofussil, will leave some spiritual fruit behind.

The following is the substance of Ráo Bahadur M. G. Ranade's interesting lecture in English in connection with the anniversary of the Prarthana Somaj. The subject was, "Repent ye--the kingdom of God is at hand." He first traced the history of the text from its first appearance in St. Matthew, where John the Baptist is reported to have heralded Christ's coming to fulfil the law and the prophets. The lecturer stated the circumstances in Jewish history which subjected that nation to the best influences then known, and which tended in their results to form the spiritual character of that nation.

He next mentioned the points of resemblance between Jewish and Indian history. Both were bound at first by the law, from which thralldom they were gradually liberated, spiritualized by the teachings of the prophets and the Vaishnava Sâdhus. Both played but an insignificant part in the world's political history. But this was counterbalanced by the great development of the spiritual aspirations of man. Both were distinguished for their caste exclusiveness; their attachment to observances and to outward purity; and the importance they attached to the duty of sacrifice. Both accepted God's theocracy as their ideal. The Brahminical, Buddhistic, Zoroastrian, Greek, and Roman influences which acted upon the Jews have been reproduced on a larger scale in Indian history during the past five or six thousand years. Just as the Jews expected the coming of the Messiah who would restore them to the place they aspired to occupy at the head of nations, the Hindus also expect the final deliverance when all nations will be gathered under their leading.

The new promulgation will not destroy the old laws and dispensations--but will carry out and fulfil the spirit of their highest teachings. This development must be a growth and cannot be a transplantation. India above all countries is fitted for this great undertaking, because its past history shows that it has absorbed all that was best in the influences, heretical and foreign, brought to bear upon it,—the national temper is naturally not aggressive and self-assertive.

Having noticed at some length these points of resemblance, the lecturer stated what, in his view, were the reasons which justified the longing at present felt in India and throughout the world for a new promulgation of the Kingdom of God. The established religions have been tried for the last two thousand years and more, and found wanting. Strife and dissensions between the churches and states, bigotry, hatred, intolerance, persecution, have not ceased, vice has not been checked, and the sense that a man must be twice-born in life has never been extinguished. The next question is, what is to be the nature of

this Kingdom? The first characteristic noticed was the liberation from formulated law, and the acceptance of faith as a higher law. The second characteristic was death in life, that is, the subjection of the carnal to the spiritual nature, or the sacrifice of the heart in devotion to God. The third characteristic, the unison and harmony of man's will with the promptings and suggestions of God's higher will as testified by the conscience. And this leads to the dominion of love and charity,—which extinguishes all strifes and differences. Now the door to this kingdom was repentance—repentance which is long-abiding and which leads the heart from the world to God. The sufficiency of such a repentance for purposes of human salvation is preached alike by Christ and Tukárám. Christian Theology has subordinated repentance to the necessity of propitiation. Christ himself, however, emphasized his opposite view by stating that he will have mercy and not sacrifice. Through such a repentance each of us, individually and collectively, can enter into the Kingdom which under these circumstances is at hand, that is, in the heart. The lecturer finally expressed a hope that all men without distinction of creed, and birth, and race, will see the signs of the times and prepare themselves to welcome the birth of such a Kingdom when it pleases God in the near future to raise His temple in the national heart of India.

A few words should be added concerning the Pandharpur Orphanage mentioned in the above Report, which (I am informed by a Bombay friend) “was established during the famine of 1876-78, when men died, in thousands, of starvation. The then sub-judge and the medical officer of Pandharpur brought about the establishment of the institution, and their successors are keeping it up, and now, with a local committee, they manage it for the [Bombay] Somaj.” The following short gleanings from the *Subodha Patriká* give additional items of information about this benevolent enterprise.

(April 11, 1880.)—We have often alluded to this institution and the need it has of public support. The gentleman who, as a missionary of the Prárthaná Somaj, is in charge, is now in Bombay and will preach this evening in the Prárthaná Mandir. He will give information regarding the condition and working of the Orphanage, and invite contributions in aid.

(Dec. 4, 1881.)—The Governor, in the course of his tour, visited Pandharpur, where he laid the foundation stone of the local School of Industry established there in connection with the Orphanage. The silver trowel presented to His Excellency on the occasion was made by one of the pupils of the institution, who was given a turban by His Excellency in recognition of his skill.

(Nov. 12, 1882.)—We should have reminded the reader last week of the children of the Pandharpur Orphanage, and invited contributions for the usual holiday treat to them. The preacher at the Somaj Mandir, however, did the needful, and a subscription is being raised among members and friends.

(*Ibid.*)—The anniversary of the Pandharpur Prárthaná Somaj has been celebrated from the 10th to the 12th instant. The programme consisted of the usual service, individual prayers by members of the Somaj, a religious discourse and Púran for the expounding of texts of religious books, and also an address by Pandita Romabái. The celebration was held at the Orphanage building, the construction of which has now been completed at a cost of Rs. 8,000 generously given by Shet Chaturbhuj Murarji of this city. The building afforded convenient accommodation both for the male and female sections of the gathering. •

PUNÁ PRÁRTHANÁ SOMAJ.

The Puná Somaj was founded at the close of 1870, and holds a prominent position among the Theistic Churches of Western India. It has now 50 members, among whom are several persons of literary eminence. So far as I am aware, it has never published any regular report of its proceedings, but they are often chronicled, more or less fully, in the *Subodha Patriká*, from which journal (chiefly) I give the following extracts relating to the year 1882. The name of Professor R. G. Bhandarkar will be known to many of my readers as that of an accomplished scholar of European reputation. He is now Professor of Oriental Languages in the Deccan College, and has long been a steadfast adherent of the Theistic Church. I have reluctantly abridged his interesting address to save space, but have retained all the most characteristic portions thereof.

(*Brahmo Public Opinion*, May 25, 1882.)—The members of the Puná Prárthaná Somaj have recently held an annual gathering, called Mitra-melá, at which, besides devotional exercises, a number of lectures were delivered by eminent members, one of which was by the learned Mahratta lady Romabái, who seems to be taking an active interest in the Prárthaná Somaj. We are glad to learn that she also intends to translate Babu Nagendra Náth Chátterji's *Life of Rám Mohun Roy* into Marathi, and has written for his permission.

(*Subodha Patriká*, Nov. 26, 1882.)—The 12th Anniversary of the Puná Prárthaná Somaj will be celebrated from the 2nd to the 10th proximo. In addition to the usual services, Bhajan and Kirtan, it includes an exclusive gathering of the ladies, to be addressed by Pandita Romabái, and also a pilgrimage to Dehu—the birthplace of Tukárám. This might appear an imitation of Babu Keshub Chunder Sen's pilgrimage to saints, but it is no metaphorical performance of that kind, for all it is explained to mean is that such of the members as can, will one day repair to the place and hold service there. We do not yield to any one in our reverence for Tukárám, but with the deepest reverence for that saint, we are unable to comprehend the meaning of the proposed observance. No doubt, natural and historical scenes have wholesome associations connected with them, and men may derive benefit by visiting them now and then, to renew or revive the spirit of such associations within them; but we beg leave to say that this strikes us as a very different thing from forming it a part of the programme of a Theistic Anniversary observance to visit the birthplace of a saint, a step which cannot be quite consistent with the Theistic spirit.

(Dec. 3, 1882.)—We have received the following communication from Mr K. P. Godbole, the Secretary of the [Puná] Somaj, which affords a satisfactory explanation of the point mentioned [in our last], and for which we gladly make room.

"The visit to Dehu . . . is simply a holiday excursion (described by the word *Yátrá* in the Marathi programme for want of a more appropriate word) to a quiet place in the country, where such of the members as can avail themselves of the occasion may spend a few hours together in communion and prayer; and Dehu is chosen for this purpose, not simply on account of its being the birth-place of Tukárám, but because it is one of the most quiet and picturesque little retreats within easy distance from Puná by rail, and moreover because many of the members have not yet had the pleasure of

seeing it. There is no idolatrous significance about the visit. Unlike the idolatrous visitors who go there to worship the image of Vithobá which was worshipped by Tukárám, as also the stone foot-prints of the saint, the members of the Somaj intend having prayer, communion and singing of hymns in one or two picturesque nooks outside the village, by the side of the charming little river Indrayani where Tukárám himself used to sit alone for meditation, bhajan and prayer, where he received his holy inspiration to a life of deep humility and piety, where he conceived his sacred mission from Heaven to devote himself to the work of leading aright his worldly-minded fellow-men, and whence, according to tradition, in full time, while still engaged in the discharge of his sacred office, he disappeared from this world to join the saintly choir in heaven.

"Dear Editor, the above words are offered in the way of explanation and not in the way of defence. For a visit to Dehu, as such, on the part of any one, requires no defence whatever.

"P.S.—By way of information I may tell you that the intended visit to Dehu is not an innovation nor an imitation of Babu Keshub Chunder Sen's pilgrimage to saints. For on the conclusion of the first year's anniversary the members of the Somaj paid a visit to Pashan, a village five miles from Puna, and spent there about two hours in prayers and devotion."

But a more note-worthy feature of the Puná anniversary was the English address of Professor Bhandarkar, of which the following (slightly abridged) report is taken from the *Subodha Patriká* of Dec. 31, 1882, and Jan. 7, 1883.

Gentlemen,—I have been asked by the Secretary to deliver an English address to you. Those to whom this duty was first assigned have been prevented by other engagements from being present to-day. Since, therefore, no other person is available and the thing must be done, I appear before you to do it.

And why must it be done? What is the necessity of an English address? Why is a day assigned to it in the programme of our anniversary ceremonies? Our usual service is conducted in Marathi, we pray to our Almighty Father in Marathi, we discuss theological questions in Marathi, we do not expect, at least for a long time, to find converts to our views among those whose mother tongue is English. Why, then, should we have an English address?

I will answer this question, in part, by referring to something that I have said in my evidence before the Education Commission. In reply to one of the questions of the Commission, I have stated my belief that there are some sceptics and atheists among educated natives, but that this fact is not due to the instruction imparted in Government colleges. In English thought, the Agnostic and Atheistic side has at present acquired a prominence, and, as India is now intellectually affiliated to England as it is politically, that line of thought must be expected to cast its reflection here. To this influence the students of missionary as well as Government institutions are equally open, and the result in both cases is the same. My idea, therefore, is that the religious views of a good many of our brethren are influenced by those of some of the leading authors of England. Their mode of thought is European and English, and hence can best be dealt with in English.

And there is another reason. The prevailing Hindu religion is a religion in which we find various shades of belief and modes of action confused together. We cannot say it is not monotheism, we cannot say it is not polytheism or even fetichism. It is neither simply a religion of external observances, nor is it a religion enjoining purity of heart only. We are dissatisfied with this state of things, and have been seeking a more consistent and rational system of religious faith and action. A foreign religion has for some time been

knocking at our door and claiming admission. If we have deliberately refused to admit it, we must give our reasons. And this can only be properly done in the language in which its claims are enforced.

And the first thing that I wish to say to both these classes of my hearers is that our religious basis is that supplied to us by the critical method. This method of comparison and criticism has been successfully applied to the determination of historical and literary truth. It has brought about, in the short space of about twenty-five years, a complete and remarkable revolution in philology. The favourite theories of centuries have been entirely exploded, and the true relations between the many languages spoken by civilized man have been ascertained, and the principles that determine the origin and growth of human speech have been discovered. We expect similar results from the application of this method to religion, to determine what is essential and necessary in religion, and what is purely accidental; to separate the truth that God Himself has taught to man from the error with which, in his mental and moral weakness, man has mixed it up.

The fact that we have all of us to face in the beginning is that religion is not confined to one people or one country, but that human beings in all ages and all countries, whether savage or civilized, have had some religion. Religion is inseparable from humanity. Man has always believed in some invisible power from which all that is visible has sprung; in something infinite on which all that is finite rests; in a power on which he is dependent and which is beneficent, and has felt reverence for that power and worshipped it. The belief may be found to have assumed a distinct shape in some conditions of society and to have remained indistinct in others; it may have led to a variety of superstitions and absurdities; but if you endeavour to find the inmost principle of all religions, you will, I believe, find it to be as I have stated it. Along with a belief in one's own existence and in the reality of the world, we find a belief in an invisible power and in something greater than the finite and beyond the finite, existing everywhere. Is it proper that, as philosophers and thinkers, we should make light of this fact? Should we not recognize it as fully as any other fact, and make it the subject of serious thought? And what are we to conclude from it? That poor weak humanity is everywhere subject to hallucinations, and that this is a remarkable instance of its gullibility? Why, then, is the belief in the existence of the external world not to be considered hallucination similarly? All our knowledge is phenomenal, we can perceive nothing but appearance. . . . But men have ever believed in the existence of the external world, though there have not been wanting philosophers to tell them that this belief is groundless. Similarly, they have believed and will continue to believe in an infinite and invisible power upon which they depend, and which exacts their reverence, though there have been philosophers to tell them they are the victims of a delusion. And in every branch of that most certain department of human knowledge, physical science, do we not believe in things that do not fall within the range of our senses? . . . The so-called general laws in science are all beliefs of this nature. Are these beliefs, or that general one in the constancy of nature on which these may be said to depend, a delusion, then? If it is not, why should the belief in God, which the grand aspect of nature forces upon man, be a delusion?

And the function of religious belief in the development of man is higher than that of physical knowledge. The use of this last is to satisfy the wants of his bodily nature, to enable him to live comfortably. But purity of heart, the elevation of the feelings, the depth of the soul, a firm adherence to truth without regard to practical effects, equanimity in the midst of the severest troubles of life — these and such other virtues it is religion alone that can induce. Man can attain to the full measure of his capabilities only through the instrumentality of religious belief. Without it, he will be but a superior

kind of beast, with aims and aspirations low and stunted. But as he is, he is a child of the Infinite, with his aspirations ever increasing, ever widening. Are we then to believe that that belief which is at the root of man's higher development is to be considered to have nothing corresponding to it in the world of reality, while that which satisfies his lower nature only is alone real and certain? * * *

My answer to the second class of persons spoken of before, who have placed before us a religion which they say was alone revealed by God in all its parts at a certain period in the history of man, and who call upon us to accept it on that ground, also rests similarly on the basis supplied to us by the critical method. Christianity is not the only religion professed by man; Hinduism, Buddhism, Mahomedanism, and a variety of other religions have flourished in the world, and are still flourishing. Are these the work of self-deception? If we say so, we shall simply be playing into the hands of the opponents of all religion. What are the special claims of one of these religions to be considered as the only revelation? There is truth in all, and all have something objectionable which the light derived from the others should enable us to discover and cast aside. All have been revealed by God, but man, from the very weakness of his apprehension, has mixed a great deal of falsehood with the truth communicated to him by his Father. It certainly is not consistent with our ideas of God's love for man to think Him to have communicated that truth which it is so important for men to know, only at a late period in the history of the world, and only to a certain people. If religion is of supreme importance to man, we must expect that it should have been revealed to him in the very beginning, implanted by God in his very nature, so that wherever he went he might carry it with him like his shadow. And this is what we actually find. Man has been carrying religious belief like his shadow wherever he goes; religion is as widely spread as humanity itself. Thus, then, God's revelation to man was made not only at a certain period in the world's history, but it began with the dawning of human intelligence, and went on progressing through all ages, and it is going on still, and will go on. God is ever with us, communicating more and more of His truth to us as our powers of apprehension become purer and keener. The latest phase of His revelation to man is that embodied in the movement which we here represent. It is, therefore, turning a deaf ear to this appeal from on high to accept one religion only as exclusively revealed by Him. It is disregarding the grand fact that God has ever been the Father of man, and has ever been educating him into a knowledge of Himself.

And not only does the comparison of the religions that prevail, or have prevailed in the world, enable us to determine the significance of each,—the idea or ideas which it elaborates,—and to distinguish the essence of religion from its accidents, but the study of the development of religious thought and action in one and the same country serves the same purpose. No country in the world has undergone such strange and wonderful religious revolutions as ours, and nowhere will the faithful servant of God be able to trace more clearly the manner in which He gradually unfolds His truth to man. I will, therefore, devote the remaining portion of the time at my disposal to the consideration, necessarily very brief, of what our religious history has to teach us.

Here the lecturer sketched the early worship of the Vedic Aryans, and its gradual declension to a system of mechanical sacrifices.

The deities lost all importance, and in the course of time the theologians of this religion denied God and proclaimed sacrificial rites as the saviour of mankind. But error, by its very excess, rouses the dormant human spirit.

and brings on its own destruction. The reaction was, on the one hand, led by the authors of the Upanishads, and on the other by the philosophers, principally of the Sankhyá school, and by Buddhism. The Upanishads declared that "sacrificial rites were but frail boats," and enjoined contemplation of "the omniscient soul whose greatness we observe in the world, the author, source and pervader of the Universe, the Lord of all, the unborn, the unchangeable, and the pure or holy:" and when a man saw Him everywhere, he was free from death and attained eternal happiness. The contemplation and the resulting perception of Him were not possible to one "who did not refrain from evil deeds, who had not subdued his passions, and whose soul was not serene." In some of the Upanishads this perception of the Lord of all is spoken of as the perception of one's own self. The individual souls are considered as forms of the Supreme, and are related to the Supreme as the sparks of fire to the fire, or as earthen jars to the earth of which they are made; or like rivers, they have an independent existence at first, and lose their individuality when united to the Supreme, as rivers do when united with the ocean. The philosophers taught that eternal happiness was to be obtained by rooting out the cause of all misery, which consisted in a union between the individual soul and a certain inanimate principle called Prakriti. This Prakriti was the cause of all finite or definite thought, and developed in the form of the world. A perception or feeling of the distinctness of one's soul from the Prakriti freed the soul from its effects, viz., all definite thought, and consequently from all misery. God was not recognized as either the Creator or the Saviour and Friend of man. The Buddhists adopted this mode of thought, and equally with the others declared that the sacrificial rites were inefficacious, and denied the authority of the Vedas, on which it was contended they were based. Eternal happiness was, according to them, to be obtained by a strict course of moral discipline, by restraining the passions and purifying and ennobling the heart. Buddhism was also a protest against the exclusiveness of the Brahmanical religion of sacrifices which could be exercised only by the three regenerate classes, and of which Brahmans alone could be priests. It was a religion not only for all classes of the Indian community, but for the whole world, Mleechhas or barbarians included. But how was the high standard of moral purity which Buddhism sets up to be practically attained by frail humanity? It is all very well to talk of curbing the passions and purifying the heart. Sin is a very subtle enemy of the human soul. It contaminates at the very core what man considers his most exalted and generous actions; and no one is more alive to his helplessness against this enemy than the man who honestly endeavours to attain purity and has already made some progress. In his despair, man naturally cries for help. It was here that Buddhism was found wanting. By denying God, it deprived man of his Friend and Saviour. Even the Theistic Upanishads trusted too much to man's powers. Though they placed the highest happiness in the contemplation of God and in beholding His face, and represented moral purity as indispensable, they left all this to be done by the unassisted efforts of man. To supply this defect, the doctrine of Bhakti arose, and the work in which it was distinctly enunciated was the Bhagavat Gita. The Gita derives its Theism from the Upanishads; equally with them it enjoins moral purity and the contemplation of God; but in addition, it teaches man to love God and not himself, to live for Him and not for himself, and to place unlimited faith in Him. The idea of a religion for all and not for certain classes only, which Buddhism first realized, was taken up by the Bhakti school, and its method of salvation was open to all. But purity of religion it was difficult to maintain in a country the population of which was composed of various elements. The doctrine of Bhakti was first set forth in connection with the worship of Vishnu, to whom all the attributes of godhead as laid down in the Upanishads were ascribed. Then came in the worship of Shiva and various other gods and goddesses, who must originally have been the objects of adoration with the

aborigines of the country. Ceremonial religion of another kind than that which prevailed before, came to be practised, and fasts, vows, and observances were multiplied; Puranas were written to heighten the glories of particular gods and to inculcate the practice of the various observances; and popular religion again came to be as mechanical as the sacrificial religion was before. All religious merit was again thought to lie in the practice of those observances, and internal purity and spiritual worship were neglected. Then there arose the Sādhus or pious men of the mediæval period, who protested against this artificial religion, reasserted the doctrine of Bhakti with vigour, and inculcated purity of heart; and the last great Sādhu in this part of the country was our own Tukārām of Dehu. What the mission of these men was generally, may best be seen from an Abhang of Tukārām in which he states the purpose of his coming into the world. I translate it as follows:—

I am a denizen of Vaikuntha and have come for this purpose, viz. :
 To bring into practice that which was taught by the Rishis :
 We will sweep clean the ways of [constructed by] the sages; the world
 is overgrown with weeds ;
 We will accept the portion that has remained.
 Truth has disappeared in consequence of the Puranas, ruin has been
 effected by Pedantry ;
 The heart is addicted to pleasures; and the way [to God] is destroyed.
 We will beat the drum of Bhakti, the terror of the Kālī age,
 Says Tukā,—raise shouts of victory through joy.

And this is our mission also. The Indian world still remains overgrown with the weeds of falsehood, notwithstanding the efforts of those great men. The truth taught by the Rishis of the Upanishads still remains neglected, and ceremonial practices have again usurped the place of spiritual worship. But let us try to learn, not only from these Rishis, but from all the sources now available to us, indigenous as well as foreign. Let us learn from the Vedic hymns that the Temple in which we should find God and worship Him is the Universe and the heart of man; from the sacrificial religion which once prevailed, that we should beware lest the forms and ceremonies we use should overgrow and destroy the tender plant of spiritual worship; from the rise of Buddhism, that religion without high moral feeling and action is an empty nothing; and from its fall, that mere morality will not satisfy the religious craving of the heart and cannot be attained; from the Upanishads, that purity of heart is the way of arriving at God, and contemplation brings us face to face with Him and elevates the soul; and from the Gītā and the Bhakti school, that man by his own efforts cannot effect his salvation, that God alone is our Father, Friend, and Saviour, that we should lay our souls at His feet, live in Him and for Him, and not for ourselves. If, in all humility, we learn this and learn whatever else is to be learned from the other sources that God in His mercy has laid open to us, and follow our guide fearlessly and faithfully, we need not be afraid of our future.

SURÂT PRÂRTHANÂ SOMAJ.

i. 1879.

This Somaj was first opened on the 6th June, 1878, under the leadership of Mr. V. A. Modak and Râo Sahob Mahiputram R. Nilkântha. These two gentlemen on that day called a meeting of the respectable people of this place, at which Mr. Modak delivered a lecture, showing by apt quotations and illustrations that the ancient religion of the Aryas was a pure Theism like other Theistic Religions, that the modern Polytheism (in one sense or the other) was an innovation of later times, and how necessary it was to institute a Prârthanâ Somaj in this place. This was followed by a lecture in Guzerati to the same effect by Mr. Nilkântha. Then the meeting had religious service at the instance of Mr. Nilkântha. The proceedings of the meeting were concluded with a request to the gentlemen that liked the movement to give in their names, as members of the Surât Prârthanâ Somaj that was to be started. At that very time, twenty-two gentlemen became its members; and the number has since increased to thirty-nine.

(2.) In a subsequent meeting, a Managing Committee was formed. Râo Bahadur V. M. Bhide was appointed President, Râo Bahadur Bholanâth Sarabhai of Ahmedabad and Râo Sahob M. R. Nilkântha, Vice-Presidents; Mr. V. A. Modak, Secretary; and Mr. Jogjivan B. Kapadia, Manager and Treasurer, together with five other gentlemen as members of the Committee. Since the transfer of Mr. Modak, I have been in charge of the Secretaryship. Some other rules were framed, providing for the current expenditure of the Somaj and the regular conducting of religious service.

The principles of the Somaj are as follow :

1. "God is one. He is the Creator, Regulator, and Destroyer of the world, and different from created objects. He is omniscient, all-pervading, almighty, just and gracious. He alone is worthy of worship.
2. "Religion (*Dharma*) consists in devotion (*bhakti*), accompanied by morality (*niti*) and love (*prema*).
3. "Devotion (*bhakti*) consists in faith (*śraddha*), contemplation (*upâsanâ*), praise (*stuti*), prayer (*prârthanâ*), and virtuous conduct (*sadâcâr*).
4. "By devotion God is pleased and the soul attains beatitude (*kalyân*).

(3.) Besides accepting these principles, the members have to make the following declarations :—

1. "I accept these principles, and will accordingly worship with love and good deeds that only Supreme Being, who regulates and can destroy the world, who is the giver of salvation, omniscient, all-pervading, all joy, gracious, incorporeal, and without an equal.
2. "The Supreme God is the Creator of this world, (so) I will not worship anything created by Him in the Somajik worship.
3. "Except at the times of sickness or calamity,^{*} I will pray to and worship God, for a short time at least, every day with feelings of faith and devotion, and with a concentrated mind. I believe that I shall obtain salvation by the sole and pure worship of God without a mediator.
4. "I will try my utmost to lead a virtuous life and to be free from sin.

* This exception naturally strikes us Christians as strange, the times of sickness and calamity being those in which the need of Divine sympathy is usually most keenly felt. But this clause, in the original Brahmic Covenant, stands thus :—"Except when disabled by sickness or calamity (*roga ba kona bipader deara akham na haile*)," &c.—Ed. Year-Book.

5. "Every year I will give assistance to the Somaj as much as lies in my power. I make the foregoing promises, and, O! Gracious God, enable me to keep them."

(4.) Ever since the institution of the Somaj, it has had regular service every Sunday evening in the Rāychand Dipchand Kanyāshala [Girls' School] (the use of which has been kindly allowed to the Somaj by its trustees). The service consists of a prayer and psalms, hymns, sung by a singer and accompanied by a fiddle and *mridangas*, and a sermon by one of the members (as there is no appointed preacher). The most important of the subjects on which sermons have been delivered are the Aim of the Prārthanā Somaj, Existence of God, His Unity, His Creation of the World, His Worship, the Reality of the World, the Soul and its Immortality, Virtue, Modern Degeneration of Religion, &c.

(5.) Such is the history, and such the religious and moral work in which the Somaj has been engaged. As for other work, whether of education, benevolence, or charity, the Somaj has not as yet been able to undertake any, as it is still quite in its infancy, and so has not attained that strength and stability, which are requisite before it can engage in any other sort of work.

T. N. PATTUK, *Secretary*.

ii. 1881.

This day the Somaj has completed the third year of its existence, and commences its fourth.

During the year under consideration, the Somaj met for the weekly Sunday service of God as usual, and on those occasions the following gentlemen preached sermons on religious and allied subjects:—Messrs Vaman Abaji Modak, B.A., Pandit Siva Nāth Sāstri, R. B. Bholanāth Sarabhāi, President, and R. S. Mahipatram Rupram Nīkāntha, Secretary [of the] Ahmedābād P. Somaj, Mr Ranchorlāl Chotālāl, R. S. Mohunlāl Ranchordās, and others.

The Somaj, not having a Mandir of its own, met as formerly in the Rāychand Dipchand Girls' School, for which thanks are due to the Secretary and the Managing Committee of that institution, that they kindly permitted us to hold our meetings there.

The number of the Somajists about the close of the year 1879 was 37. Five more were added to them in the year following by new admissions, while two of the old ones withdrew themselves from it; so the number of members at the close of the 2nd year of the Somaj in 1880 amounted to 40. After making due allowance for the new admissions and the withdrawals during the year under consideration, we find the present strength of the Somaj to be 44 members. Thus it promises well—this progress of our institution in its infancy, small though it be. Every year, every month, every day, interest grows, as it were, upon the people, and the circle of our sympathizers and friends widens and enlarges. The institution, on the whole, too, has worked better this year than it did during the two preceding years; and it is a matter of congratulation that it can now number among its principal ministers, some of the very best educated, reformed, and experienced men here. The audience, too, grows in number, and with them the active intelligent interest they take in it. Some very pious people who have not given in their names as Somajists, take part in the divine service very zealously and warmly on these occasions, and it is hoped that these good people will, some day, strengthen this Somaj with their actual support.

The learned president of the Somaj, Mr Satyendra Nāth Tāgore, and the prime originator and first friend of it, the Secretary, Mr V. A. Modak, left

Surat during the year on account of their transfer to other places, so the Somaj felt much for their loss, for it lost the best supporters it had. But during the absence of the latter, Mr Madhaorao has zealously performed the duties of the Secretary, for which he deserves the best thanks of the Somaj. R. B. Mangesh Rao Bulwant, also, has put the Somaj under an obligation by his very valuable support.

The Anniversary Festival of this Somaj commenced on the 3rd of June, 1881, and lasted for four days, on all of which the hall was thickly crowded with the assembled multitude; and for want of space within, many stood near the doors and windows without, listening eagerly to the edifying sermons and addresses.

The Somajists met on the 3rd June at 6 p.m., when, after service, Dr. Datupanth Ganesh Subnis gave an address, in English, on the "Fatherhood of God and Brotherhood of man" and Mr. H. H. Dhruva, B.A., LL.B., explained in short the same in Guzerati.

On the 4th of June, Saturday evening, Babu Amrita Lal Bose, a missionary of the B. S. of India, conducted the service, and Mr Navalram Laxmiram delivered a very able and instructive sermon.

On Sunday the Somaj met for prayer and divine service at about 6 p.m., when Mr Bose addressed the meeting on "Heaven's light our guide," in English.

On Monday, after the usual prayers were said, Mr Narbheram Manukham read the Purana from a beautiful and philosophic poem, the first Part of Guzerati Kavi Premanandam. After that, the Secretary, Mr Madhaorao, read the report, and finally Mr Bose closed the day with a sermon in Hindi.

SOUTHERN INDIA.

MADRAS.

I. SOUTHERN INDIA BRAHMO SOMAJ.

Rules, including the Report, of the Southern India Brahma Somaj, Madras. From April 1864, to 31st March 1881.—Madras: Printed at the Guardian Press, 4 Mount Road. 1881.

The earlier pages of this Report, recounting the history of the Madras Somaj prior to 1879, may be here passed by, as their substance has been already given in my previous *Year-Books*. Taking up the narrative from that period, I give the following extracts, and a selection of the most important of the Rules, which are dated in 1881.

Mode of Worship.—Prayers at the weekly meetings of the Somaj are conducted in the following order.

Invocation; Adoration; Meditation; Congregational salutation; Reading and expounding portions of the Vedas, Upanishads, and other Hindu Shastras, also reading or delivering a lecture or sermon; Repentance; Thanksgiving; and closing with a Benediction. In the intervals, Hymns from the Brahma Gitan are chanted.

Relation to Hinduism.—Brahmoism is both a universal religion and a form of Hinduism. The veneration towards Brahma, the one Supreme Being, the central object of adoration in Hinduism, makes a man a Hindu in religious

belief. Every Hindu addresses his favourite God as Brahma; His name is everywhere to be met with in the Sruthis, the Smrithis, the Dharsanas, Puranas, and Tantras, in fact in all the Hindu Shástras: it is chanted forth in the hymns and formulas repeated at every Hindu ceremony.

The Brahmo idea of Brahma being substantially the same as those of the Hindu in general, especially as those of the writers of the Upanishads, which every Hindu regards with veneration,—and since the Brahmos have a religious manual consisting of selections from the Shástras only, and a form of religious service containing texts from the Vedas, also a ritual containing as much of the ancient form as could be preserved compatibly with the dictates of conscience,—and moreover, Brahmoism being the legitimate result of the higher teachings of the Vedas, it is evident that while calling ourselves Theists, we can conscientiously call ourselves also Hindus in religious belief.

Missionary Visits.—We gratefully acknowledge the instruction and help we have received and are receiving from the Somajes at Calcutta and the Adi Somaj in particular. Babus Keshub Chunder Sen, Protáp Chunder Mozumdar and Amrita Lal Bose, Missionaries of the India Brahmo Somaj, have helped us, during their visits to Madras, towards the diffusion of Brahmoism here.

Our thanks are also due to Pandit Basant Rám, a sincere Brahmo, who, while at Madras on Government duty, helped the Somaj by holding conversational meetings at his place of residence in Triplicane, and by delivering addresses and sermons at the Somaj Hall towards the furtherance of the noble cause.

It is indeed with great pleasure that we record here the prolonged stay in our midst at this time, of Pandit Siva Náth Sástri, M.A., Missionary of the Sádharan Brahmo Somaj, who by his earnestness, humility, piety and other excellent qualities, endeared himself to us and won our sympathy to such an extent that his separation would certainly be keenly felt by one and all who had the pleasure of a moment's conversation with him.

The Pandit, by his eloquent, impressive and able discourses on religious and social subjects, revived the spirit of his hearers. In proof of this, we have now applications from young men for admission as members of the Somaj, and proposals are made by a few intelligent and earnest friends to start an Association for the social reformation of Hindus. These are certainly very good and hopeful signs. Should the Pandit prolong his stay in Madras for some time more, we may rest assured that we will make a rapid advancement both in a religious and social point of view, and we are much indebted to the Sádharan B. S. for sparing the services of the Pandit.

On the representation of the Southern India Brahmo Somaj, and in view to a wider propagation of Brahmoism in Madras, Bahu Ráj Náráin Bose, President of the Adi Brahmo Somaj, Calcutta, has kindly reduced the price of his pamphlets on religious subjects to one fourth for religious enquirers in the Madras Presidency wishing to buy them. Our thanks are due to this gentleman for the concession.

We beg to thank Ráo Bahadur Bholanáth Sarabhai, President [of the] Práraná Somaj, Ahmedábád, for presenting to the Southern India Brahmo Somaj a copy of *Práranámá* and a copy of Maharshi Debendra Nath Tagore's *Anusthan Paddhati* in Sanscrit. The former has already been rendered into Telugu and published; the latter we hope to translate into Telugu and Tamil shortly. * * *

We cannot conclude this report without expressing our heartfelt thanks to the sympathizers and friends both in the town and in the Mofussil, for kindly responding to our application for pecuniary assistance towards the furtherance of this great and noble movement.

P. RANGANADAM MOODELIAR.

S. I. B. Somaj,
Monday, the 11th April, 1881. *

Rules of the Southern India Brahmo Somaj, Madras.

1. That the Society shall be designated the Southern India Brahmo Somaj.
2. That the object of the Somaj shall be to establish pure Theism and Universal Brotherhood throughout Southern India.
3. That towards carrying out this object, Pracharakas [preachers] shall be appointed, Journals, Pamphlets, and Leaflets shall be published, and Libraries established.
4. That the chief object of the Somaj shall be mainly carried out by public worship, in truth and in love, of the One Only God without a second, the Creator and Eternal Preserver of the Universe, and the Father of all nations on earth.
5. That for the purposes of the aforesaid worship, prayers of a general, purely Theistical and perfectly unsectarian nature shall be used.
6. That for the aforesaid worship, prayer-meetings, open to all classes of people, shall be held at the Somaj Hall at least once a week.
7. That in all such meetings, lectures may be delivered on religious, moral and social topics, by any member, or by any other gentleman invited to do so.
8. That all persons believing in the fundamental principles of Brahmoism, i.e., those who believe in the existence of God, the future life, and in the necessity of worship, and on the other hand, do not ascribe Divinity to any created object, or consider any person or book as infallible, and as the only means of salvation,—and are not less than 18 years of age, shall be eligible to become members.
9. That every person before his admission into the Somaj shall sign the covenant thereof. * *
11. That every covenanted member shall attend the Somaj prayer-meeting, at least once in a month if he is in town; if not in town, and is within the municipal limits, at least once in three months. * *
13. That every member shall strive his utmost to advance the cause of Theism, both by precept and example.

* * * *

S. I. B. Somaj, Madras,
Monday, the 11th of April, 1881.

No later report from this Somaj has yet appeared, but fresh and welcome news of Madras Brahmoism has been since published in the columns of a new monthly journal entitled the *Brahma Prakasikā*, which was started in 1882, and is conducted with much enthusiasm by Mr. M. Butchiah Pantulu, the founder of the second Theistic Church in Madras. The following report of its proceedings is condensed from the February (1883) Number of the *P.*

II. MADRAS CONGREGATION OF THE SĀDHĀRAN BRAHMO SOMAJ.

The Secretary, Mr. M. B. Pantulu, begins his report by explaining that "as the Southern India Brahmo Somaj was practically nowhere about the end of 1878," he, being anxious to do what he could for the propagation of Brahmoism, wrote to the Executive Committee of the Sādhāran B. S., requesting it to

appoint him its agent for the Madras Presidency. His services were accepted, as was duly announced in the *Brahmo Public Opinion* of August 28, 1879.

But the year that saw the opening of an agent's office at Madras, also witnessed the revival of the long dormant Southern India Brahmo Somaj; and to set up a separate branch of work towards the same end, in the face of a Somaj, and in spite of clear indications of vitality in its constitution, was thought very ill-advised. Therefore, the two departments set themselves to work simultaneously; and to this period of combined work may be traced those missionary visits, which contributed not a little to the furtherance of the Brahmo cause in this presidency. At this time Pandit Siva Nāth Sāstri, Babu Amrita Lāl Bose, and other Bengali brethren of ours visited our shores, and by dint of their eloquence, veracity and honest convictions, secured for the Somaj the sympathy and help of many a gentleman. During this period, many leaflets and pamphlets, treating of religious and moral topics, were published and distributed gratis. Everywhere clear indications of life and energy were visible; the public seemed to have been well-disposed towards our cause, and a beautiful future was open before us: when, towards the latter end of the year 1881, there arose a bone of contention and a subsequent party feeling which nipped the very bud of energy and progress. Two parties, respectively siding [with] the two so-called progressive branches of the Church, came into existence. . . . Pandit Siva Nāth Sāstri, the able and eloquent missionary of the Sādhāran B. S., with a view to throw some cold water on this warm contention, wrote his work entitled "the New Dispensation and the Sādhāran Brahmo Somaj;" but nothing was of any avail at the time of this party dispute. The gap between the two parties became wider and wider every day, and ultimately the chasm was found too large to be bridged over. * *

Our hopes being thus frustrated, that we should open a separate department of work and do all that lies in our power for the furtherance of our divine cause and for the reconciliation of God with man, was thought unavoidably incumbent upon us. With a view to accomplish this noble aim, we took to working separately, by utilizing the limited means that lay at our command. As prayer is regarded by us Theists to be the food and drink of our soul, we turned to that momentous work at once, by opening regular weekly prayer-meetings in the house of Mr. M. Butchiah Pantulu. Some of the Brahmos who regard religion void of prayer as mere dry bones without any vitality, were regularly resorting to that place and were offering their humble tribute of praise and prayer to their God and Father. Side by side with the opening of the prayer-meeting, a small Theistic Library was created. We also felt the want of a Ragged School for poor children and orphans, and by the grace of God and the help of our friends and brethren, one was opened very soon. All the three institutions were brought into existence at the beginning of 1882. Now to the history of that year.

1. *Prayer-Meetings.*—* * According to the constitutional principles of the Sādhāran Brahmo Somaj, a congregation can duly be formed wherever there are five members; and when we found that the strength of our members in this town was more than four times the necessary number, a general meeting was convened, on the 17th of June, 1882, at which the Madras Congregation of the Sādhāran Brahmo Somaj was duly inaugurated. A Managing Committee of seven members was formed, with Mr. M. Butchiah Pantulu as the Secretary, and Mr. T. R. Sundharam Pillai the treasurer; and we are glad to say that every work was carried on satisfactorily. Weekly prayer-meetings are regularly held on Sunday evenings, when the average attendance of our members seldom or never falls below a dozen. At the time of every prayer-meeting, some strangers also present themselves. Besides regular prayers, sermons on

some religious or moral lessons are preached in English, Tamil or Telugu. For the benefit of the sympathizers of our movement, we announce that the prayer-meetings are open to all, so that everyone that has a mind to do so may join with us in our humble efforts towards enjoying the blissful company, and realizing the awful but venerable presence, of our Creator and Redeemer. Further, those that wish to become members of our congregation without joining the parent Somaj, may do so on condition of their believing in the four cardinal principles of Brahmoism, of paying at least four annas a month, and of being not less than eighteen years of age. The strength of the members of the Sādhārān B. S. in this presidency is thirty-five, of whom 17 live in the town. . . . We make special mention that we are giving only the strength of the members of the Sādhārān B. S.; that more than half-a-dozen *Prārthanā Somajes* are scattered all over the presidency, the members of which are all Brahmos, but do not as a rule cast in their lot with any of the three parent Somajes; and that there is many a single Brahmo throughout the length and breadth of the presidency, who neither belongs to the head church, nor has anything to do with any of the local congregations. In connection with our prayer-meetings, we also opened a society for discussing theological, moral and social questions; but the majority of our members having been taken up by some other work, we had to postpone the meetings for a time. If everything goes on well, we will very soon revive it; and we ask the public to come and discuss with us and show how far they endorse our views, and where they do not agree with us. As dogmatism and Brahmoism are [opposed] *toto caelo* to one another, and as "progress" and "enlightenment" are the watchwords of our church, we will be glad to hail into our debating society every one that has to teach us anything new, sound and substantial, or has a mind to set us right in anything that we already believe. From the Prayer-meetings let us turn to:

2. *The Theistic Library.* As religious culture, like all other instructions, is indispensable for the keeping up and improvement of our religious knowledge, and as religious knowledge is the pioneer to all other steps in our religious life, we thought it binding upon us that we should create a library, and thus present our members and others with an opportunity to cultivate religion and enter into the very hearts of some of their predecessors and contemporaries. The library is at present very small and contains some seventy-five books only; but we can safely say that all of them directly or indirectly contribute to the health and improvement of our religious life. Any donation, whether in the shape of books or in money will be most thankfully received. . . . From this library let us direct our attention to the more important

3. *Ragged School.* * * * When the Ragged School was first opened, there were but two or three boys that formed its entire strength; but by the grace of God and the beneficence of our supporters, the number has now reached fifty, among whom there are five girls. Our School, unlike many of its kind, is freely open to children of both sexes; for one of the most salient points of the glorious mission of Brahmoism is "The Freedom and Enlightenment of the fair sex." Equity as well as the history of our neighbouring nations call upon us Indians to do even-handed justice to those that are so dear and near to us; and tell us in an unmistakable language, that

"Woman's cause is man's; they rise or sink
Together, dwarfed or god-like, bond or free:"

and that Hindu Society in its present garb must either end or mend. Therefore, we ask all the gentlemen that read or hear this report, to send their girls to our Ragged School, for we are ever willing and ready to educate the helpless among them without charging any fees whatever. In connection with the

school, there is an orphan who is not only educated but is entirely maintained by the Sonaj. * * *

4. The "*Brahma Prakanikā*,"— * * * Ever since the extinction of the [Madras] *Thutheabodhini Patrikā* and other Brahmo papers we, along with others of greater experience and wider culture, deeply felt the want of a religious organ for the Brahmos and their sympathizers of this presidency, and with a view to meet this deep-felt want, we began issuing a small paper in the three most popular languages of the presidency (i.e., English, Tamil, and Telugu, the major portion being devoted to the first language), and thus laid it at the service of persons of all grades of knowledge and of all ranks in society. Doubting the existence of some sympathy for a catholic and universal religion, in our friends of this presidency, we were at the time of outset, afraid of some pecuniary sacrifice by this publication; but, thank God, the paper has become more than self-supported. * *

5. Besides the paper, we published two pamphlets:—"the Brahmo Catechism," and the "*Brahmya Dharma Sangrahaṁ*," the former being in English and the latter in Telugu. The first gives a summary of our creed in the shape of quotations from Hindu sacred literature, and is a translation of a Bengali pamphlet by Babu Rāj Nārāin Bose, a soldier of long-standing service in the Brahmo field, and at present the head of the Adi (or original) branch of the Brahmo Sonaj. The second pamphlet is "An Epitome of the History and Principles of Brahmoism, with a life of Rājā Rām Mohun Roy," and is from the pen of Mr. B. Venkatajogiah Garu, a very pious Brahmo of Rājāhmundry. We passingly mention the facts, that two lectures were delivered in connection with our congregation—one in Telugu on "The Necessity of Religion," by Mr. K. Virasalingam, and the other in English on "Hindu Widow Marriage," by Babu B. C. Pāl. * * *

6. * * * A marriage in strict accordance with the Brahmic rituals was celebrated on the 23rd of June last: and it is the second of its kind in this presidency, although it stands as the first after the enactment of Act III. of 1872. . . . Another sign of practicality amongst us here was the observance of a *Srāddha* ceremony after a purely Brahmic fashion, on the 10th of December last. Although to the eye of a superficial observer, the two above-mentioned facts may seem but trifles, yet it should never be ignored that we are doing them in the face of inveterate Hinduism. * * * We would gladly have done something more in the shape of substantial work, had it not been for the deplorable fact that all our enthusiasm was frozen by straitened means. * * *

When we opened our Ragged School, a small room that lay at our command was thought quite fit for the two or three children that formed the then entire strength, but now that the number of pupils has reached fifty, it is urgently necessary that we find out a more spacious place, if we are to relieve our young children from the misery that is so well known to every one that has had the misfortune of being seated in a narrow room on one of those close days that are so frequent in this latitude. The other difficulty that we have to mention is that of the necessity of two additional teachers for our school. In the beginning, the services of one teacher were deemed sufficient: but now it is high time that two more and better teachers should also be added, that all the children should be well attended to, and that higher classes should be opened with a view to prepare the boys for the result-grants examinations, annually held in the town. * * *

We think we cannot better conclude this short report than by offering a *Te Deum* to our glorious God and Father, whose mercy is ever extended to all, and under whose guidance we are working; and by making a final appeal to all the readers and hearers of this report to seize this opportunity of enlisting themselves among the rank and file of those soldiers who, having taken a firm hold of and manly defending the invincible Citadel of Piety, Love to

God, and Goodness and Love to man, are ever making repeated attempts to scare away the grim lions of caste and custom, idolatry and bigotry, which have been, for centuries, stemming all progress, happiness, and enlightenment in our dearly-beloved Fatherland.

M. BUTCHIAH PANTULU, *Secretary.*

Madras ; 31st December, 1882.

This report was read at the first anniversary of this energetic little congregation, which took place on January 23 and 24, 1883. Considering the importance of maintaining an efficient reform agency in such a centre as Madras, and also the peculiarly heavy atmosphere of superstition and stagnation through which the Madras Brahmos have to pierce in order to achieve any real work, I feel inclined to ask whether some of our English well-wishers to the Brahmo movement would not put forth a helping hand by sending out some useful books to the Madras Congregational Library,—addressed to Mr. M. Butchiah Pantulu, 86 Tiruppali Street, Black Town, Madras. Liberal standard works of devotion, biography, history, or elementary science would be both valuable and valued, and could scarcely fail to bear ultimate fruit.

BANGALORE.

There are four Brahmo Somajes at Bangalore (for whose respective titles and dates, see the List of Somajes): but this is in no way owing to doctrinal differences, and is merely the result of local causes. The following reports of the second and fourth of these Somajes are taken from the Sādhāran B. S. collections for 1880-81 and 1881-82.

REGIMENTAL BRAHMO SOMAJ.

(Bangalore B. S., No. 2.)

The members of the Somaj, finding that their present building is at one end of the cantonment, established another Somaj in the heart of the town in the end of last year. The service is held there every Monday evening.

On the 25th January of this year (1880), a special service was held to commemorate the day of the establishment of the Brahmo Somaj by Rājā Rām Mohun Roy. A large number of people attended the service, which was conducted by Mr. Chandra Sekhar Iyer. The sermon was on the importance of Brahmoism and the patriotic spirit of the Rājā in all his works. This was the first special service of the kind held at Bangalore.

There was another special service held on the 12th April 1880, which was the Tamil New Year's day. Such special services on the New Year's day are being conducted in the Somaj for the last three years. It was conducted by me, as the minister was unable to preside on account of ill-health. A lecture

on "What is Brahmoism" was read on the occasion. This lecture, a translation of one of Babu Rájñaráin Bose's pamphlets, served to dispel, to some extent, the erroneous idea that Brahmoism is something quite exotic. About 200 people, Brahmos as well as others, attended the service.

On the 24th of May, the anniversary of the Somaj was conducted with great éclat. This year the anniversary lasted for three days. The hall was beautifully decorated for the purpose. The service was held from six to nine in the evening, and was conducted by Mr. Chandra Sekhar Iyer. The sermon was on the different shades of religious thought and practice in India from the early to the present time, and was very instructive to the audience. On the second and third days there were similar services, and two lectures by Mr. Narasimulu Naidu of Salem, on the Existence of God and of the soul. On all these occasions, there was a large attendance of educated native gentlemen, besides a few Hindu ladies.

On the 9th of July, Babu Amrita Lál Bose arrived here. He remained with us for about 20 days, and during all this time he did us considerable good. Our friends received him enthusiastically, and did their best in looking after him. He did considerable good, not only to the small number of Brahmos, but to the public at large. He convinced the people of the superiority of Brahmoism to all other religions by his lectures and sermons as well as by his example. Some of us joined him in his daily devotion. Daily worship was not heretofore practised here by the Brahmos, but his example was at once taken up, and a large number of us do it every day. During his stay, there were people frequently coming to him to discuss on religious topics, and he was always kind to them and they returned with their doubts cleared. A few Mahomedans and Christians had been to him and discussed on the Origin of Sin, Original Sin, &c. The question of transmigration of souls was asked by the Hindus, and the doubts of many on this subject were cleared. But this idea is so deep-rooted in the minds of the people that some went home without satisfaction. During his stay here he delivered four English lectures, held twelve services, one discussion and three open-air meetings.

R. GOPÁLASÁMI, *Secretary.*

In the absence of any later report from this (Regimental) Somaj, I am glad to insert the following account of a recent visit to the Girls' School belonging to it, by Mr. V. C. Munaswámi Mudeliár, the local Secretary of the National Indian Association at Bangalore, published in the N. I. Association's *Journal* for May 1882.

"I had the opportunity of inspecting the native Regimental Girls' School on Friday, February 10th, 1882, from 8 to 11 a.m. The total number of girls was 38, and they are divided into four Telugu and four Tâmil classes. I examined them in their respective lessons, and the pupils seemed to have a fair knowledge in all their subjects. There are two male teachers, one of the Tâmil and the other of the Telugu caste, and one needlewoman. A novel feature in the working of the school is the introduction of singing, and the master, Mr. Murugasum Pillay, takes a lively interest in his duties. I cannot help mentioning the death on January 13th, 1882, aged 11, of Miss Balamhah Ammal, the daughter of the Secretary. She was a very intelligent girl. She knew well singing, sewing and knitting, and her death at such an early age is very much deplored by us all. I am glad to say that the school was very ably carried on during the year by the exertions of its Secretary and Directors."

CANTONMENT BRAHMO PRÁRTHANÁ SABHÁ.

(Bangalore B. S., No. 4.)

i. 1880.

By the grace of God, the Brahmo Prarthana Sabhá has completed the first year of its existence and commenced the second. The progress made by the Sabhá during the past year has not been such as to require a lengthy report. As our town is remotely situated from Calcutta, and our Sabhá has hitherto been in want of funds, we could not secure the frequent visits of missionaries from the "city of palaces." This has not only tended much to decrease the enthusiasm of the members, but also to make them indifferent in the matter of upholding the cause of Brahmoism. It is high time that educated and enlightened gentlemen should take this matter into their consideration and favour us with their help.

2. *Mandir*.—Although the weekly services of the Sabhá have been held in a rented house without any inconvenience, yet it is highly desirable that a separate Prayer-Hall should be erected in a conspicuous part of the Cantonment to attract the public and thus to promote the propagation of Brahmoism in this part of India. With this object in view, I addressed the gentlemen that assembled in the Hall of Rái Bahadur Nārāinswāmy Moodeliar's School to hear Babu Amrita Lāl Bose during his late visit, but no one has yet come forward to assist us. We hope that they will now at least take this matter into their consideration.

3. *Library*.—It is some satisfaction to report that a successful attempt has been made to collect a number of useful religious and secular books, and a small library has already been formed. This library will be placed within the reach of all the members of the Sabhá, in order to make it an important means of promoting studious habits among them.

4. *Publications*.—Of the publication scheme there is nothing to be noticed, save that a few leaflets containing extracts from the *Sunday Mirror* are distributed gratis every month to such as are anxious to read them.

5. *Members*.—There are about 45 names in the Sabhá's register, but only a very few attend the weekly service. The reason why the majority absent themselves is that either they are unconcerned about their spiritual edification, or their elders at home do not allow them to adopt our mode of worship. We sincerely hope to see a better order of things during this year.

6. The total receipts for the year were Rs. 106-12-5, and disbursements Rs. 84-12-3, leaving a balance of Rs. 22-0-2.

V. M. SATHASIVA MOODELIAR, *Secretary*.

ii. 1881.

The Sabhá was started by a few earnest young men, who were subsequently joined by a number of others, young and old, whose enthusiasm, however, could not stand even the preliminary trials. Though some of them withdrew, under the force of circumstances, from upholding the good cause of religious reformation, yet the others have hitherto proved themselves faithful to their first conviction, which is daily gathering strength. It is also worthy of notice here, that although some unprincipled young men, influenced by petty jealousies, have been and are still trying to instil poison into the minds of the young and old, by misrepresenting our motives and by speaking

evil of our faith, yet we have been successfully gaining ground every day, as evidenced by the fact that several men have cheerfully joined our ranks. With an overflowing heart, I record the cheering fact that our Sabhá has already completed the second year of its existence.

Special service in honor of the Founder.—On the 21st January 1881, a special service was held to commemorate the day of the establishment of the Brahmo Somaj by Rájá Rám Mohun Roy, and thus, whilst showing to the public our sincere reverence for the great man, we also made them see that we were not worshippers of men of like passions like ourselves, because worship of canonized men is the great impediment in the way of the propagation of Theism.

Missionary Visits.—In April last, Pandit Siva Náth Sástri, M.A., missionary of the Sádharan Brahmo Somaj of Calcutta, having come here on his missionary tour, delivered to educated gentlemen three interesting lectures in English on the following subjects : — “ Brahmoism, what it is and what it is not ; ” “ Lessons from the East and the West ; ” “ Caste, its origin and history ; ”—and impressed on their minds the usefulness of his mission, and we sincerely hope that they will make themselves very useful by adopting the example set by the Pandit, and become beneficial to the rising generation, more by acts and deeds than by mere talking.

Rái Bahadur Arcot Náráinswámi Moodeliar, a deep sympathizer with our cause, has made over in the name of the Sabhá a suitable building worth about Rs. 2,500, being very advantageously situated in the heart of the Cantonment of Bangalore. It is very seldom that persons of his rank and social position so boldly come forward and encourage a good cause like ours. We, therefore, embrace this opportunity of tendering our heart-felt thanks to the said gentleman for the great boon he has conferred on the Sabhá. As the building requires certain improvements and there is no fund for the purpose, we appeal to the public to come forward with liberal contributions, and thus shew their ready response to our call.

Receipts and Disbursements.—The subscriptions, donations (on account of meeting expenses consequent upon the visit of a Brahmo Missionary to their town) and balance at the close of last year are as particularized hereunder :—

Subscriptions..	Rs. 111	10	7	Disbursements..	Rs. 109	13	0
Donations	24	8	0	Balance.....	26	5	7

We cannot close this report without tendering our secure thanks to all who have helped us with money or sympathy or in any other shape. Thus hath the Lord guided our steps through one more year, and we look up to Him alone for future guidance and light.

V. M. SATHASIVA MOODELIAR, *Secretary.*

COIMBATORE BRAHMO SOMAJ.

(From the Sádharan B. S. Collection for 1881-82.)

Before giving the history of the Somaj for the year, it is desirable to dwell for a little while on the circumstances which led to the founding of the Somaj.

About the close of 1879 there were two Brahmos like two particles of sand in the ocean-like population of the city. They were joined by three others, and established the Somaj on the 15th October 1880.

In March 1881, Pandit Siva Náth Sástri, M.A., Missionary of the Sádharan Brahmo Somaj, having been invited by the members, visited this place. He delivered three public lectures before some 2000 men, young and old, and there were private conversations on different topics of theology, and

some of our members also regularly joined with him in his daily prayers. But for fear of being treated as outcasts by the ill-informed portion of the Hindu community, many do not join and co-operate with the Somaj. Our reverend brother's impressive lectures have also obtained two conversions from the Postal Department, but unfortunately for our Somaj, they were transferred from this station.

The strength of our Somaj at present is as follows :

One Brahmo family.

Seven members.

One sympathizer.

The devotional meeting is held on every Saturday from 6 to 8 p.m. ; the average attendance is generally six. Our services are held in the house of a member who is kind enough to place his hall at the disposal of the Somaj, and the service is being conducted by our venerable minister, Mr. T. A. Nārāiṣwāmy Pillay, Hospital Assistant, Central Jail.

During the year four general meetings were held for carrying on the work of the Somaj. The total amount of subscriptions collected was Rs. 66-6, and Rs. 62-2-6 were spent, including expenses on account of Pandit Siva Nāth Śāstri's visit here, leaving a balance of Rs. 4-3-6 in favour of the Somaj.

The works published under the management of the Somaj are as follows :

1. A leaflet of prayers, hymns and Gāyatri inclusive.
2. A pamphlet under the name of "Astiga Mada Sidhanta," containing three sermons on Theism by S. P. Narasimulu Naidu.
3. A defence of Brahmoism, its principles and doctrines, in Tāmil, is in course of preparation.
4. Establishment of a Printing Press.
5. An Anglo-Vernacular Journal, published fortnightly, on religious, moral, general, political and social topics.

On the 15th October, 1881, the first anniversary was celebrated in the usual prayer-hall.

The following resolutions were passed on the occasion.

Proposed by S. P. Narasimulu Naidu and seconded by W. N. Ponnarungam Moodeliar, that a vote of thanks be sent to the Śādhāran Brahmo Somaj of Calcutta for sparing the services of Pandit Siva Nāth Śāstri, M.A., to the Madras Presidency, through whose repeated visits to Coimbatore, we may hope to improve.

Proposed by P. Narasimulu Naidu, and seconded by S. Vejiarungam Moodeliar, that this Somaj is grateful to Miss S. D. Collet for her exertions in the cause of Brahmoism, and publishing the facts thereof in her *Year-Book* annually.

Proposed by P. Narasimulu Naidu and seconded by Nārāiṣwāmy Pillay, that this Somaj do sympathize with the Śādhāran Brahmo Somaj of Calcutta ; and eventually proposed, that the Somaj should publish a book in Tāmil setting forth the principles of Bruhmoism, to enlighten the orthodox section of our community.

A vote of thanks was offered to Mr. S. P. Narasimulu Naidu for his kindness in placing his hall at the disposal of the Somaj on every Saturday regularly.

A vote of thanks of the members offered to Subedhar Major Appavu Pillay, Rev. Mr. Dall and Pandit Siva Nāth Śāstri for the deep interest taken by the former for the establishment of the Brahmo Somaj at this station, and for the gratifying good results arising from the visits paid by the latter two gentlemen.

In conclusion I beg to close this report with an earnest hope that by God's blessings this Somaj may make further progress in the year to come.

MANGALORE UPÁSANA SABHÁ.

In several of my previous *Year-Books* I have made mention of the Brahmo Mission at Mangalore on the Malabar Coast, and in the *Year-Book* for 1880 I stated that no news of this Mission had arrived since December, 1876. It is with very great pleasure that I have now to record the reception, at Calcutta, of a circular letter from the Mangalore Upásaná Sabhá, from which the following extract appeared in the *Brahmo Public Opinion* of Sept. 7, 1882.

"The Upásaná Sabhá is now more than 12 years old having been established in 1870, during the visit of the *Achárjyas*, of the Brahmo Somaj of India, viz., Revs. Babus Protáp Chunder Mozum-dár, Amrita Lál Bose and Gour Govind Ráy. It has ever since continued uninterruptedly. In the beginning, its meetings and congregational devotions were held in secret, with closed doors. It gradually rendered itself public, and when the Revs. Babus Amrita Lál Bose and Gour Govind Ráy joined it and began to conduct its weekly services, it at once attracted a large number of members, [and] sympathizers as well as enemies. It had to encounter ridicule, opposition and persecution from many quarters, all of which it has survived. The Sabhá had, however, no regular place of worship, and though the persecution was intense at that time, congregational meetings were held in open places out of the town, sometimes exposed even to sun and rain. The meetings are now held in the private houses of the members; but as these arrangements do not suit the convenience of the general public, the want of a special public building is keenly felt, nay, the absence of such a Mandir is a serious obstruction to the progress of our cause. It, therefore, becomes our duty to exert ourselves and provide a Mandir for public worship."

The following additional particulars appeared in the *B. P. Opinion* of November 2, 1882.

"We have received the following communication from Mangalore:—

"Dear Sir,—I have the pleasure to inform you and the Theistic world that the foundation stone of a Mandir for the use of the Upásaná Sabhá of Mangalore was laid this morning [Oct. 19] at sunrise, after preliminary Divine worship and a prayer for Divine blessings on the undertaking, at which 16 members were present. I trust the Brahmo public will rejoice to hear this news.

"ULLAL RAGHUNÁTHYA, *Secretary*."

Desiring to be better informed as to the condition of this interesting Somaj, I lately addressed a letter to the Secretary, making a series of inquiries, to which he has sent me the following replies.

" 1. The total number of members of the Upāsana Sabhá is at present 27.

" 2. For the present none of these are Anusthānic.

" 3. Mr. Bharadwaj Shiva Rau is the minister.

" 4. There have been no Brahmic marriages since 1872. If any such marriages take place, I shall take care to give notice of them to you in the form prescribed by you. I concur with you in attaching much importance to the question of Brahmo marriage.

" 5. The Upāsana Sabhá holds a weekly service every Sunday morning, and it has been doing so without any interruption since 1870. Every Sunday afternoon it has its Sangat meeting. We hold no other services nor have we kept, up to this time, any Anniversary, but we wish to keep the Anniversary after the opening of the Mandir, the work of which is still going on.

" There are two colleges at this station, the first called Government College and the second St. Aloysius' College, in both of which our children are educated up to the standard of F.A. [the Fine Arts degree]. We have no separate school for the children of Brahmos.

" 6. The female members of the Brahmo families do not generally attend the Brahmo services. One or two pay occasional visits to the Sabhá on Sunday mornings, at the time of the Congregational service. About 25 per cent. of the elder females of our community know how to read and write Mahrati or Canarese; they read Purānas, lives of saints, &c. Their religion is Mythology, Idolatry and superstition. Of the rising generation of the females of our community, it can be said that about 80 per cent. of them know how to read and write; some of them also know how to use the needle. None of them, however, have as yet acquired any literary distinction. Their religion is almost the same as that of their elders. But they are not so superstitious or bigoted as their elders. Nor do they display any intolerant spirit towards their heterodox relations, as the elderly women do. The Hindu females of Canara are not *Gosha* women like their sisters in Bengal. They are allowed to appear in public and visit their female friends and relations. They attend public meetings held in their own communities. Almost all of them, seniors as well as juniors, know the art of cooking.

" 7. Of the 27 members of the Upāsana Sabhá, one is a Pensioned Munsiff (Native Judge), one is a pleader, one is a medical practitioner, one is a landholder, one is a merchant, one is a Police Inspector, one is a Police Head Constable, nine are Clerks, four are schoolmasters, one is a private teacher, four are students, and two are volunteers for employment. This will shew their social position and occupation. As to their education, one is a Sanskrit scholar, one a Canarese scholar, 24 know English, and of these 24, 12 are under-graduates of the Madras University. The remaining one knows how to write Canarese.

"The services in the Upāsana Sabhá are generally conducted in the Konkany language, which is a dialect of Mahrati and is the mother tongue of the majority of members. We sing Mahrati and Sanskrit hymns, from a Hymn-Book published by the Bombay Prārthanā Somaj. Whenever there are visitors who do not understand the Konkany language, the service is conducted in English or Canarese.

"8. We have a small library of our own which contains mostly scriptures and religious works. There are two public libraries in this town. Two of us get the *Brahma Prakasikā*, but none of us contribute any articles to it. Nor do any of us understand either Telugu or Tāmil, as these languages are not current in this district. The languages current in South Canara, are English, Canarese, Tooloo, Konkany, Hindustani, and also Malayalim. The last-mentioned language is spoken only in the Southern part of the District. All the members of the Upāsana Sabhá know Canarese, which is the vernacular of the district, and most of us read English. The languages used in our services are English, Canarese, and Konkany. * *

"Persecuted as we are by our own people, we deeply esteem the warm sympathy which you and other friends of our cause in England feel in our work. * *

"ULLAL RAGHUNÁTHYA."

These interesting details, it will be observed, are wholly confined to the Upāsana Sabhá of which the writer has so long been the secretary, and which was originally started by and for Brahmins. He does not here refer to the other Mangalore Somaj, composed of low-caste Billowers (who were the first to send the request to Calcutta that a Brahmo Mission might be despatched to Mangalore), of which body he gave a remarkable account in a long letter to the *Theistic Annual* of 1873. Whether the Billowers' Somaj has survived the death (in 1876) of its chief leader, Arasappa, does not appear. But in any case, as Mr. Raghunáthya's letter states "that the Upāsana Sabhá is not exclusive," being attended by "many non-Brahmins," and that it "will be more general when it is removed to the Mandir," it may be hoped that, in any case, the Billowers will not be unable to join in its services.

RECENT BRAHMO LITERATURE

Since my *Year-Book* for 1880, I have given no general report of current Brahmo Literature: there is, therefore, a large amount of arrears to bring up. This, of course, can only be done in part, for Brahmo Literature is now to be found in a variety of languages: not only in Bengali and English, but in Hindi, Urdu, Panjabi, Nepali, Marathi, Sindhi, Tamil, Telugu, Canarese, and Assamese. To obtain reliable notices of even simple and popular works in all these languages is, of course, beyond my power. But it is worth while to preserve a mere record of the most prominent, as an indication of the competency of Brahmoe to take a part in the intellectual life of India. It may be observed that different currents of mental activity are generally found to prevail among different sections of the Brahmo Somaj: hence it is convenient to treat their literature in separate groups. I commence with the publications issued by members of the Sādhāran Brahmo Somaj, whether resident in Calcutta or in the provinces.

THE SĀDHĀRAN BRAHMO SOMAJ.

i. Denominational and Religious Publications.

The Brahma Pocket Almanac for 1881; for 1882; and for 1883. Published by order of the General Committee of the Sādhāran Brahmo Somaj, Calcutta.—Calcutta: Sādhāran B. S. Press, 210-13, Cornwallis Street.

The Third Annual Report of the Sādhāran Brahmo Somaj, for 1880. With which is [are] incorporated the Reports of Provincial Somajes.—Calcutta: Sādhāran B. S. Press, 1881.

The Fourth Annual Report of the Sādhāran Brahmo Somaj, for 1881. With which is [are] incorporated the Reports of Provincial Somajes.—Calcutta: S. B. S. Press, 1882.

Register of Anusthānic Brahmos.—Calcutta : S. B. S. Press. 1882.

A deeply interesting record, throwing much valuable light upon the internal history of the Brahmo Somaj, and the moral struggles of its most awakened minds.—The following advertisement may be suitably added here, from the *B. P. Opinion* of March 30, 1882.

“ *Notice.*—Registers of Births, Deaths, and Marriages of Brahmos are kept at the Sādhāran Brahmo Somaj Office. The fee for the registration of births is 4 annas, and for that of marriages 8 annas. No fee for registering deaths. . . .

U. C. DATTA, *Secretary, S. B. Somaj.*

Brahma Sangit. (A Brahmo Hymn-Book.) Published by order of the Executive Committee of the Sādhāran Brahmo Somaj. Second Edition, much enlarged.—Calcutta : S. B. S. Press. 1882. *Brāhma Sangit.* Part 2. Being additional hymns for the same collection.—Calcutta : S. B. S. Press. 1883.

For want of space, I am again obliged to withhold the translations from this hymn-book which have been made for me by a Brahmo friend.

Sangit Samgraha. (A Collection of Hymns.) Part I. Published by Nava Kānta Chatterji.—Dacca : East Bengal Press. 10th of Māgh, 1289. [January 22, 1883.]

A neat little volume, compiled by the late Secretary of the East Bengal B. S., Babu N. K. Chatterji, containing 339 hymns, old and new. It is with great pleasure that I record the perfectly novel fact that the compiler has given the author's name (when known) of every hymn, in the final index to the book ; and it is gratifying to observe that every phase of genuine Brahmoism is represented among these names. There are several hymns by Rām Mohun Roy and his personal friends ; others by Babu Debendra Nāth Tagore and his sons ; others by missionaries of the Adi B. S., of the B. S. of India, and of the Sādhāran B. S. ; and a various selection from individual Brahmos belonging to different parts of India,—Dacca being represented not only by members of the compiler's own Somaj, but by some of the leaders of the rival N. D. Somaj also. The book is altogether a very pleasing memento of Catholic Brahmoism, and reflects great credit on its public-spirited compiler.

Brāhma Dharma Lakshan o Upāsana.—(Characteristics of Brahmoism, with Forms of Worship.)—Compiled by Nava Kānta Chatterji.—Dacca : Bengal Press. 10th of Māgh, 1289. [January 22, 1883.]

Another excellent compilation by the same writer, who states that he has gathered its materials partly from Babu Rāj Nārāin

Bose's "Eight Characteristics," and partly from the Forms of Service used in the Brahmo Somaj. The result is a simple Introduction to Brahmoism, stating its essential principles, and explaining their bearing upon spiritual and social life. Besides a form of regular service, there are prayers and hymns for morning and evening, "mid-day praise of God," and the Brahmic Covenant,—the whole closing with a "hymn on the occasion of initiation." This little manual will be found very useful by Brahmo teachers and missionaries.

Bráhma Dharma Kī Matī Sar.—(Principles of Brahmoism.) 1880.—*Upāsana Padhdhati.* (Forms of Worship.) 1881. Published by the Dārjiling Brahmo Somaj.—Dārjiling: Printed by J. N. Bānerji and Son, 40, 41, Pattaldāngā Street.

Two neat little tracts in Nepali, evidently covering similar ground to the preceding treatise. As previously mentioned, they have been compiled for the Nepalis by Babu Matilāl Hāldār of Dārjiling.

The New Dispensation and the Sādhāran Brahmo Somaj. By Pandit Siva Nāth Sāstri, M.A., Missionary, Sādhāran Brahmo Somaj.—Madras: 1881. [To be had also of Miss S. D. Collet, 33, Hamilton Road, Highbury Park, London, N.]

This excellent tract has already been mentioned in connection with the conflicts of opinion in Madras. It is divided into three parts, (1) historical, (2) controversial, and (3) expository. The second part goes over much the same ground as my last *Year-Book* (which it preceded by a few months), but is of course written from a somewhat different standpoint. As I observed last year (*B. Y. Book*, No. VI., p. 114),—"The writer has not the easy mastery over the English language which is displayed by Mr. Sen or Mr. Mozumdār; but his ample knowledge of facts, his scrupulous justice in argument, and the generous spirit and fervent faith which pervade the whole tract, are far more important qualifications for his task, and render his defence truly worthy of the Sādhāran Brahmo Somaj."

Griha-Dharma. (Domestic duties). By Siva Nāth Sāstri. Second Edition.—Calcutta: Sādhāran Brahmo Somaj Press, 210-13, Cornwallis Street. Brahmic Era 53. [1883 A.D.]

(Of the first edition of this treatise, which appeared two years ago, a Brahmo friend, then in England, wrote for me the following notice.)

"This little book contains a series of very instructive articles which aim at pointing out the various relations that bind one member of a family to another, and their respective duties. It begins by explaining what a family is, according to the ideas of different communities, and then goes on to explain that pious life and family

life are quite consistent with each other, and that a man need not leave his family in order to devote his life to religion. The author also points out many obstacles, such as anger, selfishness, &c., which stand in the way of leading a pious life in a family. He then takes up the following subjects:—(1) The influence of a woman in her family; (2) the relation between husband and wife; (3) the education of children; (4) the relation between brother and sister; (5) parents; (6) the relation between the master and his servants; (7) pet animals, and their relations to the family; (8) the duties of a host towards his guests."

In the second edition, 35 pages of new matter have been added, while a series of family prayers (occupying about 7 pages) have been omitted.

Kusum-Hār. (A Garland of Flowers.)—Calcutta: Sādhāran B. S. Press. Māgh, 1289. [January, 1883.]

(The next two notices, and a few others, later on, marked with a †, have been written for me by a Brahmo friend.)

(†) "*Kusum-Hār*, or a Garland of Flowers," is an excellent collection of wise sayings from the columns of *Dharma Bandhu*, the fortnightly journal conducted by some of the Sādhāran B. S. students in Calcutta. The selections have been made with care and judgment, and some of the parables are very fine. This little book should have many readers.

Chintā Kanikā. (Particles of Thought.)—Calcutta: 13, Mirzapur Street. Published by the Executive Committee of the Sādhāran Brahmo Somaj. [1882.]

(†) This is a popular exposition of arguments to prove the existence of God from the design and mutual adaptation in nature. The arguments have been clearly put, and the final conclusions drawn of the Infinite Perfection and Goodness of God.

Dui Khāni Cehabi. (Two Pictures.) No. 1 of a series of tracts published by the Sādhāran B. S. Tract Committee. To be had of Babu Sasipada Bānerji, 45, Beniatola Lane, Calcutta. [1882.]

A neat tract of 12 pages, describing and contrasting the respective careers of "two real historical men," one being a selfish and ruthless conqueror, and the other, "one who sacrificed all,—princely fortune, rank, family—to the service of his race and the world."—(*B. P. O.*, July 27, 1882.)—Nos. 2 and 3 of this series have since been issued. They are intended for "the humbler class of readers."

ii. Biographical Publications.

Mahátmá Rájá Rámmohan Ráyer Jibhancharita, (Life of the illustrious Rájá Rám Mohun Ray.) By Nagendra Náth Chátterji. Calcutta: Ráy Press, 14 College Square. 1287. [1881 A. D.]

A conscientious, painstaking work of 161 pages 8vo., in which the author has incorporated all the information which he has been able to collect, from a variety of sources, concerning the founder of the Brahmo Somaj. A good deal of this information will be new to the English reader, and the author has kindly granted me permission to make use of it in the Biography of the Rájá which I hope soon to compile. I shall therefore only pause now to quote one striking anecdote (given on the authority of Babu Ráj Náráin Bose, whose father was a friend and disciple of the Rájá), viz., that the special cause which led to Rám Mohun Ray's crusade against the Suttee was the vivid impression made on his mind by once witnessing that horrible rite in his own family. On the death of his elder half-brother, in 1811, the widow was sacrificed: and Rám Mohun, unable to save her, and filled with unspeakable indignation and pity, vowed within himself, then and there, that he would never rest until he had rooted out the atrocious custom. And we all know how well he kept his vow.

Buddhadeva Charita, o Bauddha Dharmer Samkshepa Bibaran. (Life of Buddha, with a compendious account of Buddhism.) By Krishna Kumár Mitra.—Calcutta: Sádharán B. S. Press. 1804 Shak. [1883 A. D.]

This neat little volume of 228 pages is the first work of its author, a B.A. of Calcutta University, and a zealous member of the Sádharán B. S. Having only just received the book, I have not had time to get it reviewed here; but the *B. P. Opinion* of March 8, 1883, speaks of it as follows.

“As a biography, this work must fill a very high place in the whole range of Bengali Literature. It is not a barren narrative, but the author has sought to make it, as far as possible, a living picture of his subject. From the authorities consulted, the author appears to have taken great pains to make his work valuable as a history of the life and doings of Buddha. The sweetness of poetry is largely combined with a close adherence to fact and an analysis of the principles which Buddha preached. A whole chapter is devoted to interesting Buddhistic anecdotes.”

Chira-Jibi. (The Immortals.) Part I. By a pilgrim [Pandit Rám Kumár Vidyaratna].—Calcutta: Victoria Press, 210-13 Cornwallis Street. 1289. [1883 A. D.]

(†) A collection of anecdotes from the lives of Buddha, Krishnágautami, Nának, Chaitanya, Kabir, and Shankaráchárjya.

The determining events which moulded the lives of these great men, their strivings after good, their trials and eventual successes, have been told in a very interesting manner.

The Life of Martin Luther in Bengali. By Kedār Nāth Mukerji.—Calcutta: Victoria Press, 210-13, Cornwallis Street, 1289. [1883 A. D.]

(†) This, we believe, is the first book in Bengali that gives an account of the great religious revolution in Europe. As one of the most instructive chapters in the history of religious freedom, it will be read with sincere interest.

Nava Barsher Upahār. (A New Year's Gift.) Anecdotes from Eminent Lives. Part I. (A) Theodore Parker. (B) Sister Dora.—Calcutta: Sādhāran B. S. Press. 1st of Baisākh, 1289. [April 13, 1882, the Bengali New Year's Day:]

Of this little work (by Babu Pramadā Charan Sen), the following notice is given in the *Journal of the National Indian Association* for November, 1882.

This little pamphlet of forty-eight pages presents the principal incidents in the lives of Theodore Parker and Sister Dora, and some of their more characteristic trials, in a series of anecdotes. These sketches have already appeared in the pages of the *Bimbābdhiny Patrikā*, and are now launched in a separate form. The anecdotes are told in an attractive manner, calculated to induce the reading of more complete histories of these eminent persons, the example of whose lives is well set forth by the author.

iii. Educational Publications.

The Second Annual Report of the City School. Session 1880.—Calcutta: 1881.—The Third Annual Report of the City School. Session 1881.—Calcutta: 1882.—Sādhāran B. S. Press, 45, Beniatolā Lane, College Square.

Elements of Arithmetic. By Dwārka Nāth Gānguli. 1882. (Publishing address not given.)

(*Brahmo Public Opinion*, March 2, 1882.)—Arithmetic, like other subjects, should be intelligently taught and intelligently learnt. Babu Dwārka Nāth Gānguli seems to have had this fully in view, and his book, we are glad to observe, will be of great help to Bengali students in learning the principles of Arithmetic. The rules and processes are explained in very simple and clear language, and there is a large and well-arranged collection of examples for practice. The chapters on Notation and Numeration, Square and Cubic Measure, and Proportion, in particular, evince the author's powers of clear exposition and his facility in teaching; and will compare favorably with the corresponding portions of any text-book on the subject. This book is not only well written, but also well got up. On the whole, it is, in our opinion, very well suited to the wants of Bengali students, and we would unhesitatingly recommend its introduction in all vernacular schools in Bengal.

Sakhá. (The Companion.) Nos. 1, 2, and 3, for January, February, and March, 1883.—Calcutta : Sādhāran B. S. Press.

(For the following notices I am indebted to the kindness of Mrs. J. B. Knight, an English lady who resided for many years in Calcutta, and who, while there, entered warmly into the aspirations and efforts of the Bengalis for self improvement. (See my last *Year-Book*, pp. 19, 20.)

This monthly illustrated publication for boys and girls, the first of its kind in India, has been produced by its spirited proprietor, Babu Pramadá Charan Sen, to meet a daily growing want. The general acquisition of English by the school-boys of Bengal has opened to a few of them a fraction of the literature with which English youth is so liberally provided, but for the most part, boys and girls alike are wholly without food of this kind. Even the need for it is not recognized by the majority of Indian parents. But by a portion of Hindu, more especially Brahmo society, this need is keenly felt.

To meet it, the Editor of the *Companion* has provided a periodical of sixteen pages, in which the various tastes and requirements of youth below the age of twelve are fairly consulted, by moral tales adapted to different ages, biography, poetry, natural history, physical science, easy questions in composition, riddles, &c. We may note that in one number, use is made of a famous if fabulous incident in the life of Vālmiki, the poet author of the Rāmāyana, to enforce a valuable lesson. It is proposed thus to illustrate the whole of the Rāmāyana for the instruction of youth, and since the multiplied incidents of that poem and of the Mahābhārata are household words in all Hindu homes, it is highly desirable that such lessons as they contain should be drawn forth.

The *Companion* will be found an invaluable aid in many families, and we hope that ere long it will attain such a circulation as shall permit improvement in the illustrations, which at present are on a par with those which adorned the books for English children published early in the century.

iv. Miscellaneous Publications.

Home-Study Series. No. 1. The Prison Flower.—A Historical Novel. (*Kūrā Kusumikā.*) Written by Umesh Chandra Datta, and published by Asutosh Ghosh. —Calcutta : Prākṛita Press, 23, Patalāṅgā Street. 1289. [1883 A.D.]

This is a Bengali translation of an English edition of Saintine's popular tale of *Picciola*. Babu Umesh Chandra Datta, the Editor of the *Bāmābodhinī Patrikā*, explains in a short preface that this translation appeared in several numbers of that journal, some years

ago, and has now been revised and re-issued in a separate form. The religious purpose of the story formed a main object of its introduction to Bengali readers.

Puspamālā. (A Wreath of Flowers.) By Sivā Nāth Sāstri. Second Edition.—Calcutta: Sādhāran B. S. Press. 1287. [1881 A.D.]

Uddipand. (Inspiration.) Poems, by Ānanda Chandra Mitra. —Calcutta: Sādhāran B. S. Press. 1804 Shak. [1883 A.D.]

Both Pandit Sivā Nāth Sāstri and Babu A. C. Mitra are reputed to be good Bengali poets. I regret that I am unable to furnish any critique of the above collections of their verses.

Jalasthiti, Jalagati, Aur Vāyukutattva. Sri Navina Chandra Rāi Krit. [Hydrostatics, Hydraulics, and Pneumatics; By Navina Chandra Rāi.] Lahore. 1882. (In Hindi.)

A review of "Vernacular Scientific Books" by Mr F. Pincott, in the *Journal of the National Indian Association* for June, 1882, contains the following remarks upon the above work by a well-known Brahmo of long standing.

"Navina Chandra Rāi's book is a translation of Chambers's English treatise on the subject, and it is very well done. It proves the author to be both a learned and a pains-taking scholar. * * For example, it requires more than a mechanical acquaintance with the terms 'oxygen' and 'hydrogen' to enable Navina Chandra Rāi to translate them into Hindu by *amlajan* and *toyajan* respectively. These Hindu words mean 'acid-generating' and 'water-generating,' and are good translations of the Greek terms."

THE ĀDI BRAHMO SOMAJ.

The Complete Works of Rājā Rām Mohun Roy. Vol. I. Sanskrit and Bengali. Collected and re-published by Rāj Nārāin Bose and Ananda Chandra Vedāntabāgish.—Calcutta: Ādi Brahmo Somaj Press. 1795 Shak. [1873 A.D.] Final date: 1802 Shak, 22 Jyāishṭa. 3rd of June, 1880, A.D.

This thick volume of 814 pages, large 8vo., which first appeared in a series of parts,—is edited by the present President of the Ādi Brahmo Somaj, in company with one of its oldest ministers. It is a very valuable work, which ought to be much better known than has yet been the case. I therefore append a list of its contents, prefixing the letter (E) to those pieces which have been, at one time or other, published in English. The original dates of publication are given in the Saka era (which commenced on April 13, A.D. 78),

and cannot be re-stated in our own era without the dates of the months also.

1.		The Vedānta originally published in	1737
2.	(E. 1816.)	The Essence of the Vedānta	
3.	(E. 1823.)	The Talavakar Upanishad	1738
4.	(E. 1816.)	The Ishopanishad	1738
5.	(E. 1818.)	Suttee Tracts:—i. Conference between an Advocate for, and an Opponent of, the practice of burning Widows alive	
6.	(E. 1820.)	—ii. Second Conference between the same	1741
7.	(E. 1830.)	—iii. Abstract of the arguments regarding Suttee, considered as a Religious Rite	1751
8.		Answers to Four Queries	1744
9.		Medicine for the Sick	1745
10.		Characteristics of a pious householder	1748
11.		Whether it be right to drink { wine } with Kāyasthas	1748
12.		<i>Bazra Suchi</i> . One of the Shāstras, with a paraphrase.	1749
13.		<i>Kulīrnaba Tantra</i> , 5th section, 1st chapter	
14.	E. 1827.	On the mode of worshipping God by the Gāyatri	
15.	(E. 1833.)	<i>Amsthān</i> . "Creed of the Ancient Brah- mins."	
16.	(E. 1820.)	Discussion with Subrahmanya Sāstri	
17.	E. 1823.	A Letter of Appeal. Printed under the name of Prasanna Kumār Tagore.	
18.		My own conscience, and that which is not my own	
19.	(E. 1821.)	Brahmanical Magazine (Nos. 1, 2, 3., or, the Missionary and the Brahman	1743
20.		The Padre and his Disciples: A conversation.	
21.		Brahmo Hymns. { 23 pages. }	
22.		Brahmic Worship	
23.		The meaning of the Gāyatri	1740
24.	(E. undated.)	The Kath Upanishad	1739
25.	(E. 1819.)	The Mundak Upanishad	1739
26.		The Mandukya Upanishad	1739
27.		Discussion with a Goswāmi	1740
28.		Discussion with a Poet	1742
29.		Small Leaflets	
30.		Discussion with Bhattachārjya	1739
31.	(E. 1826.)	Bengali Grammar	1755
32.		Extracts from <i>Sambād Kaumudi</i> [News of the Dawn]	1823-24, A.D.

The Hindu Theist's Brotherly Gift to English Theists ; being an Essay on Theism and the best method of propagating it. Part I. By Ráj Náráin Bose, President of the Adi Brahmo Somaj. London : Williams and Norgate. Calcutta : Adi Brahmo Somaj. 1881.

An earnest and well-written tract, in excellent English, setting forth the doctrines of Theism, and its position in relation to other systems. Babu Ráj Náráin Bose writes in a very kindly spirit, and prefaces his tract with the following "Dedication."

"To the Unitarians of England, whose Church is growing from within, this work is inscribed by the author, in the hope that it may afford them some help, however feeble, in giving a character to their Church more consonant to the Spirit of Theism to which it is tending, and in the adoption of which that tendency must inevitably terminate."

The Brahmo Catechism. By Ráj Náráin Bose, President [of the] Adi Somaj. Translated from the Hindi by Babu Eshan Chauder Bose. Published by M. Butchiah Pantulu, for the propagation of Brahmoism in Southern India.—Madras : 1882.

This publication, in English and Telugu, is likely to be very useful for its purpose. The Catechism is followed by a few short pieces from other quarters, including three excellent prayers from Mr. Sen's "Theist's Prayer Book, 1860."

THE CHURCH OF THE NEW DISPENSATION.

The Brahmo Pocket Diary and Almanac for 1881 : for 1882 : and for 1883.—Calcutta : Bidhán [Dispensation] Press, 6, College Square.

Bidhán Bhárat. (The Epic of the New Dispensation). Part II.—Calcutta : Bidhán Press. Sakábdá 1803. [1881 A. D.]

Part I. of this "Great Poem on the doings of Hari" (by the Singing Apostle) was noticed in my *Year-Book* for 1880. Part II. does not appear to be so striking a work. I sent to India for it, and a Brahmo friend here wrote for me a pretty full account of its contents ; but these are so extremely insipid and foolish, that I really cannot waste space upon them.

What shall I do to be saved? A Lecture delivered in the Brahmo Mandir, Lahore, by a Panjābi Brahmo [Lalla Kashirām] of the New Dispensation.—Lahore : Tribune Press. 1882.

The main substance of this tract is very good. The remarkably mild form in which the writer presents the New Dispensation is so little distinctive thereof, that it would almost escape notice but for

the name. The only real variation from normal Brahmoism is, that specially Christian ideas are made more prominent than is quite consistent with denominational Theism.

Keshub Chunder Sen in England. Vol. I., 1881. Vol. II., 1882.—Calcutta: Brahmo Tract Society, 6 College Square.

A new edition of *Keshub Chunder Sen's English Visit*,* for which the consent of the original English publishing firm has not been asked, and from which the preface and foot-notes of the English editor have been carefully omitted. No hint is given as to how the present volumes came into existence; but from the occasional enlargements and alterations of the original matter, it may be inferred that Mr. Sen himself has superintended the work.

For the preceding works I sent to India. Of the next group, my only knowledge is drawn from the columns of the *Liberal and New Dispensation*. That journal, in its issue of Feb. 18, 1883, gave a list of the publications of 1882, which I transcribe, with a few additional details.

Lecture on Trinity. (Mr. Sen's Anniversary Address for 1882, on "That Marvellous Mystery, the Trinity.")

Exposition of the Principles of the New Dispensation. (By Joy Kissen Sen, M.A., Professor in the Albert College.)

Life of St. Aghornáth. (i.e., Aghore Náth Gupta, one of the ablest of Mr. Sen's missionaries, who died in December, 1881.)

Sangit. Part 4. (N. D. Hymns.) *Sebakar Nibedan.* Parts 3, 4, 5. (Mr. Sen's Sermons.)

Koran Sheriff, up to No. 11. (A Bengali translation of the Koran, which is being issued by Babu Girish Chandra Sen, one of Mr. Sen's missionaries, who devotes himself specially to Mahometan literature.)

Tápas Málá, 3.—*Tattva Kusum.* ("Garland of Saints," and "Flowers of Truth"; two compilations from Mahometan sources, by the same author as the foregoing.)

Nava Brindaban. ("Nava Brindaban, or a Drama on the Harmony of Religions." This is the play which Mr. Sen and his disciples have been acting so frequently of late. It is by the author of the *Bidhán Bhárat*.)

Sakya Charita, 1 and 2. (A Life of Buddha, written by the late Aghore Náth Gupta.)

* *Keshub Chunder Sen's English Visit.* Edited by B. D. Collet.—London: Strahan and Co. [now Isbister and Co.], 56 Ludgate Hill, 1871.

Mahajog Sádhan.—*Narader Nava Jibanlava.*—*Tattva-ratna Málá.* (Jewels of Truth.)—*Mahápurush Charita ; Abraham.* (Lives of Great Men.)

Of these last four works I have no knowledge whatever.

Mr. Sen's "Lectures in India" have also been issued in a volume, this year: but I have not yet learned which lectures are comprised in the collection.

I now come to the only work representing Mr. Sen's Church which has been sent to me from head-quarters, and of this it will be necessary to give a separate review.

The Faith and Progress of the Brahmo Somaj. By P. C. Mozumdár. Calcutta: Published by the Calcutta Central Press Company, 3 Council House Street. 1882.

Mr. Mozumdár opens his work with the following paragraph.

"The absence of a book, which can give a tolerably complete idea of the principles of the Brahmo Somaj, has been often felt and expressed. It is to remove this want as far as possible that the following pages are offered to the public. They contain the substance of what the author has written from time to time during the last fifteen years. Much of what originally appeared has been recast and almost re-written. A great deal also has been retained with fewer alterations. An attempt to systematize and arrange the whole, so as to answer the main object of the book, has been carefully made. With what success it remains to be seen.

As one of the ablest of Brahmo missionaries for many years, and as the permanent Assistant-Secretary of the B. S. of India, Mr. Mozumdár has had first-rate opportunities, which should go far towards enabling him to "give a tolerably complete idea of the principles of the Brahmo Somaj." The present work displays, in full measure, all the intellectual power, the spiritual sensitiveness, and the rich flow of language for which he has long been known; and to outside readers who have but a slight and superficial knowledge (if any) of the subject, his book may easily appear to be a true delineation of the Brahmo Somaj. How far this is from being really the case, it is now necessary to point out.

First, as to the historical portions of the work. Mr. Mozumdár gives several chapters to what may be called the middle period of Brahmo history, and sketches some of its episodes in a very interesting manner. But as to the consecutive order of events, he is often unreliable. Again and again does he misdate and misplace facts, whose exact period is indubitably established by contemporary records. Brahmo readers will be surprised to hear that there is a series of events of considerable importance in the history of the development of the Brahmo Somaj, which he systematically antedates by two years, as follows:

	True date.	Mr Mozumdár's date.
Mr. Sen's first missionary tour to Bombay and Madras.....	1864 : Feb. to April.	March 1862. (p. 246.)
The first Brahmo intermarriage	1864 : Aug. 2.	1862. (p. 203.)
Mr. Sen's first missionary tour in the Panjáb and N.W. Provinces	1867.	1865. (p. 217.)

On the other hand, the publication of Babu Debendra Náth Tágore's important work, the *Brahma Dharma*, is post-dated by Mr. Mozumdár (p. 235) in 1852, instead of in October, 1850. There is evidently no clear chart of Brahmo history in the writer's mind.

But this deficiency is of far less importance than another characteristic which pervades the whole work. From the time when the B. S. of India was definitely established, Mr Mozumdár treats it as "the Brahmo Somaj" pure and simple, and recounts the historical development of its ideas, or rather of Mr Sen's ideas, as the development of the Brahmic Church. Now, during the first ten years of Progressive Brahmoism under Mr Sen's separate agency,—from 1865 to 1875,—his Somaj undoubtedly stood at the head of the movement as a whole, and to identify the two was excusable. But it is equally beyond doubt that from the latter year, when his *Bairágya* movement definitely commenced, he began to work on divergent lines which caused dissatisfaction among very many Brahmos; and when, in 1878, his wilful disregard of Brahmic principles provoked an extensive schism, it would surely be the duty of a reasonable historian to take heed of such a counterbalancing fact. Mr Mozumdár, however, passes by the Kuch Behár agitation with the slightest possible mention (pp. 342-3), and goes on to describe the continued progress of Mr Sen's imaginations, culminating in the New Dispensation, as if all this were the progress of Brahmoism,—not condescending to record the subsequent organization of the seceders at all, much less to give any account of their reasons for secession.

But the English reader may ask, "Does Mr. Mozumdár make no mention of the ideas or proceedings of those Brahmos who do not accept Mr. Sen's views?"—Yes, once, and only once. On p. 263 he gives a "List of Brahmo Missionaries,"—including none but those who have belonged to the B. S. of India,—and to the name of "Bejoy Kissen Gossain [Goswámi]" is appended this footnote:—"Bejoy Kissen no longer belongs to the Brahmo Somaj of India; he joined the Sádharan Somaj in 1878, and now forms one of the body of protestors." This passage exactly represents Mr. Mozumdár's idea of the relation between Mr. Sen and the rest of the Brahmo community. To him Mr. Sen's theocracy is, *ipso facto*, Brahmoism itself, and all those Brahmos whose faith is of a different type are simply so many "protestors."

Now let the impartial reader consider what this attitude really means. The Sádharan Brahmo Somaj has now existed for five years, and has proved itself to be no mere ebullition of transient excitement or antagonistic "protest," but a solid affirmative organization, which has made its mark in the field of Indian religious reform. Its large Prayer-Hall in Calcutta (safely secured to the community by a registered Trust-Deed) is in constant use ; its missionaries, both regular and secular, are cordially welcomed in all the provincial Somajes, and receive more invitations than they are able to accept ; its authorized agents are scattered over almost every quarter of India ; its members are engaged in numberless good works in all departments of life. Yet Mr. Mozumdár omits it altogether from his picture. His chapter on "The Practical Activities of the Brahmo Somaj" opens, it is true, with the sensible remark:—"The sure index of the progress and prosperity of a popular movement like the Brahmo Somaj, is the variety and extent of its practical usefulness." But what follows? "We have devoted a few pages to its missionary labours. We shall now say a few words about its general labours. This will show the work in which a great many Brahmo workers are engaged in Calcutta. Each department of work will go under a separate heading. The whole is presided over and guided by Keshub Chunder Sen." And the whole of this chapter is exclusively devoted to a highly coloured account of the institutions connected with the New-Dispensation Church in Calcutta. These are treated by Mr. Mozumdár as identical with the "practical activities of the Brahmo Somaj,"—the various institutions connected with all the other Brahmo Somajes in India, whether in Calcutta or the provinces, being simply ignored.

Such are the grave deficiencies in Mr. Mozumdár's picture of the outward facts of the Brahmo movement. We must next examine his account of its principles.

The present work is a collection of Essays, written at various stages of the author's career, from points of view which are by no means identical. Some of the papers contain very noble passages, and although the Essays have been frequently touched up from a New-Dispensation point of view, there is yet enough left of the old work to be deeply interesting, even to those who can detect the joinings of the patchwork. But to the uninitiated English reader, the mixture of these heterogeneous materials renders the book a very misleading guide. In some parts of the work, the principles of Progressive Brahmoism are clearly expounded, as we have always understood them ; but then we come upon such a passage as this :—

"We believe in the *oneness* of all truth. And this unity is not a philosophical attempt, but a spiritual fact. To us, the leading principles of all religions form *one* Ideal, to realize which in our individual lives we strain all the powers of our body and mind. To us, the great prophets of all the world form *one* hierarchy, to do homage to whom is the great ambition of our

existence. To us the leading disciplines and sacraments of all religions form one great method of spiritual culture which we must adopt. To us, the varying peculiarities of the devotions of all religious bodies form one great school of devotions through which our souls must commune with God. And hence the unity of our Ideal includes all the ideals of the world. It is the harmony of Scriptures. The unity of prophets is to us the family of God, the only heaven to which we aspire. It is the harmony of prophets. The unity of disciplines and sacraments has led in our church to Hom, Baptism, Dandadnaran, and the adoption of rice and water for bread and wine. The unity of devotions has led to the harmony of Yoga, Bhakti, (yan, and Shaba, or communion, love, wisdom, and work. This *unity* is the eclecticism of the Brahmo Somaj." (pp. 158-160.)

How "the oneness of all truth" can imply that "the leading principles of all religions form one Ideal," does not appear. But the latter notion, expanded as above to include "the leading disciplines and sacraments of all religions," is the cardinal idea of the New Dispensation, and is totally opposed to the simple faith of normal Brahmoism. The *Sunday Mirror* of Oct. 3, 1881, in an article on "What is the Eclecticism of the New-Dispensation," put the contrast very clearly in these words:—"Our position is not that there are truths in all religions, but that all the established religions of the world are true. There is a great deal of difference between the two assertions." Undoubtedly; and Mr. Mozumdár attempts to persuade his readers that the latter of these is the creed of the Brahmo Somaj. Were it so, the case would indeed be hopeless. But the overwhelming majority of the Brahmo Community has never given its adhesion to this ruinous heresy, and has either stood aloof, or definitely opposed it, the latter process having been frequently conducted with much spirit and fervour, as may be seen by the Provincial Reports in my last *Year-Book*. Mr Mozumdár, however, ignores all this systematically, and goes on repeating, throughout his book, that "the Brahmo Somaj believes" thus or thus, wholly unmoved by the non-acquiescence of the general Brahmo public.

I am sorry to have been obliged to speak so severely of Mr Mozumdár's book; but there was no help for it. He has undertaken a pilgrimage to the West to convert us all to the New-Dispensation; and he endeavours to represent that it is synonymous with Brahmoism,—which has long had our sympathy and good will. His position in the B. S. of India (now the New-Dispensation Church) is an official one, and to those who are not familiar with the history or politics of Brahmoism, this has the appearance of giving him the right to speak *ex cathedra* on the subject of Indian Theism. It is therefore necessary to show that however interesting and eloquent his utterances undoubtedly are, they cannot be relied upon as faithful and comprehensive pictures of the Brahmo Church as a whole.

In conclusion, I give the following gleanings from some of Mr. Sen's recent publications, to show something of the manner in which the New-Dispensation is preached at head-quarters. Let English readers judge whether these "disciplines" and injunctions would elevate their characters or enlarge their minds.

1. [The "Harmony of Prophets."] From Mr Sen's "Brahmo Pocket Almanac and Diary" for 1883.

Monday,	Honor	Rishis.
Tuesday,	"	Chaitanya.
Wednesday,	"	Moses.
Thursday,	"	Socrates.
Friday,	"	Buddha.
Saturday,	"	Scientists.
Sunday,	"	Christ Jesus.

2. [Order of Duties.] From the same.

Monday,	Serve your family and children.
Tuesday,	" " servants.
Wednesday,	" " benefactors.
Thursday,	" " adversaries.
Friday,	" inferior animals.
Saturday,	" the poor.
Sunday,	" departed Saints.

3. Prayer for Thursday. From the same.

" Beloved Spirit, they object to my dancing before Thee. I do not see the force of their objection. Perpetually to dance and smile, that is my aspiration. Lord, gratify my heart's desire."

4. The New Dance. (From the *New Dispensation* of August 13, 1882.)

" On Tuesday last, at Lily Cottage, the Minister founded the institution of the New Dance. Boys, young men, and men, successively formed three concentric circles, each performing a rotation in a separate direction within its own ring. The singing and the enthusiasm were intense. The Minister concluded the dance with a short prayer and *pranam*. He contemplates to make this new dance as accurate, natural, and picturesque as possible. The first experiment was successful."

(*Ibid*, September 10, 1882.) "The New Dance on the occasion of our late holy festival was a success. If it failed at all it was because of too much success. The number of dancers doubled and trebled in no time, and exceeded all calculations, and the enthusiasm was so great that the limited space in front of the Vedi [pulpit] where the dance took place, soon became hot as a furnace. Yet the shout and the gallop, and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys and youths and men of maturer years all dancing around their Invisible Mother in the centre. The three "circles" wore *chudders* of different colours, yellow, white, and brown, and as they moved, one within another, with hands upraised, keeping time according to the deep, sweet sound of the sacred Mridanga, the sight was both cheering and inspiring. The limited accommodation proved a source of inconvenience, and everybody felt that the New Dance required a much larger area where hundreds might join and dance merrily. There was the flag of the New-Dispensation, and the usual accompaniment of native dance, the jingling *nepur* [anklet], was not wanting on the occasion. Bhai Kunja Bihari led the dance." (This scene, be it observed, took place in the Mandir itself.)

5. The next gleaming is entitled "The Magic of the New Dispensation," and appears in Mr Sen's own paper of the 1st of April, 1883. The juggler whose feats are here recorded was Mr Sen himself. The name of Hari (an incarnation of Krishna) is a favourite synonym of Deity with Mr. Sen and his disciples.

The Juggler who appeared, on Tuesday last, in the last scene of the New Dispensation Drama, explained the deeper principles of the New Faith as they had never been explained before. There was the magician waving his magic wand, using his magical apparatus and performing wonderful conjuring tricks amid enthusiastic cheers. And yet there was a deep spirituality in every word that was said, in every magical feat that was performed. It was not a juggler playing tricks, although that was on the boards; but it was a teacher who taught wisdom through all-gories and metaphors. Great prophets and seers have spoken in parables, but this clownish-looking Juggler of the New Dispensation enacted parables, if we may so say. He knelt before a plantain tree and humbly entreated it to reveal the autograph of its Lord and Master. And then he cut off a large leaf with a knife, and lo! the name of Hari was found inscribed thereon. The trunk of the tree then yielded, under the Juggler's bidding, the nectar of God's love, through a small pipe he attached to it, first as rose-water and then as *sherbet*. God is not only visible, said he, but He always speaks through nature, and the devotees hear him. Let the clamour of passions subside, and His gospel will be heard. And so it was. The sweet hymn "I am the Holy Spirit" was chanted behind the scene, and the audience listened reverently. Thus, said the Juggler, with an air of triumph, God can be seen and heard, and His love tasted by every believer to-day as in days of yore. A number of beads and stones of different colours were exhibited as representing different aspects of faith and piety. They were distinct and separate from each other, and knew no common bond. A string was needed to unite them into a necklace. Such a string was furnished by the New Dispensation. The beads and the piece of thread were thrown into a magic

box, and instantaneously they came out strung together. The symbols of the various religions were then exhibited, such as the Christian's Cross, the Mahometan's Crescent, and the Vedic *Om*, the Saiva's Trident and the Vaishnava's *Khunti*. These stand aloof from each other in decided antagonism and never coalesce. Is it not possible to combine and amalgamate the truths which each represents? By dexterous shuffling these symbols were in an instant made into one. Music served as another illustration of the unity of the New Dispensation. Different musical instruments produce different sounds, and when sounded together without method they produce a most disagreeable confusion of jarring sounds. But as the Juggler gave the signal, those very instruments played in concord and discoursed sweet music. So the various creeds harmonize, though apparently discordant, and become as one music under the influence of the New Dispensation. Eighteen centuries ago a sacred bird came down from heaven with glad tidings. It inspired, moved and sanctified thousands for a time, but it soon found a formidable foe in human Reason, at whose hands it eventually fell a victim. The general impression now is that the Holy Dove is dead, and there is no inspiration now. The juggler showed a dead bird, and then to the astonishment of all present, and amid loud cheers, a living bird descended from above with a piece of paper tied round its neck, on which were inscribed the following words:—*Nava Bidhaner jai, Satya Dharma Samanvaia.*—"Victory to the New Dispensation; harmony of all religions."

Such is the New Dispensation in the hands of its founder. Let us thank God that he has ceased to lead the Theistic Church of India.

STATISTICAL TABLES.

I. LIST OF THE BRAHMO SOMAJES IN 1882.

The Somajes here enumerated may all be reckoned as branches, large or small, of the Theistic Church of India; but in some cases, the title of *Prārthanā* (Prayer) or *Upāsana* (Worship), or *Bhakti* (Faith), has been preferred to that of Brahmo, as designating the local Somaj. These various appellations have been selected for reasons which are by no means the same in every case, but which seldom imply any material difference in matters of faith.

Those Somajes which possess a meeting-house or Mandir of their own are marked by a *.

BENGAL.					
No.	Name of Somaj.	Date of Foundation	No.	Name of Somaj.	Date of Foundation.
1.	*Calcutta. Ādi B. S.....	1830	26.	*Bhowanipur, 1	1852
2.	*" B. S. of India,	1866	27.	" 2, Suburban B. S. ..	1878
	or, Church of		28.	" 3, Students' Prayer	
	the New Dis-			Meeting	1877
	pensation	1880	29.	*Boāliā (Rāpshālū)	1861
3.	*" Sādharan B. S.	1878	30.	*Bográ (Bagurā), 1	1860
4.	" Chunāpuker ..	1869	31.	" 2, Family B. S.	1876
5.	" Colutolā	1860	32.	*Boluhāti	1857
6.	" Khidirpur P.S.	1876	33.	*Brāhmanbāriā	1865
7.	" Sankāritolā U.S.	1867	34.	*Burdwan	1860
8.	" Shāmbāzur ..	1863	35.	*Chandernagar	1860
9.	" Simlā	1871	36.	Chengātīā	1880
10.	" Sinduriāpati ..		37.	*Chinsurā	1861
11.	" Tāltalā	1873	38.	*Chittagong	1855
12.	Ārrāh	1878	39.	*Chuādangā	1881
13.	Bāli	1881	40.	*Dacca, 1, East Bengal B.S.	1846
14.	Bānkipur	1866	41.	" 2, Branch of the	
15.	Bānsbāriā	1881		B. S. of India	1880
16.	*Bāghāchrā	1863	42.	Darbhanga	1872
17.	Bara Belun	1881	43.	*Dārjiling	1877
18.	*Barāhanagar	1864	44.	Devigunge Prārthanā	
19.	Bārāsot	1870		Somaj	1881
20.	*Bāripur	1871	45.	Dharmapur	1872
21.	*Barisāl, 1	1861	46.	Dinājpur	1868
22.	" 2, Brahmica Somaj	1877	47.	*Faridpur	1857
23.	*Bohālā	1853	48.	*Gayā, 1	1866
24.	Berhampur	1864	49.	" 2, Upāsana Somaj	1881
25.	*Bhāgalpur	1862	50.	Ghurmi	1880
			51.	*Giridhi (late Pachambā)	1874

52.	Goālando	1880	104.	Rāynā	1877
53.	Goāri	1879	105.	*Sāidpur	1878
54.	Haldibāri	1879	106.	Sāntipur (Revived) ..	1881
55.	Harinābhi	1867	107.	Senhāti P. S.	1878
56.	*Hāzaribāgh	1866	108.	Shāhapur	1874
57.	Hugli Family Somaj ..	1869	109.	Sibpur (Howrah) P. S.	1882
58.	Jalpāiguri (North Bengal B. S.)	1869	110.	Silāidāha	1867
59.	*Jāmālpur (Behār)	1867	111.	*Siliguri	1879
60.	Jāmālpur (East Bengal)	1881	112.	*Sirājgunge	1874
61.	*Jangalbāri	1875	113.	Tripurā (Tipperāh) 1 ..	1854
62.	Jhināidāha Upāsana Somaj	1876	114.	" 2, Branch B. S.	1879
63.	*Kākinīā	1869		ASSAM.	
64.	Kālā	1877	115.	Cāchār, 1	1865
65.	Kālighāt	1881	116.	" 2, Silchār P. S.	1880
66.	*Kalmā (Culnā)	1867	117.	*Dhubri	1875
67.	Khālkulā	1882	118.	Gowhātti	1870
68.	*Khātūrā	1878	119.	*Nowgong	1870
69.	Khurshedpur Juvenile B. S.	1875	120.	*Shillong	1874
70.	*Kissoregunge	1866	121.	Sibsāgar (Revived)	1880
71.	*Konnagar	1863	122.	*Sylhet, 1	1861
72.	*Krishnagar	1844	123.	" 2, Prārthanā Somaj	1881
73.	*Kuch Behār	1872	124.	Tezpur, 1	1871
74.	*Kumārkhālī	1849	125.	" 2 (Central Assam Upāsana Somaj	1878
75.	*Kurigram	1880		ORISSA.	
76.	Kushtiā	1879	126.	Balasore and Provincial B. S. combined	1879
77.	Maheashpur	1869	127.	*Cuttack, 1	1865
78.	" Revived ..	1879	128.	" 2 (Utkāl B. S.) ..	1869
79.	Maheshtalā	1875		N. W. & CENTRAL PROVINCES.	
80.	Majdiā	1881	129.	Allāhābād	1864
81.	Majilpur	1881		United with the North- ern India B. S.	1872
82.	Māldāha	1868	130.	Āgrā (Revived)	1876
83.	" Revived ..	1875	131.	Banda, 1, Anveshi Sabhā [Society of Inquirers]	1863
84.	Manikdāha	1881	132.	Banda, 2, Prārthanā Somaj	1877
85.	Matihāri	1874	133.	Brahmagrām (Mandi) Sat Somaj	1878
86.	*Midnapur	1846	134.	Cawnpur	1865
87.	*Monghyr (Behār B. S.)	1867	135.	Dehrā Dhun	1865
88.	Mudiali	1873	136.	*Ghazīpur, 1. (S. B. S.)	1872
89.	Murādānagar	1880	137.	" 2. (N. D.) ..	1879
90.	*Murshadābād	1874	138.	Jhānsi	1879
91.	Mymensingh, 1	1863	139.	*Lucknow	1867
92.	" 2, Branch B. S.	1867		THE PANJĀB.	
93.	" 3, N. D. Somaj ..	1876	140.	*Lāhore (Panjāb B. S.)	1863
94.	" 4, Branch of No. 3	1880	141.	Rāwal Pindi (Revived)	1861
95.	*Noākhālī, 1	1876	142.	Rupar	1879
96.	" 2, (N. D.) ..	1882			
97.	Pābnā, 1	1857			
98.	" 2, Students' B. S.	1881			
99.	Phirozpur	1878			
100.	Purnā P. S.	1878			
101.	Puralā	1880			
102.	Rāmpur Hāt	1874			
103.	*Rānchi	1868			
	*Rāngpur	1864			
	Rāmpur	1882			

THE PANJÁB.

140.	*Lahore (Panjáb B. S.)	1863
141.	Rawal Pindi (Revived)	1881
142.	Rupar	1879

143.	Simlā Hills, 1.....	1874
144.	„ 2. Himalayan B. S.....	1879
145.	Sukkur (late Multān)..	1875

WESTERN INDIA.

146.	*Bombay Prārthanā Somaj	1867
147.	*Ahmedābād P. S.	1871
148.	Ahmednagar P. S.	
149.	Broach P. S.	1876
150.	Kairā (Branch of Ahmedābād) P. S. ...	1876
151.	Khedā Prārthanā Somaj	1876
152.	*Hyderābād Brahmo Somaj (Sindh)	1868
153.	Nariād Prārthanā Somaj	1878
154.	Navaserai P. S.	1878
155.	Pandharpur P. S.	1877
156.	Petlād P. S.	1878
157.	*Punā P. S.	1870
158.	Sojitra Bhakti Somaj..	1878
159.	Surāt P. S.	1878
160.	Thānā P. S.	1881

SOUTHERN INDIA.

161.	Madras, 1, (Southern India B. S.	1864
	(Revived)....	1879
162.	„ 2. Congregation of the Sādharan B. S.	1882
163.	Bangalore, 1, Nagura Pettā B. S.	1867
164.	„ 2, Regimental B. S.	1871
165.	„ 3, Cottonpettā B. S.	1872
166.	* „ 4, Cantonment Brahmo Prārthanā Sabha	1879
167.	Chivacole Prārthanā Somaj	
168.	Coimbatore B. S.	1880
169.	Mangalore Upāsana Sabhā	1870
170.	Masulipatām P. S.	
171.	Rājāmundry P. S.	1879
172.	Rayapetta B. S.	1881
173.	Rangoon (British Barrack) B. S.	1880

II. BRAHMO MARRIAGES IN 1882.

No. and Registration.	Date.	Place.	Name	Age	Caste.	Condition or Parentage.
137	Jan. 4	Bombay.	TAKKADHAR, Dwár-kánáth Raghoba	35		Talukdár; and Head master of the High School at Hyderábád, Sindh.
			———, Tanhibái (Widow)	20	Maratha Bráhmaṇ	Head-Mistress of the Girls' School at Miráj. (Educated at the Female Normal School, Puná).
138	Jan. 14	Calcutta	MUKERJĠ, Bhagavan Chandra	29	Bráhmaṇ	S. of Guru Prasád MukerjĠ.
R.			GUHA, Birajá Sundari (Widow)	23	Káyastha	D. of Ramchandra Ráy Chaudhuri.
139	Jan. 17	Calcutta	CHATTERJĠ, Sitalá Kánta	26	Bráhmaṇ	Sub-Editor of the <i>Lahore Tribune</i> .
			———, Susilá	15	Ditto	Granddaughter of Debendra Náth Tagore.
140	Jan. 31	Calcutta	BOSE, Brajendra Kumái (Widower)	30	Káyastha	Teacher in the Mahárájá of Dumraon's School.
			GHOSH, Subarnalata	13	Ditto	Eldest daughter of Panchanan Ghosh Vidyaratna, physician of Calcutta.
141	Feb. 9	Calcutta	SINGH, Lakshman Chandra	29	Káyastha	Brother of Rám Chandra Singh.
R.			BOSE, Bakanta Kumári	14	Ditto	Daughter of Ráj Mohan Bose.
142	May 8	Kasipur	GHOSH, Sarat Chandra	20	Káyastha	Son of Prasanna Kumár Ghosh of Morepuker.
R.			BOSE, Kusum Kumái	15	Ditto	Daughter of Káli Náth Bose, Superintendent of Police, Calcutta.
143	May 13	Mudiali	DÁS, Rama Náth		Kayastha	Son of Sháma Kánta Dás of Balasore.
R.			Deb, Susila Sundari		Ditto	Daughter of Kunja Bihári Deb.
144	May 21	Darjiling	SINGH, Lakshman	27	Kshetriya	A Nepali Brahmo, and manager of a Tea Garden.
			———, Subhakanyá (Widow)	22	Ditto	Belonging to a respectable family of Nepal.

IV. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1882-83.

Place of Publication.	Name of Journal	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	National Paper Brahmo Public Opinion	English English	Daily general newspaper Weekly religious, political, and educational newspaper	Nobo Gopal Mitter. Bhuban Mohan Das.
"	Liberal and New Dispensation	English	religious and general newspaper	Krishna Bihari Sen, M.A.
"	Sulabh Samachar (Cheap News), Surabhi (Fragrance)	Bengali Bengali	social and educational do general newspaper	Indian Reform Association. Jogendra Nath Bose.
"	Tattva Kaumudi (Moonlight of Knowledge)	Bengali	Fortnightly religious newspaper	Sadhuran Brahmo Somaj.
"	Dharma Bandhu (Friend of Re- ligion)	Bengali	" ditto	Sadhuran B. N. Students.
"	Dharma Tattva (Religious Knowledge)	Bengali	" ditto	Brahmo Somaj of India.
"	Balak Bandhu (Boys' Friend)	Bengali	juvenile journal	Indian Reform Association.
"	Bishwasi (The Believer)	Bengali	Monthly religious journal	B. S. of India Theological Clas
"	Tattvabodhini Patrika (Teacher of Knowledge)	Bengali	" ditto	Adi Brahmo Somaj.
"	Bharati (The Indian)	Bengali	general magazine	Dvijendra Nath Tagore.
"	Bambodhini Patrika (Teacher of Women)	Bengali	magazine for the instruc- tion of women	Umesh Chandra Datta, B.A.
"	Sakha (The Companion)	Bengali	juvenile illustrated journal	Pramada Charan Sen.
"	Bharat Samjibi (Indian Work- man)	Bengali	magazine for working men	Sasipada Banerji.
Baranagar	Sangedhini (The Purifier)	Bengali	Fortnightly religious journal	Chittagong Brahmo Somaj.
Chittagong	The East	English	Weekly religious and general newspaper	
Dacca	Dacca Prakash (or publication)	Bengali	" ditto	Govinda Prasad Ray.
"	Pilgrim's Journal	Bengali	" religious magazine	Dacca Branch of the B.S. of Indi

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Dacca	Banga Bandhu (Friend of Bengal)	Bengali	Monthly religious journal	Dacca Branch of the B. S. of India.
"	Yearly Theistic Record	Eng. & Bengali	Yearly religious magazine	
Mymensingh	Bhārat Mīhīr (Indian Sun)	Bengali	Weekly general newspaper	
Lahore	Sanjibani (Life-giver)	Bengali	" ditto	
Bombay	Dharma Jivan (Religious Life)	Urdu	Monthly religious journal	Kālī Nārāyaṇ Śānnyāl.
	Sabodha Patrikā (Good Thoughts)	Eng. & Marathi	Weekly religious and general newspaper	Srināth Chanda.
Madras	Brahma Prakasikā (or Publication)	Eng., Tamil, & Telugu	Monthly religious & social journal	Siva Nārāyaṇ Agnihotri.
Bangalore	Tharma Thathva (Religious Knowledge)	Canarese	" ditto	Bombay Theistic Association.
"	Brahma (trayambodhini) (Theistic Instructor)	Eng. & Tamil	" ditto	M. Butchiah Pāntulu.
Coimbatore	Coimbatore Crescent	Eng. & Tamil	" ditto	Jayasāmi Mudeliār.
	Vivekavarhani	Eng. & Tamil	Fortnightly political, social, and religious journal	P. Narasimhulu Naidu.
• Rajamundry	Observer and Nityacharsini	Eng. & Telugu	Weekly ditto, ditto, ditto	K. Ramayya (Publisher).
Vizagapatnam		Eng. & Telugu	Fortnightly ditto, ditto, ditto	M. S. Roa.

ERRATUM.

Page 54. After "Surát Prárthaná Somaj," insert this line, "(From the Nádháran B. S. Collections for 1879-80 and 1881-82.)"

GLOSSARY.

Adesh, command.

Adi, first, original.

Anusthān, a religious ceremony.

Anusthānic Brahmo (an), one who performs all domestic ceremonies with strictly Brahmic rites. Of these *anusthāns* there are five: viz., (1) *Jātarana*, thanksgiving after the birth of a child; (2) *Nāmkaran*, naming a child, usually performed after the 6th month (and sometimes called *annaprāsan*, or rice-eating, from the custom of giving rice to the child for the first time on that day); (3) *Bibāha*, marriage; (4) *Anteshtikriyā*, funeral; (5) *Brādhā*, commemoration of the dead. This occurs for the first time shortly after the funeral, and afterwards on special occasions.

Bāmabodhini, woman-enlightening, from *bāma*, woman, and *bodhini*, an enlightener.

Bhakti, loving faith in God. *Bhakta*, a devotee.

Bhārat, India.

Bidhān, dispensation; lit. ordinance or rule. *Navavidhān*, the "New Dispensation."

Brahma, the Supreme.

Brahma Dharma, the religion of the One True God; Brahmoism, or Theism.

Brāhmin (f) } a Theist.
Brāhmin (m) }

Brahmo Samāj, Theistic Church.

Dharma, religion; lit. the sacred Law.

Homa, lit. a burnt offering: the Hindu ceremony of Fire-sacrifice.

Mandir, a temple or church.

Mofussil (noun), the provinces: (adj.) provincial.

Patrikā, a periodical paper; *lit. a document.

Prārthanā, prayer.

Priti-bhojan, love-feast.

Sabhā, an association.

Sādhāran, general, universal, open to all.

Sakābaddi, the Bengali era of Śalivāhana, dating from April 13, A.D. 78.

Sangat, united. *Sangat Sabhā*, an association for religious conversation.

Saukirtan, *Sau*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

Śloka, a verso, or text.

Samāj, society; an assembly, or church.

Tattva, truth; *Tattvabodhini*, truth-informing, or teaching.

Utsab, a religious festival. *Māghotsab*, the anniversary festival of the Brahmo Samāj, held on the 11th of Māgh, i.e., January 23.

Yogi, religious abstraction, or solitary communion with God. *Yogi*, one who cultivates *Yoga*.

